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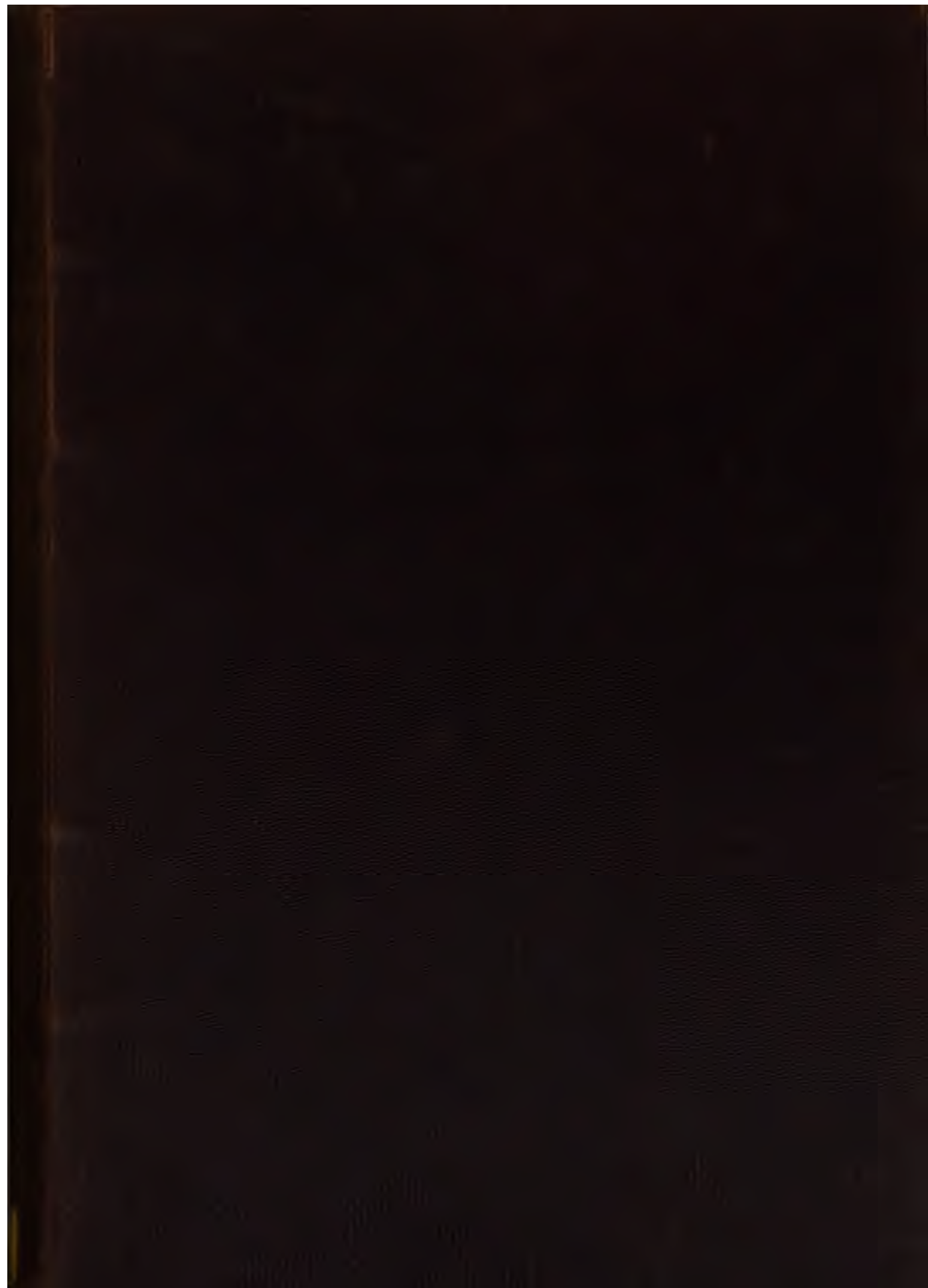
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THE  
HOME AND FOREIGN  
MISSIONARY RECORD

OF THE  
*Free Church of Scotland,*

For 1877.



EDINBURGH:  
PUBLISHED BY THOMAS NELSON AND SONS.

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1877.





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## EDITORIAL NOTES.

**I**N the Philadelphia *Presbyterian* there appeared lately an article on "Clerical Mathematicians Abroad," which contains very gratifying reference to three of our own ministers. The writer does not seem to have been aware that one of the three was, at the time of his review, no longer among the living. The following well-merited compliments will be read by very many with sincere pleasure:—

"Among the mathematicians of Scotland the ministry is well represented. Many of them, during intervals of professional duty, have found time to produce valuable treatises and papers upon mathematical and kindred subjects. Others, like Chalmers, of high mathematical power, have used such studies simply to intensify their strength in theological argument. Among those of the living, best known, may be mentioned the Rev. Dr. Forbes of Glasgow, whose treatise upon the Calculus gave him as wide a reputation as a mathematician as that which he had acquired as a preacher. Another, Rev. Thomas Smith, D.D., now pastor in Edinburgh,

but formerly missionary in India, has written valuable mathematical works, and translated Pascal's 'Thoughts' and Maigne's 'Calculus.' Few, probably, know that the Rev. Hugh Martin, D.D., the distinguished writer upon the Atonement and many other theological subjects, is also one of the most powerful mathematicians in Europe, as his numerous papers upon the Modern Mathematics, read before the Royal Society, fully show. His memoir on the 'Envelopes of Homology' proves him a master in the new mathematics, and serves also to indicate the source whence he has derived the marvellous logical skill so apparent in his theological writings."

Our three colleges have opened with excellent first-year classes. In Edinburgh twenty-one students have begun their theological curriculum; in Glasgow there are twenty-two at the same stage; while in Aberdeen the entrants number so many as eleven. We have great reason to be thankful that so many as fifty-four young men have thus set their faces towards the ministry of the Free Church. We may say this the more emphatically that in some other quarters the temptations to enter other professions have prevailed so far as to make a positive dearth in the number of candidates for the Christian ministry. Serious anxiety, for example, is felt on account of the paucity of students in the theological departments of some of the German universities. "This," we are told, "is the case in the 'liberal' faculty of Heidelberg as well as the orthodox of the other schools. We believe there are now but nine at Heidelberg. And, to make the matter worse,

according to the testimony of the presidents of the gymnasia, it is the least talented students that apply for admission to the department of theology. An experienced teacher affirms that in none of the theological departments numbering a hundred students will there be found more than ten or twelve young men of real talent. And this alarming decrease of students is not because of indifference on the part of the teachers, for they have spared no effort during the last few years to stem the downward current of their fortunes. The cause must be found in the worldly tendency of the young men of the period, together with the evil effects of the systematized attacks of many German scientists on religious truths."

In a Report of the Barclay congregation, Edinburgh, the following testimony is given to the permanence of the revival work under Messrs. Moody and Sankey:—

"Two years and a half ago, in common with many others, we received a wonderful blessing. We are now in a better position for judging as to results, and the acknowledgment is due to Him who did such great things for us that there has been no time at all like it in our history as a church. Within three months a hundred and four were received into the fellowship of the church, most of whom gave us good reason to hope that they had passed from death unto life. And the time was remarkable for the revival and stirring up and calling out to active service of those who had previously made a Christian profession, as well as for adding to the

church's membership an unprecedented number of the children of our office-bearers and members, many of whom had had all the advantages of the training and influence of a Christian home, but who were only then brought to the point of actual decision for Christ. Many of these are now among our most valued communicants and devoted Christian workers; and the proportion of them who have given any indication of going back has been far below that of ordinary times. Surely this is cause of devoutest thanksgiving, and may well lead us to desire and to seek a return of such times of blessing."

## FREE CHURCH PRINCIPLES.

STATEMENT BY THE ASSEMBLY'S COMMITTEE.

(TO THE EDITOR.)

EDINBURGH, December 5, 1876.

MY DEAR SIR,—The Committee on our Principles, following out the deliverance of last Assembly, have not only sent a copy of the enclosed to every minister, but have resolved upon a very wide circulation of it. This was strongly pressed by a considerable number of members present, both ministers and elders.

By their instruction I now request its insertion in the *Record*. You may observe a change in the title at the beginning, and the omission of the word (Signed) at the end. The form for further circulation will be different.—Believe me, yours very truly,

H. WELLWOOD MONCREIFF.

I. The Free Church principles that were specially concerned in the Disruption spring out of one great Scriptural principle—the principle that both the State and the Church are subject to the authority of Christ; that he is Head over the nations, as well as over Churches, and that the rulers and people of a nation, as well as the rulers and people of a Church, are bound to be guided by his Word, not only in their private actions, but also in their public and official procedure.

II. The men engaged in carrying out the Disruption maintained, as the foundation of the course they took, the principle of Spiritual Independence, and, when they did so, they meant two things: They meant, first of all, that, in the words of the Confession of Faith, Christ has appointed a government in his Church distinct from the Civil Magistrate; that this government is so absolutely distinct, by the authority of Christ's Word, that the Church, in the exercise of it, must never be turned aside

from what she considers to be for Christ's glory and for the edification of his people, by any judgment or command of the Civil power; and that, consequently, she can agree to no terms of Establishment which bind her, in any case whatever, to regulate the discharge of her Scriptural functions by such judgment or command. They meant, secondly, that the Civil Legislature—that is, the two Houses of Parliament and the Crown—are under an obligation to Christ and his Word which calls upon them to recognize this spiritual independence, and this distinct government as appointed by himself, and to protect the Church or Churches of Christ in the exercise of it.

III. It was not, therefore, because the Parliament of 1843 would not abolish Patronage; it was not even because they would not legalize the action of the Church for the Non-Intrusion principle, to the effect of making it carry Civil consequences along with it, that the Dis-

ruption was accomplished. But it was because Parliament refused to protect the Church in her exercise of her independent jurisdiction, in obedience to what she believed to be the mind of Christ, even when expressly confining her judgments to the spiritual effects of her acknowledged functions, and because the attempt was thus made to prevent her from freely fulfilling those functions according to her conscience, not only in the settlement of Ministers, but in the arrangement of Ministerial Charges and Sessions for purely spiritual purposes, and in the exercise of her discipline.

IV. While, at the time of the Disruption, the Church desired the abolition of Patronage, she declared expressly that the continuance of Patronage would not be a cause of Disruption, provided she were free to carry out the principle of Non-Intrusion. And even as to the principle of Non-Intrusion itself, she might for some time have borne the loss of emoluments in particular cases, if she had been left free to adjust the spiritual relations of pastor and people according to her own judgment, in the exercise of spiritual independence. Such a state of things could not have continued long without practically leading to a disruption between Church and State. But it might have continued long enough, without sacrifice of principle, to give opportunity for a satisfactory adjustment. The hope, however, of any such adjustment was entirely shut out by the manner in which not only the Civil Courts but Parliament, led by Sir Robert Peel, showed their determination to put down and crush, so far as they could, the principle of Spiritual Independence, as asserted by the Disruption Church in her Claim of Right and otherwise.

V. While the Disruption Church claimed protection for her spiritual independence on Scriptural grounds, it must not be forgotten that she claimed it also on the ground of solemn pledges, which she believed to have been given to her by the old Scottish Statutes, and by the Treaty of Union. But the merits of this part of the subject need not be dwelt upon in a special explanation of the reasons why, in obedience to Christ and his Word, we are still called upon to maintain our Scriptural independence, in separation from the State so far as Establishment and Endowment are concerned.

VI. It has been said that we have really no more spiritual independence in our disestablished condition than belongs to the existing Establishment, and that an adequate measure of such independence is conceded to them. There are several fallacies in this representation:—

1. Those who make it lose sight of the distinction between spiritual independence itself and the protection for it which we claim at the hands of the Civil Government. Spiritual independence itself is the special right and duty assigned by the Lord Jesus Christ to his Church of exercising her spiritual functions without regard to the requirements of any earthly authority. It has to do with the distinct government which he has appointed, and which she is called to maintain at all hazards. She

must obey her Divine Master in the use of it, whatever man may say or do. In her disestablished condition she is perfectly free to do so, whether she have civil protection for it or not. She is free in conscience to do so. She is not free in conscience to disobey the Civil power in questions relating to the possession or rights of property, even though the action of that power appear to her unjust and oppressive, and even though she may have reason to think that she is really entitled by ancient laws to take a different course from that which Civil Judges prescribe to her. But she *is* free in conscience to disobey the Civil power when, in her judgment, the orders of that power relate to the exercise of her spiritual functions, because the power of government assigned to her in her own sphere by her Lord is absolutely distinct from Civil government, and involves a thoroughly co-ordinate jurisdiction belonging to her by Divine authority. Thus she is prepared to go on acting on the principle of spiritual independence, even in the face of persecution. Therefore, even if it were true that she has no protection for that principle secured to her by law, she is spiritually independent in the all-important sense of being free from all embarrassment of judgment or conscience in resisting at all hazards the encroachments of the Civil power. She could not be thus free in conscience as an Establishment after the decisions of 1843 had been virtually confirmed by the Legislature through its refusal to give redress, and through the unmistakable declaration of statesmen of all parties. It was then plainly intimated to her that the thoroughly co-ordinate jurisdiction claimed by her could not be allowed, that a system sanctioning it would not work, and that the idea of it was inconsistent with reasonable views of good government in a civilized country. In the face of such an intimation, the Church could not in conscience retain the emoluments, property, and status conferred by the State, when she could not in conscience comply with the clearly attached conditions. She could not in conscience go on acting upon her principle in a position that laid upon her an obligation to submit to the contrary. She could not have spiritual independence in that position in the sense of being free in conscience to maintain the absolute distinctness and co-ordinate authority of the government specially assigned to her by her Lord.

2. In point of fact, the Free Church of Scotland has never yet been practically deprived of Civil protection in the exercise of spiritual independence, according to her own view of it. Even though she were to admit that the Civil Courts have announced doctrines inconsistent with her having security for such protection, and have threatened us with a kind of interference which we must resist at all hazards, it must be granted, on the other hand, that no order or prohibition has ever yet been actually issued by a Civil Court with relation to the exercise of spiritual functions by a Court of the Free Church. There is good reason to think that the Civil Judges have disclaimed the idea of giving such order or prohibition. But, without putting much reliance upon

the belief of this disclaimer, we can at least say that hitherto we have enjoyed our spiritual independence without any real molestation, while we were prevented from thus enjoying it as an Established Church in 1843 on the express ground that, because and so long as we were an Established Church, we could not have it.

3. It is not true that the protection which we claim for our spiritual independence has been conceded to the existing Established Church. There is, indeed, a kind of spiritual independence, and even a kind of co-ordinate jurisdiction, which the Civil Courts now recognize as belonging to the Established Church, and which they even speak of as belonging to her by *Divine right*. But it may easily be remembered by those who know with accuracy the history of Disruption times that the same kind of spiritual independence and co-ordinate jurisdiction was admitted to have its place by Judges and Statesmen even at the very time when they rejected our Claim of Right, and denied protection to our principle as clearly explained in accordance with that claim, and with the view already brought out in this Note. What the Civil Courts meant then, and what they mean now, is that, by the Scottish constitution, there is a special jurisdiction given to the Church Courts, which, founded on conceptions of Divine authority for Presbyterian arrangements, is co-ordinate and exclusive when exercised within legitimate limits. But the Civil Courts held formerly, and are still bound to hold, that the legitimacy of the limits must always be determined exclusively by *them*, and that when they find the Church so acting, in their judgment, as to transgress the limits to the effect of creating a collision between her action and the enforcement of Civil rights, the Divine right of her independence and co-ordination does not extend so far as to protect her, but she must yield obedience to the Civil Courts even as regards the exercise of her spiritual functions. That is to say, it is not now held to be law that the spiritual government in the Church is absolutely and out and out distinct, or that her co-ordinate jurisdiction is so complete and exclusive as to shut out the action of the Civil Courts in cases of collision. In such cases the Civil Courts are to be the only interpreters

of the privileges belonging to the Church, and thus she cannot expect protection for her independent action when resolving to obey Christ in opposition to the judgment of those Courts. Free Church principle expressly admits that the Civil Courts are the sole interpreters even of the limits of ecclesiastical functions, *in so far as Civil effects* are concerned. But Free Church principle demands that, most especially in cases of collision, the Church Courts shall be free to act, *to all spiritual effects*, according to their own conscientious judgment of what the honour of Christ and the good of his cause require. It is thus impossible for well-instructed Free Churchmen to have any connection with a State arrangement which is based upon the Erastian opinions laid down by Judges and Statesmen in 1843.

VII. Those engaged in the Disruption contended strenuously for the principle of Non-Intrusion in the settlement of Ministers as a Scriptural principle. They held that the exercise of privilege by the members of congregations in the choice of their ministers must be regulated by a distinct regard to the question of what Christ appears to indicate in his Word with reference to their Christian fellowship. They held that such exercise of privilege must not be restrained by Parliamentary enactments founded on imagined expediency, but must proceed upon a recognition of what is due to conscience upon Scriptural grounds. Therefore the terms of the recent Act regarding Patronage would not have satisfied them, and ought not to satisfy us.

VIII. It is our manifest duty, then, to hold fast our Free Church disestablished position, recognizing gratefully the hand of God in the prosperity which has attended our progress, and preparing ourselves to seek in every reasonable way for the overthrow of an Erastian system which dishonours Christ, and injures the spiritual interests of our country.

*In name and by authority of the Committee  
of the Free General Assembly on the  
Principles of the Church.*

H. WELLWOOD-MONCREIFF,  
Convener.

15th November 1876.

## ISRAEL.

### RESULTS OF MISSIONARY WORK.

(TO THE EDITOR.)

December 7, 1876.

I ENCLOSE three letters which indicate in different places and in divers ways the result of our missionary work among the Jews. Mr. Goldstern, mentioned in the first, was a stranger who came to Pesth, and Mr. Koenig got access to him. The two young men mentioned in the last letter are specially commended to our sympathy and prayers.—Yours faithfully,

F. BROWN DOUGLAS.

### I.—A BAPTISM AT BARMEN.

(Mr. F. T. Goldstern to Rev. Mr. Koenig.)

BARMEN, November 21, 1876.

REV. VERY DEAR SIR,—I hasten to communicate to you the good tidings that my dear wife received the solemn ordinance of baptism on Sunday last with a joyful heart.

I repeat again, "with a joyful heart;" for you cannot conceive, dear sir, with what deep realization of her own unworthiness, and yet with what intense and impatient desire, she awaited the happy day and hour

in which she was openly to confess her Messiah and Redeemer as Jesus Christ the Lord!

And how shall I portray my own feelings of joyful gratitude to the Lord for all his grace and love! Oh! may he enable us to abide in our "first love," and so fill our hearts with himself, that we may ever realize that we are not our own!

The baptismal service was a season of great solemnity and quickening. Pastor Klett of Barmen officiated, and spoke in a moving and most impressive manner from the text, "Thou art stronger than I, and hast prevailed" (Jer. xx. 7).

In the course of his affecting address Mr. Klett referred to you, our beloved pastor, and compared you to the faithful sower, whose good seed fell into good ground, and whose labours of love toward us the Lord had owned and blessed.

Dr. Fabri, inspector of the mission-house, and two Christian gentlemen, leading merchants here, stood as witnesses. One of these gentlemen invited us to meet a large gathering of Christian friends at his house that same evening, when I was asked to tell about Pesth, and to give details of our being led to you, and of your kind care and labour for us both.

I have still further to report what will gladden your heart—namely, that my wife's brother left his relatives in Lemberg, some months ago, to profess Christianity. Through introductions he was kindly received by Pastor Gottheil in Stuttgart, where he has resided for the past two months, is in business with a sincere Christian, Mr. B., and is greatly prospered in every respect. Pastor Gottheil gives me encouraging tidings of my brother-in-law. He has found him thoroughly satisfactory and sincere, and hopes to baptize him a month hence.

You will not have forgotten my cousin, of whom I used to tell you that we were awakened together and began jointly to read the New Testament. Him also the Lord has called by his name, and he is *his*. We expect him shortly to join us at Barmen, where a devoted Christian merchant has kindly consented to employ him; and, with God's blessing, he too will live as a true Christian.

Oh! that the day might be hastened on, when the Lord shall have mercy on the whole nation of Israel and all Zion's captives be redeemed!

Hoping you will kindly write to us when your time permits, and assuring you that we gratefully regard you as our father, and shall ever love you as such,—yours in the Lord.

## II.—TWO BAPTISMS AT GALATA.

(Rev. Mr. Tomory to Mr. Brown Douglass.)

GALATA, November 20, 1876.

According to our arrangement, which I mentioned in a previous letter, the baptism of Joseph Gottlieb and Isaac Neuman took place on the fourth Sabbath of October. On such an occasion, when the ordinance is administered to more than one individual, we seldom

fail to observe, with the diversity of gifts and the different leadings of the Lord with them, the same Spirit. Both came from different countries, and their previous history is as unlike as possible; and yet when both are brought into the same mould, and taste of the goodness and mercy in Christ, the same desire, the same longing, is awakened in both, the same seeking for rest and peace, and the same result in the reception of Christ. But in the reflex, in the outcome of faith, we see again, notwithstanding the same operations, the difference of individuality and force of character.

Joseph is a native of Jerusalem; his father and other relatives are still there. Only twice he ventured to go to a missionary, and the Jews there took his wife and child from him, and the next day she was divorced. Stunned and broken by the suddenness of the blow, he gave it up for a time; but when he ventured once more to turn his mind to the gospel, and visited for this purpose the missionary, his father threatened his life; and the friends there, knowing what a violent man he was, advised the poor lad—he is only twenty—to leave Jerusalem and to come to us.

They who so earnestly seek the truth have the promise to find it. Our God is the rewarder of them that diligently seek him. They have generally the reward by anticipation in their hearty desire after the truth; and if through suffering and self-sacrifice they are at the outset called upon to lay their all at the altar of Christ, "to count all things but loss for the excellency of the knowledge of Christ Jesus the Lord," they will seldom pass through that furnace without a thorough melting of heart, and a near approach to the throne of grace. They begin the new life with a baptism of prayer, and this becomes the secret of their hidden life.

And so it was with Joseph. The seed fell upon well-prepared ground, and yielded good fruit. It was a privilege to instruct him. To such the gospel comes with a double power. He is simple-minded, and his only desire is to know more of the Lord. He knew only Hebrew and Arabic when he came. His instruction was in the former language, till he learned to read German, which he now understands tolerably, and makes good progress otherwise.

Isaac has a different history. He was nearly a year under instruction; by slow steps he advanced in the knowledge of the truth; but he is firm, strongly-planted on the rock. He has some education, and may become very useful. He is of a quiet disposition, never gave any trouble, always anxious to please. He will, by the grace of God, be a conscientious, steady Christian, always trying to do some good. He is for the present assisting in the school, and doing well.

On the day of baptism, although the weather was anything but favourable, a batch of stranger Jews came in and filled the place of worship. They listened attentively to the long service, and witnessed the solemn profession of faith of these young disciples. But the occasion, and perhaps the frequency of these solemnities,



has aroused the ire of Jewry in Galata, and they try again some of their old tricks. They are busy again to establish a communal school. They have taken a house not very far from us, engaged a German infidel teacher to be at the head, aim at high things, and probably with the view to make it, if possible, a rival to our school. But we will see how far they may succeed. Last year they got up in succession three schools, and all failed, and we are not sanguine that they will this time fare better. At any rate, you see, the enemy is busy and persevering. May the friends support us with their prayers. We are in troublous times, and are surrounded by great sufferings. I never remember such poverty. There is no trade and no money. We have so many claims upon us, and, alas! our means are very scanty. May He whose is the gold and the silver come to our help through the friends of his cause. We have got an early winter, and are afraid that it may be a severe one.

### III.—TROUBLES.

(Rev. Mr. Tomory to Mr. Brown Douglas.)

GALATA, November 30, 1876.

We have passed in the mission a few harassing days. Some weeks ago two young men came, joining first the evening class, and then asked instruction. Before they entered our Home they became deeply affected by the truth, and were serious inquirers. Last Friday (24th inst.) two Jews called, pretending to have a letter from the father of Hiroch, the younger of the two, and asking him to return to Odessa. The boy refused; and I said if the father were to come, or if he could produce a *bona fide* letter from him, I would be quite ready to hand him over the boy, and persuade him, being a minor, to return to his parents to Odessa. They seemed to acquiesce, and said that they would either telegraph or write to the father.

But next morning (last Saturday) some Jews, it seems, prowled about the door of the Home; and as Hiroch happened to go out, he was immediately seized upon by a powerful Jew, who cried "A thief, a thief!" and kept crying till the Turkish police came and took the boy before the bey, and from thence he was sent to the central police-station in Pera, and at once handed over to the Russian consulate. This was the work of a very short time. The whole was evidently planned beforehand by the Jews—even the police was just ready to seize him. When I a little later called on the bey, he told me that he was surrounded by a crowd of Jews. One said one thing, and another another; so he sent for the President of the Jews, and the latter said the boy ran away from the parents, and his mother is lamenting over him; he must be sent back to Odessa.

He being now in the hand of the Russians, we could only pray for him; but the Bible Society's colporteur went on board the Russian steamer, saw him, and gave him a New Testament. The boy, although only sixteen, has a full knowledge of the truth, and was anxious

to become a disciple. He was cheerful, and said that he would tell all the young men in Odessa what he had heard, and hoped to find some one who would continue to teach him the way of life. We commend him to the care of Him who is the author and finisher of faith, and can keep alive that spark which the good Spirit has kindled in him.

But all Sabbath and Monday Jews were continuing to prowl about the mission premises, and it was evident that they were intent on seizing Herman, the second, also. There was no time to lose if he was to be saved from their hands. He is a remarkably nice young man, and we felt sorry to part with him. He was far advanced in Christian truth, and had deep conviction of his own sin, and of the efficacy of the blood of Jesus. We heard stirring remarks and solemn prayers from him, and hoped to see him among us a witness and a blessing. But we remembered the injunction of the Lord,—if persecuted in one place, to flee to another. Under existing circumstances his friends thought he would not be safe unless under the English flag, and advised him to go at once to London. Had he fallen into Russian hands, he, being grown-up, would have been sent to Siberia or made a soldier for life, for no other crime but for having crossed the frontier without a passport. When we remember Elieser's case, eight years ago, and Rosenberg's, who is now so happy in Edinburgh, I trust the Lord will provide also for Herman, and be to the poor fugitive and exile a God and a Father, caring for and protecting the poor stranger in a strange land, and in a city like London.

Miss M'Gregor has not yet arrived, but she may be here by Saturday, the 2nd December. The schools are well attended: the German has 160 children, 80 boys, and many more girls. There are almost daily additions, and we have scarcely room for more. The Jewish new school was opened this day: they have taken the house which we occupied for the mission from 1847-1864, where Mr. Allan and Mr. Koenig lived. In the front rooms they have the classes, and where our place of worship was they have arranged for their modern synagogue. Many a Jew was baptized there, and many prayers were offered in that stone magazine for the conversion of Israel. Many a sermon have I preached in that place; perhaps I may yet be permitted to preach to them there Christ crucified. The Lord grant such an opportunity.

### PRAY ON.

DR. ALEXANDER of Princeton once said to his students: "Pray, pray on: and if in the closet alone with God you desire to remain longer, and God seems indeed to be there, *pray on*. And if your heart inclines you to tarry longer yet, *pray on*, hour after hour, and hour after hour: it is a heavenly gale, in which you may make more progress than you can usually make in a year. **PRAY ON!**"

## THE COLONIAL FIELD.

## NOTE BY THE CONVENER.

We would desire to call the special attention of our probationers to the "Short Service Plan," which has now been cordially approved of by all the Colonial Churches. The substance of it is this,—that we are prepared to send out suitable men to the colonies for a period of three years, paying their expenses to and fro, adding a small sum for outfit, and guaranteeing them £150 a year while labouring in the colony. If they prefer remaining, their outfit money will be increased. If they return, they will be put on the probationers' roll for supplying vacancies at home, pains being taken to prevent their sustaining any loss from their temporary absence. It presents an excellent opportunity to young men of spirit to see a little of the world and of human nature, to make trial of an unknown but inviting sphere, and to do a good stroke of work in a very necessitous field of labour.

Some of our readers will be specially interested in knowing that, in response to the appeal which we quote below from Mr. Sidey for another lay evangelist to take Mr. Riddle's place, the Committee have sent Mr. John Stewart, who laboured for some years in the service of the Scottish Evangelistic Association, and who in that capacity won the esteem of many in the ministry and membership of our Church, and, what is better far, won, as we believe, many souls for Christ. We trust a like blessing may attend his labours in New Zealand, for which he and Mrs. Stewart have now sailed.

Three men are urgently needed at once to fill important positions in New Zealand. We hope to hear on the subject of those openings from some of our probationers.

## NEW ZEALAND.

## NAPIER.

(Mr. Sidey to Mr. Hope.)

August 25, 1876.

I wrote you last mail respecting Waipukurau, and now, I am very sorry to state, have to report all my efforts to obtain one to take Mr. Fraser's place unsuccessful. In these circumstances, what can we do but appeal again to you? Mr. Fraser is in Auckland preaching at Remuera, and I hope that congregation may call him. He is too good a man for us to lose, though unfitted for the long journeys at Waipukurau. Mr. Riddle goes up to take his place during his absence, leaving me with three services again for three Sabbaths. Mr. Fraser and I have talked over the best arrangements for working the districts, and quite agree in sentiment. In three of the districts not visited by him, the Presbyterians are willing and ready to connect themselves with us in January, provided we can give them fortnightly service. To do this there must be two men. One man is quite lost in such a region.

From my annual address sent you, you will recollect that the large half and the best half of the population are Presbyterian by birth, and now also more and more by choice if we can meet them, Church of England ambition and unscrupulousness in the district largely helping it on. To plant two men there, there must be one common fund under the charge of the Presbytery, and each minister, or minister and evangelist, receive £200, or more if possible, and house-rent. This could very nearly be reached in the districts them-

selves, if we plant prudent and earnest men in them, and would soon amount to £250 or more. Though it is too soon to ordain Mr. Riddle, from various causes, yet from his acquaintance with the country, his prudence and zeal, we will be constrained to do so in a limited way to meet our emergency. Now, what we want is a vigorous young minister for Waipukurau, if that can be got, Mr. Riddle being at Waipawa; and if you cannot give us that with a full curriculum, can you give us one with good sense, good speaking power, and Christian warmth and physical strength, who might be ordained soon. Then to meet Mr. Riddle's place, I wish another young man as an assistant to me, if possible from the same evangelistic society as Mr. Riddle came from. I prefer them, as having learned to endure hardness. Of course I need not say we would contemplate education in some measure for these, and ordination after a period, which will require to be fixed by our coming Assembly. Can you help me in these two commissions? and as speedily as possible. The district must not be left empty an hour, or it is lost to us, and, according to our views, in a large degree to Christianity.

## OTAGO.

(To Mr. Hope.)

MILTON, TOKOMAIRIRO, July 24, 1876.

It is now more than two years since I wrote you last, shortly after my arrival on these shores, and it has just occurred to me that I ought to write again to acquaint you with my manner of life during the time that has elapsed. Not that I have anything important to say about myself or my work, but because I am bound to

regard myself as in some measure a foreign representative of your Colonial Committee, however obscure and humble, yet earnestly desirous, as strength and health permit, of living and labouring so as to reflect credit on the Committee among my fellow-colonists. After the discomforts of life at sea, which left me in rather a weakened state, I resolved not to engage in any regular work for two or three months. But it was impossible to be idle; and what with conducting prayer-meetings, delivering addresses, and preaching in some of the churches of the surrounding district, besides exploring the new country, and acquainting myself with new circumstances, I had plenty to do. About the middle of September 1874, however, I set out for the sphere of my first regular engagement, a district which was the most south-western inhabited portion of the mainland, where I remained till the end of June 1875. This was a place which had been seldom visited by any minister of the gospel; and the welcome that awaited me was very hearty. Orepuki, for that was its name, is rather more than twenty miles from Riverton, the nearest township; but so bad was the foot-track (no cart or other vehicle has ever yet gone to the place except by sea), and so rough the weather, that the journey took up three days, during one of which I was blocked up in the bush by the floods, and had just to make myself as comfortable as a hut would allow. That will give you an idea of the country that sometimes requires to be traversed here when striking out into the "regions beyond." Had I known of the difficulties and hardships that awaited me in that outlandish region, I might not, in consideration of my health, have been so ready to go; but though the end of my engagement there found me pretty much exhausted, I have never regretted going. The people were chiefly gold-miners; and the knowledge of human nature, and the application of the gospel, and the experience of colonial life that I gained among them, cast also as I was upon my own independent resources, I prize very highly indeed. I acted as "superintendent general" of the Sabbath school, and established a library for it, preached twice every Sabbath for most of the time, and latterly conducted a weekly prayer-meeting, besides visiting and other necessary duties. Much encouragement I also received in my work. A remark I once heard from Mr. David Dickson I often thought of, which was to this effect, that a small sphere tends to dwarf a man, but a large sphere tends to enlarge a man. I assure you that will be realized here in the colony, for the spheres are generally larger than most men are able to overtake; and the man's heart that is really interested in and yearning over a large tract of country and its scattered people, will be in no danger of either contraction or ossification—in a spiritual respect at any rate.

After leaving Orepuki, I entered into an engagement for three months at the aforementioned Riverton, to assist the minister, Mr. C. S. Ross, in that town and the surrounding extensive country. There I usually

preached once in town and once in the country every Sabbath, although sometimes oftener, occasionally conducted a Bible-class, and had a prayer-meeting every week, and sometimes two. But the work was too exhausting, causing severe nervous depression, although the spiritual delights of that period were many and precious.

I have been at Milton, which is only thirty-three miles from Dunedin, for the past eight months. Milton is the name of the town, Tokomairiro of the plain in which it is situated. Here I am engaged as the missionary to the congregation, which is large and widespread. For the performance of my duties I have a horse of my own, and I am in the saddle generally five days a week,—a most health-giving exercise. I have four preaching stations in the country, three miles, four miles, six miles, and ten miles distant, respectively, at each of which I preach once a month. During the week, I keep going four prayer-meetings in different districts, usually two every week. Besides these, I have a Sabbath class and the visitation of the people to attend to. Sometimes, also, I preach in the town church. I have always plenty of work on hand. With Mr. Chisholm, the minister, I am in the happiest relations; and my outgoings and incomings among the people are to me very gratifying. Like most Scotch people, I have a hesitation in speaking of results, for "all is not gold that glitters;" but I can say that God has been with me wherever I have gone, owning my efforts for the extension of his kingdom and the gathering of souls into it, and blessing the means of grace to the upbuilding of those who had and have already believed in his name. And "unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever."

#### TRINIDAD.

(*Mr. Walker to Mr. Hope.*)

October 27, 1876.

WITHIN the present year, we have lost an elder and a deacon, both liberal contributors to the funds of the Church. It affects me very deeply to remember that the carriage of the latter was waiting to receive me when I stepped ashore on Trinidad; and on various occasions did we receive proofs of his kindness and liberality. The former was a great man of prayer; and although the first time I heard him I was totally ignorant of the language, yet I was very much impressed with the fervency and power of his devotions. We have also lost, within the last few weeks, a dearly-loved sister in Christ,—one of the sweetest Christians I ever knew, and regarding whom we can confidently say that she is "safe in the arms of Jesus." The little Madeira band, like the Disruption band, threatens soon altogether to disappear, although, of course, children and grandchildren are growing up, many of whom, I am glad to say, are followers of them who, "through faith and patience, inherit the promises."

## THE CONTINENT.

## BURSARIES FOR FOREIGN STUDENTS.

BY THE CONVENER.

Of late years a considerable number of students from the Churches of the Continent have been enrolled at the Colleges of the Free Church,—mainly at the New College, Edinburgh. These students have for the most part received at schools and institutions abroad the chief part of their theological education; but it has been thought by the leading minds in the Continental Churches, as well as by the students themselves, that one year at least spent under the guidance of our Free Church Professors, not only in attending their classes, but in observing the whole system of Church life and work in Scotland, is fitted to be of great service to them before entering upon their labours as ministers or evangelists in their own country.

It has all along been one of the leading objects of our Church through this Committee to aid the struggling evangelical Churches on the Continent by annual grants of such amount as the funds placed at their disposal rendered possible. In these Churches there are for the most part "not many mighty, not many noble;" and yet out of their poverty they are, with such aid as our own and other Churches have been giving, not only providing ordinances for their own members, but spreading abroad the knowledge of Christ among the ignorant and superstitious by whom they are surrounded.

Such grants your Committee will continue to make as in past years, supporting and encouraging thereby the work of the Lord in districts of country where Popery abounds and dominates. It is a fact not to be overlooked that the only directly evangelizing work of our Church where Roman Catholicism holds sway—or, indeed, in dealing with Popery in its own territories at all—is through the grants and other operations of this Committee. And the most effective help our Church can give among the followers of that miserable system is by strengthening the Protestant Churches in showing a more excellent way, and in proclaiming through a native agency the Lord Jesus and his saving work.

But there is yet this other most practical way in which our Church may help its less happily situated sister Churches on the Continent. The training during even a brief period at our Colleges, and in the midst of our varied forms of Christian enterprise in Scotland, of those who are to be their ministers, is of the utmost value. It is twice blessed—for those so trained carry with them to their permanent fields of labour a new experience and a fresh impulse; while the people of our own Free Church have their intelligent sympathies drawn out towards the Continental field through a personal knowledge of and interest in the labourers in that great field, and are led to follow with their affections and prayers the young students whose faces

have become familiar in the College and in their families.

Since the year 1870—to go no further back in the inquiry—45 foreign students have attended the New College or the Glasgow College of our Church.

These have come to us from Italy, Switzerland, France, Belgium, Sweden, Bohemia, Hungary, Bithynia, Cappadocia, Russia—a singularly interesting representation from the Continental Churches. In the case of some of these, the needful funds for their Scottish curriculum have been, in whole or in part, provided in this country. There is every reason to believe that, but for the want of at least partial maintenance during their residence here, many more would have appeared to attend the classes of our Theological Professors.

And it is in the hope that this want may be supplied by the creation of bursaries for foreign students that the subject is now formally brought under notice.

In a future number of the *Record* some account will be given of the positions now occupied, and the work being done in their own lands, by those who in past years have studied here—some of whom are now occupying Professors' Chairs, and others important pulpits, from which a pure gospel is being sounded forth, and vigorous evangelistic labours are being carried on. The most cordial testimony is borne by these ministers of Christ to the added experience and influence which their residence in this country has secured for them.

In all countries the surpassing value of a native agency is being increasingly recognized. We might, indeed, send to the Continent some of the most cultivated of our own ministers and students to be Professors or Pastors there. But unquestionably we render a far higher service in providing means for the best of the foreign students of different Churches and nationalities coming to breathe for a time the atmosphere of our religious liberty, and to witness and share in the Christian activities of our Free Church.

Even if it were in our power, it would probably not be desirable that the *whole* funds for each student should be provided here. Better that our bursaries should be in aid of efforts made within each Continental Church—should, in fact, help those who are willing in this matter to help themselves. A sum of £1200 might therefore be regarded as a suitable capital sum wherewith to found a perpetual bursary for a Continental student. And having said so much, the subject may be left for a little to receive the consideration which it surely merits, and which we do not doubt it will receive. Individuals might found a bursary, or a Family might do so. A Congregation might see its way to establish one, and a Presbytery another. But without at present going into detail, the matter is commended to the thoughtful and prayerful interest of all in the Free Church who feel a desire to help forward the cause of Christ and his kingdom on the Continent of Europe.

## CANNES.

(Rev. P. W. Minto of Inverurie to the Convener.)

In regard to the work here it is perhaps rather early to send a report for the *Record*.

I am thankful to say that there has been a steady increase in the attendance at our services. We began with 18; and yesterday, notwithstanding a good deal of rain, there were 60 in the morning, and between 40 and 50 in the afternoon. The week-day service has also increased considerably.

To-morrow, Lord Kintore and I are to begin a Tuesday forenoon meeting at the house of Mrs. Pakenham; and on Friday afternoons there is a well-attended Bible reading, where we have the opportunity of meeting Christian friends belonging to other Churches. Tuesday afternoons I devote to receiving any of the congregation who may wish to see me, and in this way I come into contact with many whose names and addresses I would not otherwise know. As you may well believe, the death of the Rev. William Grant of Ayr has been deeply felt by his attached friends in this place. He is spoken of by all who knew him with much affection, and long will his name be remembered in Cannes. Though not permitted to return here, his services to the cause of Christ and to our Church will continue to bear good fruit.

## VAUDOIS MISSION TO THE TRANSVAAL.

(TO THE EDITOR.)

LAUSANNE, November 15, 1876.

MY DEAR SIR,—I send you an important defence of the devoted missionaries from this canton. As I have met one of them, and know the members of Committee here, I am only too glad to try and let our people at home see how unjustly they have been treated by the Transvaal Government. Could you insert the enclosed in our *Record*, and commend our brethren and their work to the prayers of Christians in Scotland?—Yours truly,

A. F. BUSCARLET.

LAUSANNE, October 29, 1876.

The arrest of our Swiss (Canton de Vaud) missionaries in the Transvaal Republic has been much spoken of by the *Morning Post*, *Galvani's Messenger*, and especially by the South African press. Both in Cape Colony, and in the Transvaal, several letters and documents have been published referring to it. As well acquainted with this question as it is possible to be at such a distance, through articles contained in these newspapers, and also by our missionaries' correspondence, I thought it right to furnish you with particulars of what has happened, and to refute the calumnies published against our countrymen, who have been most unjustly treated.

The following is an impartial narrative published in the *Cape Argus*, dated September 5th, by an English resident in the Spelonken, living close to Valderia, our mission settlement:—"Two Swiss Protestant missionaries came here twelve months ago. On their way through Pretoria they asked a member of the Raad to introduce them to the acting presi-

dent. He did so, and was witness to the conversation that passed between them. I have just seen a letter from him to these gentlemen, in which he repeats the said conversation, the substance of which is this: The acting president was asked if it were necessary for them to apply for permission to buy a farm to open a mission-station. His answer was that it was not necessary; there was no law on the subject; they could go where they pleased in the Republic and settle. He wished them success in their undertaking. They only had to go to the Field-Cornet in the district fourteen days after settling; they would then be entitled to burgher rights. They then asked if there were any laws relating to the Kaffirs. He said that there were, and that the acting secretary would give them a copy. They applied several times, but the secretary had too great a stress of business, but promised to send them a copy of the laws when they were settled. And until Mr. Swart returned to the country they remained unmolested. They bought a farm from Mr. T. Watt in July last year. The title-deeds have been recorded since the 3rd of April. These gentlemen requested Mr. Goodwin, member for Zoutpansberg, to lay the matter before the Raad. Mr. Swart stopped him doing so, telling him that it was simply necessary for them to write to the Executive, acknowledging the Government. They did so. Mr. Swart then told Mr. Goodwin it was all right, but there was a paragraph in the letter he did not like, but it did not matter.....No sooner was the Session of the legislature over than he sent a peremptory order to them to cease all Mission work. The inhabitants of the district protested against the illegal order, as being against the right of burghers, contrary to law, tyrannical and persecuting.....The missionaries justly refused to conform to an illegal order. The Land-drost (sheriff) sent an order to the local Field-Cornet, directing him, by order of the Government, to order these gentlemen to Marabastad, to await further orders. If they refused to go, he was to apprehend them and bring them down as prisoners without either warrant or any charge against them." I abridge a little this letter, dated August 1st. It concludes with a strong protest against these arbitrary orders. Now follows the above-mentioned collective protest, taken from the *Transvaal Advocate*, dated August 21st, and signed by nearly a score of names—Boer, English, German, &c.

"We, the undersigned, comprising all the (non-native) inhabitants of the Spelonken, protest against a certain order of the Executive sent to Messrs. Creux and Berthoud, and prohibiting these gentlemen from carrying on their lawful occupation, on their own farm, at their own cost, labour, and time, they being citizens of the Republic; and if the burghers allow any such infringements on their rights, no man can with safety carry on any sort of business, and would be as *legally* prohibited if such a precedent was established. The Executive being the salaried servants of the Republic, to carry out the laws in integrity and justice, have no power to make any law, nor is it justified in *persecution, tyranny, and despotism*, but each member is as subject to the laws of the Republic as the meanest inhabitant dwelling in it."

Messrs. Creux and Berthoud are reproached with not having shown any recommendation from their own government, and yet they had exhibited their passports on their arrival in the Transvaal; and, at any rate, the Land-drost of Marabastad, Mr. Maré, and the local Field-Cornet had had them in their hands. Was any other recommendation necessary? This is denied by Mr. H. T. Walcott, an Englishman and citizen of the Transvaal Republic, who warmly spoke in their defence. He writes in the *Transvaal Advocate*,

dated August 21st:—"Who is the individual in the Republic who ever brought from his Government any official documents to prove his nationality? Did Mr. Swart, when he first came here, or any one else?"

In spite of these protests, nay, in the very face of them, Messrs. Creux and Berthoud were arrested on the 2nd of August and taken off to Marabastad as prisoners. A Portuguese alone of the white men in the country agreed to assist the Field-Cornet in carrying out this unjust order. Even a native chief refused meddling with it, as they could not tell him what accusation was brought against them.

But, unable to bring forward any positive accusation, slander is resorted to, so as to justify these arbitrary measures. A very malicious letter was sent on the 5th of September from Potchesastroom to the *Cape Times*, and has been picked out and published also by *Galignani's Messenger*, dated October 19th. It insinuates that "these gentlemen of the cloth are of the genus 'Evangelical'; and that they have, moreover, a taste for dabbling in politics; that they teach the natives to be idle, and likewise instil into their brain vicious ideas, instead of teaching them cleanliness and perseverance. No more was done to them than what they deserved," &c. No upright and honest man, whatever his views on religion, can be misled by such calumnies! The excellent terms on which Messrs. Creux and Berthoud lived with their Lutheran neighbours of the Berlin Mission, as well as with the Rev. Mr. Hofmeyer, who was sent out by the Dutch Evangelical Church of Cape Colony, and whose station lies a little further off, prove them to be no more sectarian than the Church that sent them, and whose basis is a personal profession of Christian faith together with the system of free adherence. They

are not by any means given to meddle with politics, as their letters prove. On the contrary, they conscientiously abstain from having anything to do with politics, for fear of injuring their work; although they have a right to take part in politics, since a purchase of a farm entitles them, according to the laws of the Transvaal Republic, to burghers' rights. In short, Messrs. Creux and Berthoud are too well known amongst us by men of diverse tendencies and opinions for it to be necessary for me to declare that they did not go out to South Africa for the purpose of "teaching the natives to be idle, and to instil into their mind vicious ideas," unless the accusers consider the gospel of Christ to be full of vicious ideas.

Our missionaries first studied at our Divinity Hall, and then learned medicine and surgery. They went to South Africa to preach the gospel, to civilize the natives, and to heal the sick, both Native and European. Had they been slothful and idle, they would certainly not have left their own land, where they could have enjoyed a far more comfortable and easy life.

The last letters from Messrs. Creux and Berthoud, dated September the 5th, left them under arrest at Marabastad, where, however, by the Land-drost's kindness, they enjoy some liberty, which they use in healing the sick and speaking of their blessed Redeemer to all around them. They do not intend to be martyrs; but, on the contrary, speak gratefully of the kindness shown them. But they are nevertheless deprived of their liberty in an arbitrary manner, without any just cause of arrest, separated from their families, hindered in the pursuit of their work; in short, prisoners against the laws of the Transvaal Republic and those of all civilized nations.—I am, &c.,  
R. BREVIER, Prof.

## OUR HOME WORK.

NOTES BY DR. ADAM.

ETTRICK.

FROM Selkirk to the head of Ettrick, a distance of twenty-six miles, there is no Free Church. In the parishes of Kirkhope and Ettrick there is a population of about 1000. For many years the Rev. James Morrison, Reformed Presbyterian minister, Eskdalemuir, has conducted divine service every third Sabbath at Buccleugh; and there has been occasional preaching at other places throughout the district, as Ladyside schoolhouse, Hopehouse, and Ettrick Bridgend. The attendance at the meetings has averaged 70 or 80. The most central spot is the schoolhouse just mentioned, and it is distant by road twelve miles from Yarrow Free Church, and twelve from Selkirk. The change in Mr. Morrison's ecclesiastical position by reason of the recent union, with other circumstances, led him to think of the desirableness and practicability of having a better spiritual provision made for the wants of the members of his own congregation in Ettrick, along with those previously connected with the Free Church, and far removed from their places of worship. The idea was warmly taken up by the people themselves, and about 40 members and several adherents declared themselves in favour of the erection of a station which they were prepared to support, and that in order to the establishment ultimately of a regular

ministerial charge. The matter was brought before the Presbytery of Selkirk; and after the district was visited by a committee, and the fullest inquiry made, the petition of the local parties was granted, and an application forwarded to the Home Mission Committee for assistance. They at once agreed to give the usual grant of £40, on condition of an equal sum being raised by the people. This is a very interesting movement. The spirit in which it has been gone about is exceptionally generous. On the part of Mr. Morrison, the chief promoter of it, there will be a considerable sacrifice of income; and Mr. McCrindle of Yarrow has acted with similar unselfishness. The district is one in which the friends of religion in Scotland should feel a special interest, for it was the sphere of Thomas Boston's faithful and honoured labours. Amidst its pastoral scenes he spent twenty-five years of his ministry, and wrote those well-known books which have done so much to uphold sound doctrine and spiritual life throughout our country. Since his days there has been a melancholy change all around, under that blighting Moderatism which has desolated so many parts of the land. In September last I had the privilege of preaching both at Eskdalemuir and at Ettrick; and in the latter place, although the afternoon was far from favourable, not only was the large joiner's shop, which had been cleared out and fitted up for the purpose, packed in every corner, but many stood and

sat outside around door and windows. I may add that steps have been taken with regard to a site, and it is not supposed that there will be any serious difficulty in that respect.

#### MINTLAW AND FETTER ANGUS.

These are neighbouring villages of considerable size in the Old Deer district of Aberdeenshire. Along with the country lying immediately around them, they have a population of about 1000. In neither of them is there a church of any denomination, and the inhabitants are removed by a distance which is felt to be serious from the nearest church, Free, United Presbyterian, or Established. Occasional services are held in them by various ministers, and these are generally attended by as many as the meeting-places can contain. In both villages Sabbath schools have been instituted, and are regularly conducted. Sixty-two members of the Free Church reside in and around them. In the statement by the Presbytery it is said:—"In the district there is at any rate the average number of feeble and aged persons whose infirmities hinder them from waiting on public ordinances. A considerable number physically able to walk to existing churches attend them irregularly; and occasional preaching in the villages, instead of remedying that evil, is not unfrequently made an excuse for it. Unless stated ministrations are afforded within the district, there is reason to fear that religion and morality will decrease more and more." The case was brought before the Home Mission Committee by the Presbytery of Deer, with a view to obtaining the usual assistance for the support of a station in the locality. The writer having recently visited the district, and fully conferred with the Presbytery on the subject, was able to recommend that the application should be granted, and the Committee cordially agreed at its last meeting to vote the usual grant. The local parties are earnest in the matter; some who do not belong to the Free Church promise their full support, and it is believed that no difficulty will be felt in raising the necessary funds. The unanimity, heartiness, and energy of the Presbytery merit special notice.

#### EVANGELISTIC WORK.

It is matter of regret that it has not been possible to meet a number of applications from various districts of the country for visits from the brethren set apart by last Assembly for evangelistic work. Several of these brethren cannot complete their term of service until spring, partly from considerations of health, and partly from the pressure of other duties. Mr. Fullarton, however, has recently been at Buckie for two weeks, Mr. Macpherson at Falkirk and neighbourhood, and Mr. Kelman has spent a month in Dundee, where his labours have been most abundant, and not without fruit.

Our lay evangelists have been fully employed last month,—Mr. Binnie at Patrick and Rothesay; Mr. Peden at Skene, Fettercairn, and Elgin; Mr. Steven at Harthill and Kinnethmont.

#### SABBATH-SCHOOL LIBRARIES.

(TO THE EDITOR OF THE "RECORD.")

EDINBURGH, December 7, 1876.

MY DEAR SIR,—A great impulse has of late been given to the cause of education in Scotland. Thousands of hitherto neglected children are being taught to read; and the question comes up, What is being done to create a taste for reading of a healthy and helpful kind? and what provision is being made for meeting this taste, once it has been created, by supplying suitable books? The amount of literature of a vicious, or at least of a sensational and unhealthy character, that is scattered over town and country every week is most alarming, and unless active measures are adopted to counteract this, the most serious results must inevitably follow. The widespread system of *colportage* is rendering admirable service in this direction in many quarters; but we have another organization furnished ready to our hand, which might be worked to far better advantage than for the most part it is. The great body of the children of the country are Sabbath scholars; they eagerly receive and read books, of an interesting and instructive kind, which are put into their hands. These books are read not only by the children, but by the other members of the families to which they belong. They may, indeed, be said to be the only religious reading that many families have. I am sure there are hundreds of homes throughout the land into which no religious book ever enters but that which is brought, week by week, from the Sabbath-school library. We have thus a great agency at command for leavening the masses of our people with a good and high-toned literature, such as they are never likely to come in contact with in any other way.

Our American brethren discovered the importance of this long ago, and have given their most earnest attention to it. When in America two years ago, I made this a subject of special inquiry. I was told that the American press was sending out books for children at the rate of a volume per day. I found the Sabbath schools, alike in the United States and in Canada, admirably equipped with libraries as with other apparatus. Schools, comparatively small, were supplied with hundreds of volumes. Printed catalogues of the books were in common use. The ablest teachers were told off to manage this, as one of the most important parts of Sabbath-school work; and it was managed in such a business-like way, that scarcely any books were lost. In the schools connected with the wealthier congregations, the libraries were cleared out periodically; the books being sent off to poorer schools, and an entirely new supply provided. Publishers made this a special department of business. Mr. Campbell, the well-known publisher in Toronto, showed us cases of books of different sizes, made up for the purpose, which were being ordered by Sabbath schools in various parts of Canada.

Now, why should not we do more in the same direction? It would be well-spent money if Deacons Courts, or private members of the Church, were to devote ten



or twenty pounds to the providing of a good library in connection with their own or other congregational or missionary Sabbath schools. The books, once read, might be passed on to some school otherwise unprovided for, and make way for a fresh supply. No better service could be done to some of our country districts or town mission schools than by such gifts being made, and at this season of the year nothing could be more appropriate. In many cases, the unsuitable and uninteresting character of the books has made the children careless about taking them, and the whole management of the

enterprise sufficiently explains the failure of it; but with so many books now available from which to make a careful selection, there is no excuse for the neglect of this arm of the service. If an impulse were given by a simultaneous movement all over the country, publishers would find it worth their while to afford such facilities for supplying libraries as are to be met with on the other side of the Atlantic.

The importance of the subject must be my apology for trespassing at such length upon your space.—I am, &c.,  
J. H. WILSON.

## MISSIONS TO THE HEATHEN.

*Ordinations.*—Mr. Roderick N. Macdonald was ordained as a missionary to Madras, by the Presbytery of Inverness, on 28th November; the Rev. Dr. Black preaching and presiding.—Mr. A. B. Grieve was ordained as a missionary to Bombay, by the Presbytery of Edinburgh, on 30th November; the Rev. Dr. Blaikie preaching and presiding.

*Arrivals.*—We have heard of the safe arrival of the Rev. G. M. Rae at Madras, and of the Rev. Buchanan Blake at Bombay. Mr. Blake was accompanied by his sister Miss Blake, and Miss Berrie (the latter appointed by the Ladies' Society to Nagpore).

*Departures.*—Mr. C. Michie Smith, appointed Missionary Professor at Madras, sailed on 6th November. The Rev. Roderick N. Macdonald, and Mrs. Macdonald, sailed for Madras on 11th December.

*Death.*—We record with deep sorrow the death of Mr. John Dalziel, Missionary Teacher at Nagpore. Mr. Dalziel was a most devoted and valuable labourer. Mr. Cooper's warm testimony to his worth (see *infra*) is entirely true.

### THE MADRAS MISSION.

(Rev. W. Milne to Dr. M. Mitchell.)

FREE CHURCH MANSE, CALCUTTA,  
October 12, 1876.

HAVING just returned from a visit to Madras, I send you a few notes, for the *Missionary Record*, of what we saw of our mission there. We spent a week at the mission-house with our kind friends, Mr. and Mrs. Stevenson; and it was a great pleasure to Mrs. Milne and myself to see them on their field of labour and make the acquaintance of the other members of the missionary band in that city. I had long cherished a desire to see Rajagopaul. I preached on Sabbath morning to his interesting congregation, and we had much conversation on the best methods of mission-work, the annals of the Disruption and the men of that period, of whom he is an ardent admirer, and whose faith and zeal he seems largely to exemplify. He is a much younger man than I expected to find him, and full of fiery energy. We were also delighted to make the acquaintance of the venerable Mrs. Anderson, so well known in connection with female education, whose quiet Christian labours are still much owned of the Lord.

The Institution and schools of our mission have been so frequently described that I need not repeat the oft-told story; but this being my first visit to Madras, a few facts and impressions may not be out of place.

The first thing which strikes a new observer is the *vast extent* of the work in which our Church is engaged. To begin with the Institution. We found present on the day of our visit 906 students out of a roll of 980 or thereby. The attendance is becoming yearly more regular. The classes in the school department are overcrowded, and many applicants for admission have to be turned away for want of room. Under the guidance of the able and respected principal, Mr. Miller, we were conducted from the ground-floor of the mission buildings, where small urchins learn their lessons, up to the college department and the library, where the streams of knowledge return to their fountainhead, and undergraduates prepare for degrees of honour. As we passed from room to room and floor to floor, and saw the immense classes of boys and young men all engaged in the eager prosecution of the various branches of a liberal education, the importance of the mission grew on the mind, and we felt how surely all this work must be effecting a mighty and beneficent revolution in the social and intellectual condition of the people.

Next to the Institution we were particularly struck, as every visitor must be, with the noble system of female schools in connection with the Free Church. In these schools—some of which are commodious buildings, well furnished with maps and other school apparatus—some 650 girls are receiving a good, sound, Christian education

under teachers many of whom hold good certificates of qualification. The numbers given above apply only to Madras; I do not speak of the out-stations, which we had not the opportunity of visiting.

I fear it is still unhappily necessary, on account of the prejudices of many, that another testimony should be added to the thousand and one already given as to the thoroughly *Christian*, and therefore truly *missionary*, character of all this educational work; and I give my testimony the more emphatically because, when at home, I shared to some extent in the feelings of those who desiderate a fuller development of the evangelistic side of our mission work. The objection which is usually taken to what is called purely secular education in mission-schools has really no force, because, correctly speaking, the thing has no existence. Secular education in mission-schools is a *misnomer*. The Bible-lesson is the first work of every day, and the whole course of education is saturated with Christian instruction and Christian influence. By means of instruction in secular *subjects*, our missionaries are enabled to get hold of thousands of young people, otherwise inaccessible, and to retain them under Christian instruction for years. For purely secular education one must go to the Government schools; and to counteract the admitted evils of *such* education, the most effectual means, as things now stand, are undoubtedly the mission-schools of the country. Every one appreciates the value of medical work as an auxiliary to the gospel among the heathen; and it would be as reasonable to argue that the medical missionary ought to give up the work of his dispensary in order to devote himself wholly to the preaching of the gospel, as to say that the ordinary missionary should give up the literary department of his work for the same purpose. Literature and medicine are alike, in the hands of the earnest missionary, subservient to the gospel. While the educational work ought to be maintained in efficiency, there is in connection therewith a great field for the development of the directly evangelistic. There is room for any variety of means in conveying the water of life to the millions of this land.

Some may prefer to carry water for domestic purposes every day directly from the street well to the house; but most people think that a more excellent way is to get the water introduced by *fixed pipes* running into every room, and giving out the daily supply as required. Our school-work is a great system of pipes through which the water of life flows day by day to thousands of thirsty souls. The only objection in ordinary life which people usually make to the introduction of water in this way is on the ground of expense; but if the expense is borne by the *Government* or the *landlord*, the ground of objection is taken away. The cost of the secular instruction in our mission schools is now largely borne by Government grants and school fees, and the common allegation that money collected for missionary purposes goes to pay for secular education is not well founded. Our missionaries are paid by the Churches to enable them to

give the living water free to the thousands who attend our schools and colleges. The *leadon pipes* are largely paid for by school fees and Government grants.

Thus, for example, in Madras, we find, as stated in last year's Report, that the annual expenditure on sixteen branch schools is in round numbers 37,000 rupees, while the main sources of income are the following:—Grants from the Church at home, 13,000 rupees; grants from Government, 13,000 rupees; fees, 10,800 rupees,—leaving a small balance to be made up from subscriptions in India, &c. In the College Department of the Institution, the students bear 30 per cent. of the cost of their education. With the progress of education in the country, the income from fees will gradually increase.

I have alluded to the medical missionary, and we were much pleased to see the good work carried on by Dr. Elder in Madras. He has two dispensaries, a little church, and a Sabbath school. We visited the dispensaries in the morning, and saw the poor people receiving the means of healing, both for body and soul,—a bottle of medicine in one hand, and a gospel-book or tract in the other. Some 20,000 persons are treated annually, the average daily attendance being 187. Twenty-one young men have been educated by the mission, and are at work in various parts of the Presidency. Little children suffering from eye-disease received the kind physician's special care and attention. The eagerness with which parents carried in their little ones, and held them up to receive into their darkened eyeballs the pungent but healing application, seemed a good illustration of the rising desire of the people of this country to impart to their children the blessings of education, that the eyes of their understanding may be enlightened, though the direct application of Christian truth may yet be bitter to their prejudices and feelings. As an example of the way in which Christian education is breaking down caste feeling and preparing the way for the spread of the gospel, the following facts in regard to the Chetty Girls' School were related to me by the Rev. Mr. Stevenson. A good many years ago, when Mr. Braidwood attempted to establish a Girls' School among the Chetties, or respectable merchant class, they not only put every obstacle in his way, but actually *pulled down the house*, and he was obliged to abandon the undertaking. Time, however, brought compensation. A few years ago, some of the young men of the Chetty caste, *who had been educated in the Institution*, came and asked Mr. Rajagopaul to open a girls' school in their midst. The school was opened accordingly, and has now more than one hundred pupils on its roll. The female schools are not only educating the daughters of India,—the future wives and mothers of the nation,—they are also opening up a field of honourable and useful employment to the female members of native Christian families, who are being employed as teachers. In the Madras Girls' Day School, under charge of Mr. Bauboo, there is a normal class of Christian girls, the

object of which is to raise up trained Christian teachers for the female schools and Zenana work. It has already sent out ten certificated mistresses, and eight others are under training. It may also be mentioned that a number of these Christian teachers, in addition to their ordinary school work, prompted by love to Christ, visit in the Zenanas. In this way they carry the glad tidings of salvation to their beauteous sisters, and keep up Christian intercourse with old pupils after they are settled in their heathen homes. Mrs. Bauboo gives a large share of her time to directing and fostering this good work. Readers of the *Record* will be aware that this native Christian lady is leading the way in preparing Christian books for Hindu women. She has written a "Life of Her Majesty the Queen," which is much appreciated. The Zenana work is not so extensively developed as in Calcutta. But a good beginning has been made; and as we looked on the intelligent faces of the Christian teachers and senior pupils of those girls' schools, we felt that the darkness is past, and the true light now shining in the hearts and homes of the daughters of India. But oh, how the spreading light enlarges the circle of darkness, and reveals the depth and extent of the heathenism of this land! Our missions are only lights along the shore of a deep and awful sea of ignorance and debasing superstition, or life-boats going down into the surf to rescue the perishing. It was a melancholy sight to look on the remains of noble vessels, which had once proudly ploughed the ocean, now sinking in the sand like ruined souls along the harbourless shore of Madras. Men have looked on those wrecks of recent cyclones till the eye affected the heart, and now, though they cannot redeem the past, they are battling with the wind and waves, and spending millions of pounds in order to construct a harbour, and save precious lives in time to come. It is a bold though doubtful undertaking. The shifting sands and raging sea may baffle the highest skill and power of man. But the Church's enterprise is not doubtful. With the resources which she has at her command, and filled with the Spirit of God as on the day of Pentecost, she is able to rescue the perishing, and break the force of soul-destroying heathenism, while she is animated by the assured hope that these bitter waters shall one day be dried up, and the time shall come when, in this sense, "there shall be no more sea." Then missions shall be no longer necessary, and "They shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know me from the least to the greatest." May the Lord hasten it in his time!

#### MAGPORE: DEATH OF MR. DALZIEL.

(Rev. John Cooper to Dr. M. Mitchell.)

November 15, 1876.

I HAVE by this mail to communicate to you and the Foreign Missions Committee the very mournful intelligence of the death of Mr. Dalziel, our very excellent

senior missionary teacher. This very afflictive event has come upon us with an awful suddenness and crushing power. Our dear brother was taken ill of cholera on Sabbath morning the 12th instant about five o'clock; and next morning, about one, he departed to be for ever with the Lord. As soon as alarm was taken, the doctor was sent for; but all that he or his native assistants could do, proved in vain. The terrible disease ran its course to the fatal end. Both Mr. Whitton and I saw him during the day and evening, but he could only recognize us and ask us to pray, which we did. Mrs. Dalziel never left him, and was enabled to do all that a loving and devoted wife could do to minister to him during his sufferings. His mind throughout was calm and peaceful; and it was evident that he had no fear as he entered the dark valley. The Lord whom he had so faithfully served was, without doubt, with him, and gave him strength and comfort in passing through the troubled waters to the farther and glorious shore. The Mission now most deeply mourn his loss; and our profoundest sympathy is flowing forth on behalf of his bereaved widow and six fatherless children. Hitherto she has been wonderfully sustained; but her trial, sudden and unexpected, is very severe, and her burden great. I know that Dr. Duff, you, and the whole Committee, will feel very keenly for us, and especially for dear Mrs. Dalziel and her children, in this time of sore trial and bereavement.

#### PACHAMBA: THE SANTALS.

(Dr. Dyer to Dr. M. Mitchell.)

October 25, 1876.

ALTHOUGH my work is somewhat heavy, and leaves me little time for study, I am very happy in it. I have taken much to the children in the Boarding-School. They are for the most part nice quiet lads, free and pleasant in their manner towards us. As I now sit writing [at night], three of them are asleep in my room beside me. They just come in, wrap themselves in their cloth, and lie down on a coarse mat, sharing it with my dog. They awake with the dawn, and set off to their own houses to prepare for morning worship, which is held at 7 A.M.

At 7.30 A.M. we have our Hospital and Dispensary open, and treat any cases requiring our aid. Before we give medicines, however, we have a religious service. This is generally in Hindi, as most of our patients are Mohammadans and Hindus. The people listen willingly. Seldom do any object to our preaching; but many ask questions, interrupting us while reading or explaining what we have already read to them. This service I sometimes conduct myself, but generally ask my assistant to speak to the people after I have read and endeavoured to explain the passage. My knowledge of the language is not sufficient to enable me to preach with freedom yet.

When requested, we visit sick people in the neighbouring villages; but I have not gone out in camp, nor

remained away from Pachamba over night. The people in this district are comparatively healthy apparently, with the exception of those who live ten miles off, towards Parisnath hill.

During the day I am engaged with the schools, and looking after whatever may demand attention. There are 53 names on the roll in the boys' school, with an attendance of 48; while in the girls' school, there are 23 names, and 22 present.

In your letter you mention singing. Well, I commenced a class some time ago, and am much pleased with the progress made by the scholars. The boys and girls are very fond of music; and it is no unusual thing to hear Hampton or Langdon's Chant before sunrise, or long after sunset, proceeding from one of the houses in which the boys live. Owing to the amount of work I have at present, I am not able to give lessons in music regularly; but I hope to resume the class soon, and give several hours a week to this part of our work.

The Government Sub-inspector of Schools for this district was here a few days ago, and examined the schools. He expressed great satisfaction with the progress made by the scholars in both schools, remarking several times, "This is a nice sharp boy," and "That is a smart girl." There are five teachers in the boys' school, and two in the girls' school; while, for sewing, we have a teacher's wife engaged one hour each day. We are trying to get our village schools, of which we have ten, filled with Santal teachers. We have got six already, and I wish we had the other four supplied also, for Hindu village teachers won't do.

There are two evangelists who regularly visit the Santal villages in our immediate neighbourhood; but we are about to commence evangelistic work on a large scale, by sending four evangelists out, and causing them to remain two or three weeks away from Pachamba. By this means distant villages will be visited, and the good seed of the Word sown far and near.

My dear friend, Mr. Campbell, is exceedingly kind, advising me in matters of difficulty, &c. He regularly teaches the Bible lesson in the girls' school, and very often preaches once on Sabbath. He has proved a great blessing to your Pachamba mission, and takes a great interest in it still. My health continues good, and I am very fond of this place and the work. I wish very much that I could go out to the villages and preach; but I must wait and work away at the language for some time yet before I attempt this work.

#### CALCUTTA: BAPTISM OF A BRAHMAN LADY.

"LAST Sabbath morning an elderly Brahman lady was baptized by the Rev. G. D. Maitra, Pastor of the Free Mission Church. Since the death of her husband—six years ago—she had been living with her brother. During the life of her husband, she had read a few Christian books in Bengali, of which he had a good collection. In time she grew anxious to learn more of Christianity,

and applied to a neighbour boy for introduction to some Bengali Christian gentlemen. The boy happened to be attached to Babu Lakhi Narayan Das, lately a teacher in the Free Church Institution, and now an assistant in a Government office, to whom therefore he took her, and who received her as a catechumen. Shortly after, and on their promising to provide for her instruction both in Brahmoism and in Christianity, she returned with her relatives and was lodged in the house of a Brahmo. Here, however, she was taught only Brahmoism, and Brahmoism did not satisfy her soul. She accordingly went back to Babu Lakhi Narayan Das, found the Saviour, and was admitted into His Church. The Brahmo gentleman, who paid her a visit, testifies that she has always been well spoken of and seriously inclined."—*Indian Christian Herald*, November 10.

The Rev. K. S. Macdonald writes regarding the lady referred to:—

November 10.

"The Brahmos made great efforts to keep her back from the Saviour, but in vain. She is a very intelligent woman. She reads her Bible much, and knows it well; and what is better, she loves her Saviour. At her baptism she expressed herself modestly, but very confidently, as to her faith in Jesus."

#### NOTES BY DR. M. MITCHELL.

##### INFANT MORTALITY IN INDIA.

SOME very startling disclosures have lately been made by Dr. Payne, the health officer of Calcutta, regarding the destruction of infant life in India. We do not refer to infanticide, but to the death of children as occasioned by sheer prejudice and ignorance. Dr. Payne has found that, of 1000 children among the Mohammadans, 568 die before attaining the age of twelve months. Among the Hindus the number is somewhat less, but still startlingly great,—being 460. Among non-Asiatics, who are chiefly Europeans, the number is only 184. The rate is thus more than three times higher among Mohammadans than among non-Asiatics. This horrible waste of infant life is easily explained. A new-born child is kept from all contact with fresh air; it lives—if it manages to live—for some weeks in a room crowded with relatives and friends, breathing "an atmosphere composed mainly of smoke and carbonic acid gas." No wonder that in a fortnight one child in four succumbs. This has been proved, as yet, only of Calcutta; but, no doubt, nearly the same state of things exists all over India.

What hope is there of saving the lives of these poor doomed little creatures? Not much, while their parents remain heathen. The Mohammadans especially—every soul of them as proud as Lucifer—repel our Western customs almost as passionately as they do our religion. Government will do its best and fail. A few of the better-educated natives will talk and do nothing. Un-

happy India! when will she accept the Gospel, and that civilization which the Gospel brings with it? Even in a temporal point of view the gain would be unspeakable.

#### FAMINE AND TEMPEST IN INDIA.

There has been a failure of the rains in various parts of India, chiefly in the west and south. It is believed that about eight millions of people will thus be exposed to very great suffering. We already hear of mothers offering to sell their children, from inability to support them. Government will do all in its power to mitigate the distress. Probably half a million sterling will be spent on relief of one kind or other; and we may hope that few will die of actual starvation. The British Government does what no native Government ever would have attempted on behalf of its subjects; and its presence, in seasons of calamity, is an unspeakable blessing to India.

More terrible still than the scarcity is the cyclone, which devastated a part of Southern Bengal on 31st October. At midnight a storm-wave, from ten to twenty, or, in some places, even thirty, feet high, broke on the low-lying grounds of Backergunj; and it is believed that fully a quarter of a million of human beings have perished. Those who escaped did so chiefly by climbing trees. We have records of many cyclones, but of none which, in destructive power, equalled this. Government will do all it can to relieve the distress of the survivors, whose fields and wells and homes have been destroyed. But it cannot restore the dead. Nor can human skill erect any ramparts that shall be able to resist the giant forces of Nature, as they often come forth in terrible majesty over that region of the East. We can but humble ourselves under the mighty hand of God, and pray that both Britain and India may lay the lesson to heart. May we have more compassion for suffering India; and may India turn unto Him that smiteth her!

#### FAMINE AT INDAPORE.

In connection with what has been already said, we are very sorry to add that the failure of the rains has been almost total in the district of Indapore, one of the places in which our much-esteemed brother, Mr. Narayan Sheshadri, labours. In a letter to the *Bombay Guardian* of October 28th, Mr. Narayan writes: "Our poor people have lost both their early and later crops. A very large number are exposed to starvation and death itself...Government have opened relief works, but these are insufficient...We have been enabled, in connection with our mission, to give daily relief to nearly two hundred people of all descriptions. It is almost certain that the evil will last for eighteen months." Mr. Narayan solicits contributions, to enable the mission to continue giving relief. Among others who have responded to his appeal, we note with pleasure the name of a Parsi gentleman, the Hon. Sorabjee Shapoorjee Bengally, who will give thirty rupees a month "as long as the drought lasts."

#### BAPTISM OF A MOHAMMADAN LADY.

The December number of the *Missionary Herald* (Baptist) contains an account of the baptism of a Mohammedan lady in rather remarkable circumstances. She is a wealthy person,—having estates, partly in Nepal, and partly in British territory. She had never seen a missionary. She was taught to read by the wife of an indigo planter and a native Christian teacher. She studied the New Testament in Hindustani, written in Roman characters, in which the lady was able to give her lessons. Then, being thoroughly convinced of her need of salvation through Christ, she travelled to Calcutta—a journey of fully five days,—in order to obtain baptism. She brought with her three members of her household and four children. She found her way to the Baptist missionaries at Howrah, where the railway ends; and, after examination, she and her three adult companions were baptized. She had asked that the rite should be administered to the children also; but the missionary, in accordance with his Baptist views, declined to do it. The case is, in several points of view, very encouraging. We trust we shall hear more of this lady, her example, and her influence.

#### "KASSIBAI: A TALE OF A GUJURATI HOME."\*

Our Irish Presbyterian friends are zealously seeking to rouse the interest of the Church in the great work of elevating the women of India; and for this purpose they wisely make much use of the powerful agency of the press. The Rev. G. T. Rea, formerly a missionary in Western India, and at present detained by ill-health at home, has written a tale with the title given above. It is well fitted to advance the cause he has at heart. The little book is a marvel of cheapness; we have thirty-two pages for a penny. There are six pictures illustrative of Indian life. The story is well told. The customs of India, especially in reference to women, are both truthfully and graphically sketched. Mr. Rea pleads earnestly and persuasively for the down-trodden women of India.

#### CHRISTIAN AGENCY IN BENGAL.

CALCUTTA:—*Ordained European Missionaries*—Rev. William C. Fyfe; Rev. K. S. Macdonald, M.A.; James Robertson, M.A.; John Hector, M.A. *Pastor of Native Church*—Curn Das Maitra. *Native Professors*—Kalicharan Banerji, M.A., B.L.; Umesh Chandra Chatterji. *Female Teachers*—Orphanage and Normal School, Superintendent, Miss Griffin; Dr. Duff's Hindu Girls' School, Miss Kamini Seal; Zenana Agency, Miss Falkner, Miss Hubbard, Miss Manson, Miss T. M. Raza. CHINSURAH:—*Ordained Native Missionary*—Prasanna Kumar Chatterji. *Licensed Native Preacher*—Keder Nath De. BANSHARIA:—*Native Teacher*—Prasanna Kumar Banerji. CULNA:—*Licensed Native Preacher*—Baikantha Nath De. MAHARAD:—*Ordained Native Missionary*—Jagadishwar Bhattacharyya. *Inspector of Vernacular Schools*—Ranjit Singh; Abraham Biswas; Hera Lal Das. PAUGHAMBA:—*Medical Missionary*—James A. Dyer, M.B., C.M. *Lay Superintendent*—Andrew Campbell. *Superintendent of Schools*—Mr. W. H. Stevenson (just appointed).

\* Published by Marcus Ward and Co., Belfast.

## BIOGRAPHICAL NOTICES.

## THE REV. DAVID MITCHELL OF BLAIRDAFF.

*Died May 31, 1876.*

BY THE REV. GEORGE BAIN, CHAPEL OF GARIOCH.

THE Rev. David Mitchell was a native of Aberdeen. He was born in that city on the 4th July 1808; and, according to some autobiographical jottings left by him, he had, like many of his fellows, in his day, to bear the yoke in his youth. "I had," he writes, "many a hard struggle to maintain myself at the grammar school and divinity hall, having often to teach from six A.M. to ten at night." In the jottings referred to, he mentions that during his five years' attendance at the New Town Grammar School he experienced much kindness and assistance from the rector, Dr. Melvin, towards whom, in consequence, he always continued to cherish the warmest gratitude. At the bursary competition, before entering college, he was awarded the second bursary, and after some reconsideration, the first was given him, which he held for four years. Having, at the close of his divinity studies, been licensed by the Aberdeen Presbytery, he laboured for some time as missionary in the South Church parish, and afterwards in that of the East Church. For ten months subsequently he held the office of chaplain in the *City of Aberdeen steamer*; and, finally, his way was opened up to Blairdaff through the instrumentality of Rev. Henry Simson, then minister of the parish of Chapel of Garioch, of whom he always delighted to speak in terms of cordial esteem and regard. At the great Disruption he was found faithful to the principles for which the Church of Scotland had been honoured to contend during the memorable ten years' conflict, as on many former occasions; and for thirty-three years he gave his undivided attention to his work as Free Church minister of Blairdaff—"labouring," as he states in his recent jottings, "among an attached and devoted people, many of whom have been removed by death, and have, I hope, entered into the rest that remaineth for the people of God."

Mr. Mitchell was always a sound and faithful preacher, and, as a pastor, was very attentive to his people; by whom, in return, he was very much beloved. To oblige any of his brethren in any way in his power he was always most willing and ready, sparing neither time nor travel to do a kind service. For a number of years he was Clerk of the Presbytery, in which capacity his courtesy and fidelity secured for him the highest confidence of his brethren, whilst the Synod's encomiums were often drawn forth by the correctness of his beautifully kept Presbytery book. He was always a member-elect of the Parochial Board, and was so also of the School Board. But his work is done, and he is gone to give to his great Master an account of his stewardship. To his brethren left behind him is addressed the solemn call, "Work while it is day; the night cometh, when no man can work." Mr. Mitchell was married, and leaves a widow and a son, their only child.

## THE REV. JOHN M'RAE.

*Died October 9, 1876.*

BY THE REV. ALEXANDER BEITH, D.D.

MR. M'RAE was one of the most distinguished of the Gaelic preachers who have appeared within the last sixty years. Like many others who have been celebrated in their time, and honoured from above, as heralds of the glorious gospel, Mr. M'RAE was not, in the earlier years of his life, intended

for the ministry, nor was he trained in prospect of the ministry becoming his profession. A Highlander of the district of Kintail, West Ross-shire, his youth and some portion of his young manhood were given to the pursuits of a laborious life in the capacity of shepherd and fisherman. Even then he was a man among men; his natural sagacity and powers of speech securing to him a prominence among his compeers. Even when yet unchanged by the power of divine grace, his influence for good among the young men of his time and country was great. Decision in behalf of what he believed to be good, was always an outstanding virtue in his life, in which he was an example to many.

When arrested by the gospel,—brought to him in a remarkable way, at a time when God was not in all his thoughts,—and when it pleased God to reveal his Son in him, his choice of pursuit was soon made. His one desire became to devote his life to the work of telling others what God had done for his soul, to do this in whatever way opportunity might be given to him, to lead them into the same blessedness. In the first instance he formed no definite purpose of studying for the ministry. In the first instance he was not led to do that. But, from the period of his conversion, all his spare time was devoted to the increasing of the education he had previously received—education not exceeding what was usually reached by Highland lads in the Highland rural parochial schools. After a little time, he advanced from the stage of scholar to that of teacher. The small school of which he took charge had its place in a remote corner of the parish of Glenelg, Inverness-shire, the parish adjoining that of his nativity. The Arnisdale school then became a centre of influence, not merely as a seminary for the young, but as an adventure mission-station for the advanced. In this sphere, whilst he bestowed good on others, he acquired much good for himself. His work on the banks of Loch Hourne formed a valuable training for more extended work elsewhere in the years that lay before him. Here he first conceived the desire and formed the purpose of becoming a minister. Really a man of natural genius, he could not, however humble his views of himself, remain unconscious of it. He was made to feel that he possessed natural qualifications which, by cultivation, with the blessing which he believed it was not presumptuous to expect, and which he earnestly sought, might become serviceable in the great cause. In his retirement he gave himself to the study of the languages and of mathematics. His progress in both departments was great, though he could not himself judge of this. When, after a wonderfully short time of self-teaching, he appeared at Aberdeen, with many doubts and fears, to compete for bursaries—on which, if successful in securing one or more, added to his very scanty stock of savings, he hoped to subsist during his first session at college—he was nowhere in the languages; his pronunciation of Latin and Greek (most arbitrary and original as it behoved to be, never having had even one lesson to guide him) proved fatal to his hopes. But in mathematics the case was not so. His pronunciation of English, though not vastly superior to his pronunciation of the dead languages, opposed no insuperable barrier to success in this department. He obtained a bursary, which sufficed for all his need. At the close of his four months' session he found his way back to his old charge, and resumed, though only for a limited period, the work which he had temporarily relinquished for college life. The days in which he lived were not those of associations for providing means

to aid Highland students looking forward to the ministry; and no one will say, whatever the present hardships, in being cast wholly on his own industry, that this self-reliant, earnest youth was ultimately the worse for it.

When Mr. M'Rae obtained license, he was speedily called to stated labour in the vineyard. His reputation as a holy man and an able speaker was great. His early course as a licensed preacher confirmed and increased the impressions previously entertained of him. After a period of service in the island of Lewis, as minister of one of the *quoad sacra* charges there, he was transferred to the parish of Knockbain, Black Isle, Ross-shire, one of the most important ministerial positions in the North Highlands. Here he made the acquaintance of the late Mr. Stewart of Cromarty, an acquaintance that ripened into the warmest friendship. Much as Mr. M'Rae was wont to speak of his indebtedness to such men as the first Dr. M'Intosh of Tain, Dr. John M'Donald of Perintosh, and others, far more did he speak of what he had learned from the minister of Cromarty. Stewart delighted in him; for in him he had found a mind into which he could pour all his rare and precious cogitations on divine truth—a mind capable of receiving, appreciating, improving them for himself, and making them available for good to others. So earnest was the mutual attachment, that when the required measures were being taken in 1847 to remove Mr. Stewart to Edinburgh as Dr. Candlish's successor in St. George's, Mr. M'Rae declared he would not stay in the North after him. The lamented death of his friend—over whose last illness he had watched with tender care—deprived him of this most valuable fellowship in a way he had not anticipated, and prepared his mind for his accepting any suitable invitation which might be presented to him to leave his then locality. This soon came. He was chosen to be minister of the Gaelic Church, Greenock, where, to one of the largest congregations in the country, he laboured for some years, until town life and town labours began to tell heavily on his health. Once more he became a minister in the island of Lewis, where he continued to serve until he could no longer, according to his view of duty, allow himself to continue in the full charge of a congregation. From this responsibility, at his own request, he was released. He nevertheless continued to labour in various parts of the country, as opportunities afforded, and, although his natural force had abated, still with great power, acceptance, and usefulness. One of our best Gaelic scholars, his closing efforts to do good took the form of translating from English into the mountain tongue instruction he believed to be required by his countrymen, and calculated to be useful to them.

The Disruption found Mr. M'Rae minister of the parish of Knockbain,—a position of much distinction in the Highlands. But he did not hesitate. Previous to the crisis he had done important service in instructing Highlanders, all over the north and west, in the vital question with which the friends of religion in the Church of Scotland were, at the time, called to deal. He was one of many then enlisted in the effort which the interests of our Zion demanded; and none of all the labourers in the field was more marked, more eminently successful than he. The result for himself was, when the crash came, being followed by his whole congregation into separation from State connection—being also the erection of church and manse, and the formation of an interest as Free Church minister of Knockbain certainly not inferior to what his previous interest there had been. His labours thereafter in preaching, both at home and in all the region round about, were wonderful; and the effects, by the blessing of God,

were most precious. In all his ministry God had acknowledged him by manifest fruits as he has not done always by his servants; but never more than after, at the call of duty, he had abandoned his earthly inheritance that he might be free to follow everywhere and at all times the Master's steps.

Mr. M'Rae was a man of fine personal appearance, the type of a genuine Kintail man—tall, well-proportioned, beautifully shaped head and shoulders, herculean limbs, and deep chest. His voice could, in a whisper, be heard over a large area. When it rose to its highest notes, it was like the roll of thunder. His gestures were never taught him; elocution had been no part of his studies. His manner was not the less impressive for that. When illustrating some fine thought, his manly countenance lighted up, his voice assumed its deep tones, and his whole body, with outstretched arms, quivered under the effort. Effects were produced on his hearers such as no modern preaching, except Chalmers', was known to produce. In Gaelic his power came fully out. In English, though he sometimes seemed shackled, yet, overcoming all hindrance to expression by efforts made with that view, he often thrilled his hearers as he did when he spoke in his own tongue,—the richness of thought, the beauty, because simplicity, of his illustrations, banishing for the time from men's thoughts the fact that they were listening to a man speaking in a language of which he had only partial knowledge, and over which he had little command.

Large-hearted, sound in doctrine, versed in heart theology, liberal in sentiment, yearning for the unity and universality of the Church of Christ, he was esteemed by all.

Mr. M'Rae died in a good old age. He surpassed the fourscore years, the all but utmost limit of human life; and he has left to his children, and to their children, a name of sweet odour, a memory blessed by many happy recollections; and to all others who had the happiness of knowing him, an example to be well studied and to be faithfully followed,—an example of faith, hope, love; of wisdom, meekness, and fortitude, throughout a long life to the end. *Laus Deo.*

#### THE REV. WILLIAM GRANT, AYR.

*Died November 1, 1876.*

BY THE REV. JOHN MACFARLAN, GREENOCK.

"WILLIAM GRANT, born at Kirkmichael, 6th September 1814. Son of Rev. Patrick Grant, minister of Kirkmichael, Presbytery of Abernethy. Licensed a probationer of the Church of Scotland, 30th November 1836, by the Presbytery of St. Andrews. Elected to the preaching station of Logie-almond, Perthshire, 19th March 1837."

Such is the record, written with his own hand, of the early days of this much loved brother, who has lately passed away. It stops with the notice of the first field of his labours, Logie-almond; a place to which his heart often recurred. In November 1840 he became helper to Dr. Brown of St. John's, Glasgow. By that good man he was regarded as a son; and his ministrations were much appreciated by the congregation, one of the largest and most influential in the city.

On the 23rd April 1843, a few weeks before the Disruption, Mr. Grant was ordained minister of the church at Wallacetown, Ayr; in which town he continued to labour in the Master's work till his death. The congregation having gone out with him, worshipped for some time in a rough wooden tent, run up on the links near the sea. There he and his attached flock enjoyed seasons of great quickening;



and he often loved to recur to those days, as amongst the most fruitful in his ministry. The church which the congregation built in the Sandgate was opened soon thereafter, by Dr. Brown of St. John's. And some may still call to mind the remarkable coincidence between Mr. Grant's closing text in the tent—"Lord, if thy presence go not with me, take us not up hence"—and Dr. Brown's opening text in the new church: "My presence shall go with thee, and I will give thee rest." Surely it was a token from the Lord for good.

Personally, this dear brother was a remarkable example of the power of divine grace to sustain in the midst of trying bodily infirmities. Even at an early period in his life the strength of his limbs was impaired; yet such was the natural energy of his mind and the might of divine grace within him, that through thirty years of partial infirmity he not only endured but was able for all his work, made full proof of his ministry—visiting, preaching, instructing the young, taking part in the public affairs of the town, shrinking from no duty, but, on the contrary, entering into every work with a joyous and buoyant spirit, proving, surely, that "the joy of the Lord was his strength."

Of late years, he gladly availed himself of the opportunity

of visiting, during the winter months, one of the Continental stations, such as Cannes. There his ministrations were greatly appreciated; and he had opportunities of close spiritual fellowship with many, some of them of the highest rank, and became the instrument of much good. He was blessed in a godly and very helpful wife; and they had the prospect of being together at Cannes during the present winter. But such was not the Lord's will.

He was seized with his last illness early in October, and, after a sore conflict, passed away, and was followed to the grave in Ayr cemetery by a large number of the citizens, all mourning that they should see his face no more.

In regard to his preaching, it was of the highest order,—rich and Scriptural, and relished alike by the most highly cultivated and by the humble peasant. Only a few fragments have been published,—one on "Spiritual Independence," another "On the Right Discharge of Earthly Duties," two short treatises on the sacraments, and also an interesting memoir of his elder sister, Mrs. Daniel Edward; but his ministry has left, in the hearts of many, a sweet savour behind, and a very grand example of fruitful and joyous cross-bearing.

## MISCELLANEA.

### ECCLÉSIASTICAL REGISTER.

*Licence.*—By Presbytery of Glasgow, on December 6, Mr. James Scott, B.S.C.

*Elections and Calls.*—Rev. John Russell, M.A., to Lochwinnoch; Rev. Alexander Mackenzie, of Free Tolbooth, Edinburgh, to Nairn; Rev. Mr. Yule, to Blairdaff; Rev. A. Bell, to Renton; Rev. Mr. Henderson of Coatbridge has been loosed from his charge, with a view to his entering on the duties of Professor of Theology in the Free Italian College, Rome. Rev. T. Collins has declined the call to Martyrs' Church, Glasgow, and the congregation has elected in his stead Rev. R. Thornton, M.A.

*Ordinations and Inductions.*—Rev. G. Rose, ordained at Bucklyvie as colleague to Mr. Morris; Rev. J. R. MacNeil, ordained at Torosay, Mull; Rev. W. A. Paton, inducted at Chapelton; Rev. A. F. Moir, ordained at Ballater; Rev. G. Still, ordained at Barry; Rev. James C. M'Taggart, to the Free Church, Isle of Whithorn; Rev. A. Rust, ordained as colleague to Dr. Crichton, Inverbrothock; Rev. Alexander C. Grieve, ordained by Presbytery of Edinburgh as missionary to Bombay; Rev. R. N. Macdonald, ordained by Presbytery of Inverness as missionary to Madras.

*Resignation.*—Rev. W. Nixon, Free St. John's, Montrose.

*Deaths.*—Rev. James Proudfoot, Culter, in the forty-ninth year of his ministry; Rev. Dr. Macmillan of Kirkcubright, ordained 1837; Rev. Donald M'Rae, Ness, Lewis, ordained 1844; Rev. W. Brown, Rayne, ordained 1853; David Meldrum, Esq., of Craigfoddie, an elder in Dairsie Free Church; Rev. Archibald Nicol, Shiakan, ordained 1856.

*New Churches.*—The memorial-stone of a new Free church for the Tron congregation, Edinburgh, was laid last month by the Earl of Kintore. A new Free church was recently opened at Ruthrieston, near Aberdeen, by the Rev. Walter C. Smith, D.D., Edinburgh. A new church has been opened by the Rev. Dr. Beith at Bucklyvie.

### NOTES ON BOOKS.

*Jeanie Wilson, the Lily of Lammermoor.* (Edinburgh: William Oliphant and Co.)—This is a story of the times of

the Disruption, and it is, we believe, an open secret that its author is one of the ablest remaining to us of those ministers who "came out" in '43. The story is an interesting one, and it is very well told indeed. And what will give it, in the eyes of many of our readers, a special attraction, is the circumstance that it presents a lively picture of rural society in the Lothians and elsewhere during those memorable days, when so many of our congregations were compelled to worship God on the hill-sides or on the sea-shore. There is an animated description in the book of just such a scene as some of us have witnessed—a field-preaching in the summer of 1843; and what adds to the interest of the description is, that it faithfully represents, as we have reason to believe, what occurred in the experience of the author himself. No more need be said to secure for the book a warm interest in Free Church circles.

*The Fear of God, in Relation to Religion, Theology, and Reason.* By the Rev. Robert Brown, Markinch. (Edinburgh: Andrew Elliot.)—This is an elaborate theological treatise by a country minister, and it does him very great credit. If he had taken our advice before publication, we would probably have dissuaded him from the venture, for the age we live in is too superficial to put their true value on books that our forefathers would have delighted in; and if the circulation has turned out to be less than he hoped for, we would encourage him to maintain his self-respect notwithstanding, for the fault is not in the book but in the times. But apart from all that, we are glad to see such a work issuing from a country manse. The subject is treated of with a thoroughness which leaves nothing to be wished for; and the congregation which received such food from Sabbath to Sabbath is to be congratulated on having a preacher whose discourses have something in them that can be carried home for edification.

*"Until the Day Break," and Other Sermons.* By the late Rev. W. Wilson, M.A., Musselburgh. With a Memoir by the Rev. James Moir, M.A., Maybole. (Edinburgh: Andrew Elliot.)—We have been far too long in noticing this book. Mr. Wilson was one of our most accomplished ministers, and his early removal is one of the many afflictions

supply their scholars with the Illustrated Lesson Papers, issued every week in advance, and which contain, in addition to the International Lesson, Doctrinal Instruction based upon the Shorter Catechism. (See Advertisement.)

**MR. C. MICHIE SMITH** begs gratefully to acknowledge receipt of the following donations towards the purchase of scientific apparatus for the Madras College, namely :—

**NOTE.**

(International Series for 1877.)

*T. Nelson and Sons.*

The Bible Lessons forming the International Series are selected by Committees in America and England, and have been largely adopted in England, the United States, Canada, Australia, and the British Dependencies, and in the various agencies of the Continental Sunday-School Mission. The course extends over seven years, of which 1877 is the fifth. A New Series will thus begin in 1880, when it is expected that Scotland will be represented on the International Committee. The object in view is to secure the teaching of the same Lesson in Sabbath Schools throughout the world, and the rapid spread of the Lessons, where the movement has become known, leads to the belief that this aim will be practically realized.

It is intended that teachers using these Lessons should

**State of the Fund at 15th December 1876.**

Total for 7 Months to 15th December 1876.....	£88,915	3	10
Do. 15th December 1875.....	86,359	11	9
Increase.....	£2,555	12	1
Associations, 1876.....	£87,351	5	4
Do. 1875.....	84,252	2	11
Increase.....	£3,099	2	5
Donations and Legacies, 1876.....	£1,563	18	6
Do. Do. 1875.....	2,107	8	10
Decrease.....	£543	10	4
Total increase, as above.....	£2,555	12	1

*Contributions from 1st to 30th November 1876.*

**NOTE.**—The Juvenile Offerings are, or will be, acknowledged in the *Children's Record*.

Associations, Congregations, and Collections		Edinburg—For Miss Mims.....		Wick and Pulleytown.....	
		Per Mrs. Murray Mitchell, for Emma.....		Do., Special, for Emma's Work.....	
Alth.....	\$4 15 0	Work.....	202 6 10		
Carroll.....	4 2 3	Per Miss Sonnerville.....	6 7 6		
Chapman.....	4 2 3	Fifth Association.....	2 9 3	Donations.....	
Faith.....	2 1 0	Heleneburg—Park.....	19 4 4	Anonymous.....	5 0 0
Dumas.....	0 19 7	Laverette.....	3 16 0	Mrs. Ewart.....	1 1 0
Edinburg—Barney.....	3 0 0	Keig and Tough.....	1 3 6	F. C. M. W.....	0 10 0
Edinburg—Bible.....	3 0 0	Little.....	1 0 0	Miss J. M. W.....	0 10 0
Per Miss Goldstrom.....	1 15 0	Turiff.....	5 0 0	For Mrs. Dawson, Special, for Children.....	96 0 0

**JOHN PRINGLE, Treasurer.**

Communications for Dr. JOHN PRINGLE, Treasurer, or Mr. ANDREW WYLLIE, Secretary, to be addressed to Free Church Office, Edinburgh.

Subscriptions formerly advertised.....	\$13 10 0	Miss Abercrombie.....	\$1 0 0
Miss Ralmy.....	10 0	John Drybrough, Esq.....	1 0 0
Miss M. Conway.....	8 0 0		

Further Subscriptions will be gratefully received by Mr. Younsa.

*From 15th November to 15th December 1876.*

I.—Sustentation.			Sustentation—continued.			II.—Education.			Education—continued.			Education—continued.		
			Member of Hurdland. £10 0 0			Edinburgh—			Edinburgh—			Leith—North..... £1 10 0		
Mr. Briggs.....	£1	0 0	Mr. J. Ellis, White..... 1 4 0			St. Bernard's..... £0 8 0			Horningside..... 0 2 0					
Mr. Matheson.....	4	0 0	Mr. M. M. .... 1 0 0			St. Andrew's..... 15 10 0			South—..... 0 2 0					
Thos. Watson.....	4	0 0	Rev. Dr. Keith..... 75 0 0			Grayfriars'..... 1 14 0			St. Mary's..... 0 13 0			Dalkeith..... 0 4 0		
L. T. ....	1	10 0	The late Mrs. M. Crish- ton, Helenburgh..... £0 11 6			Grayfriars'..... 1 14 0			St. Stephen's..... 4 0 0			Trimple, &c..... 0 4 0		
Mr. Mackay, Wigham, &c.....	5	0 0				Newington..... 0 19 4			Tolbooth..... 4 10 0			Dunbar..... 0 3 0		
						St. Andrew's..... 0 11 6			Westport..... 3 0 0			North Berwick..... 0 3 0		

Education—continued.		
Protestant	40	3 3
Kirkcubright	0	2 6
Ayr	11	4 2
Troon	0	5 0
Isle	0	6 0
Glenrothes		
St. Thomas	3	5 0
Aldrie—		
West	0	2 6
Hamilton		
St. John's	1	9 0
Helensburgh—		
Park	0	10 16
Old Kilpatrick	0	2 0
Glasgow		
Chalmers	0	5 0
Hutchesontown	0	3 4
Partick	0	2 0
Renfrew	8	0 0
St. Andrew's	0	3 4
St. David's	0	3 4
St. George's	3	2 6
St. James's	0	10 0
Kilmarnock	0	1 0
Appin	6	0 0
Dunipace	0	4 0
Gullander	0	2 0
Forganferry	0	2 6
Forcraig		
St. Leonard's	2	1 6
West	0	10 0
Peebles	0	9 0
Stirling	0	1 10
Dunfermline		
Abbey	0	1 0
East Wemyss	1	4 3
Kirkcaldy	0	16 10
St. Andrew's	1	4 0
Marine	0	1 0
Marinebank		
Monimail	3	0 0
Blaingowrie		
First	0	3 10
Dundee		
St. David's	0	9 0
St. John's	0	5 6
St. Paul's	0	8 6
St. Andrew's		
St. John's	1	13 10
Collieston	0	2 8
Aberdeen—		
Wodside	0	2 2
Shen	0	7 4
Cluny	0	5 3
Cairnie	0	10 0
New Maroon	0	8 3
Gagran	4	10 0
St. Andrew's	0	10 0
Lairg	0	13 6
Brisport	1	0 0
Carlaway	0	19 10
Highland		
Association, for Teachers in High-lands	329	0 0
Mrs. Rigg, Pittar	0	15 0
St. Andrew's	0	10 0
H. S. Hall	0	4 6

### III.—Aged and Infirm Ministers.

Mrs. Briggs .....	\$0	10	0
Mrs. M. D.....	0	10	0
The late Mrs. M. Crichton, Helena			

#### IV.—Home Mission.

North Leith.	1	0	0
Armadale.	1	5	0
Ellerslieghill.	10	5	0
Kelso.	10	8	0
One Day.	1	0	0
Mcmillan.	5	0	0
Campsie.	1	10	0
Dunfermline.			
Alvie, &c.	1	11	0
Dyke.	0	15	7
Golepie.	2	0	0
Fox.	1	0	0
Unst.	1	3	8
Yell.	1	4	8
Mrs Briggs.	0	5	6
For.	1	0	0
C. G.	5	0	0
Mrs Scott, Bath.	1	0	0
Mrs. M. D.	0	5	0
For <i>Deputation</i> .	6	0	3
Hillhead, for Evangelist.			
Greenock.	2	0	0
For <i>Missionary</i> .	7	10	0
Dundaddington and Mid-			
die, for <i>do</i> .	15	0	0
Bath, for <i>do</i> .	10	0	0
Edinburgh, Tolbooth.			
for <i>do</i> .	15	0	0
The late Mrs. Crick-			
ton, for <i>do</i> .	4	15	9
Do., <i>reimbursement</i> .	500	0	0

**MINEER'S MESSAGE.**

Col. Young (3rd instal.)	5	0	0
A. Milne, Esq., Aberdeen (4th instal.)	1	0	0

### V.—Highlands.

Kilridgehall.....	2	5	0
Shinon, for Probationer.....	7	1	6
Urray, for Catchist.....	9	0	0
Kitor, for do.....	0	18	0
Kilmallin, for do.....	6	0	0
Miss Scott, Bath.....	1	0	0
Kilmarnock, Railway			
Labourers.....	2	0	0
FOR DEPT OF HIGHLAND COMMISSIONERS.			
GATTONS.			
Cook andie.....	1	0	0
Glasgow.....			
Gorbals.....	1	1	0

## Highlands—continued

Glasgow—			
St. Peter's.....	£1	0	0
Strathly.....	0	10	0
Fetlar.....	0	2	0

## VI.—Foreign

Mrs. Mathison.....	1	10	0
Mrs. Ewart.....	1	1	0
A Thank-offering, per			
Dr. Duff.....	20	0	0

met with Mr. Dhan-  
dha's Corporation, 1

Q. G., for Lovelands .....	7	0	0
Do., for Santals .....	7	0	0
Donation from Free Abbey Church, Dun- fermline.....	50	0	0
Three Sisters.....	6	0	0
L. T.....	0	2	6
J. T.....	0	10	0
A Friend, per Rev. T. Main.....	100	0	0

Per Miss Noble, Dysart,  
for Kaffir.....

Mrs. Mackay, Waipara, New Zealand.....	2	0	0
Mrs. M. D.....	0	5	0
The late Miss Lee.....			

Newton-Stewart.... 80

Do. Mrs. M. Crichton,	Helensburgh.....	89	11	6
Do. Mrs. Pirrie's Trust		8	16	4
Do. Miss G. Munro				

Da. Miss C. Hepburn,  
Aberdeen.....

Collected by Mrs.  
Fraser, for Lowndale. 8 4 0  
Legacy by a Young  
Woman, per Rev. J.

**Variables—continued**

NEW HEBRIDES.  
by a Young  
man, per Rev. J.  
Stable, Stromness... £2 0 0  
..... 7 4 0

## VII.—Continent.

burgh—		
George's .....	0 10	6
Ustainbridge ....	0 15	6
Edgehill .....	0 8	0
holm .....	1 9	4
ur .....	1 2	0
holm .....	2 0	0
Seban .....	2 8	7
uhar .....	2 10	6
r-Douglas—		
emillas .....	4 10	6
ey—Marty's .....	1 0	9
ation .....	0 3	8
y .....	1 0	8
ow—Gorbals ....	1 7	8

Peter's ..... 7 1  
copy—

Parish .....	11	0	0
n.....	5	7	4
lonance.....	0	4	0
ter.....	0	8	0

Aberdour .....	0 1
----------------	-----

hille	0	7	9
arn	1	8	0
h	1	1	0
arn	1	2	0
is	2	0	0
rt	2	5	2
harva	0	10	0
arguhart	5	18	6
salife	2	19	0
nish	1	9	0
ch	1	5	0
y	1	5	0
fr	0	7	6
	1	10	11
se	23	0	0
	0	2	6
nn	14	13	0
M	0	2	6

Cowie, for Mr. M.

riot's Work in

.....	1	0	0
A. Buchanan, Esq.,			
do.....	2	2	0
P. Richardson.			

M'Indoe, for do..	1
M. W.....	0

### VIII.—Jews.

Edgehill..... 0  
 non-Bridgeton 1

you—Bridgeton...	2	0	0
orchy.....	1	10	0
any a Week".....	0	10	0
Friend, per Dr.			
edy Stuart.....	5	0	0

### CONGREGATIONAL CONTRIBUTIONS.

	Sustentation Fund.	Foreign Missions Fund.	Building Fund.	Pro-Distribution Ministers' Fund.		Sustentation Fund.	Foreign Missions Fund.	Building Fund.	Pro-Distribution Ministers' Fund.		Sustentation Fund.	Foreign Missions Fund.	Building Fund.	Pro-Distribution Ministers' Fund.
Edinburgh.	s. s. d.	s. s. d.	s. s. d.	s. s. d.	Glasgow & Warrick.	s. s. d.	s. s. d.	s. s. d.	s. s. d.	Inverclyde.	s. s. d.	s. s. d.	s. s. d.	s. s. d.
Celinton & Currie.....	42 15 6	..	5 0 0	4 0 0	Leith.....	..	..	8 9 0	..	Innerleithen.....	25 15 0	1 15 6	10 11 0	..
Cospatrick.....	10 6 9	..	2 0 0	1 0 0	North.....	43 7 7	..	10 0 0	13 0 0	Kirkcaldy.....	..	..	2 1 3	1 1
Dumfries.....	16 9 9	..	1 0 0	1 0 0	South.....	12 1 1	..	2 10 0	2 0 0	Peebles.....	21 10 0	..	5 0 0	2 0
Edinburgh.	..	..	1 16 0	1 14 0	St. John's.....	18 0 1	7 8 6	4 6 0	2 10 0	Rattray.....	3 14 2	3 16 8	0 16 0	0 7
Laraly.....	185 10 6	..	18 0 0	25 0 0	Trinity Church.....	5 4 4	..	0 0 0	0 11 6	<b>Dalkeith.</b>	..	..	..	..
Buccleuch.....	17 3 3	..	8 0 0	8 0 0	Liberton.....	15 11 3	..	5 0 0	5 0 0	Carlisle.....	6 12 6	..	0 8 6	..
Cowgate.....	17 3 3	..	1 0 0	1 0 0	Morningside.....	22 12 8	..	10 14 6	15 0 0	Cockenzie.....	12 12 1	..	1 2 0	1 5
Craigside.....	3 3 3	..	1 0 0	1 0 0	Newhaven.....	25 6 0	..	2 10 0	4 14 6	Crochpen.....	12 2 4	..	2 5 0	3 1
Dean.....	17 15 11	..	1 0 0	1 0 0	North Leith.....	23 6 0	..	2 10 0	2 10 0	Dalkeith.....	21 11 7	..	9 13 0	6 3
Fountainbridge.....	8 5 0	0 15 6	1 3 6	1 2 6	Ratho.....	3 6 6	..	8 16 0	6 5 0	Leamhead.....	..	..	..	..
Grange.....	183 9 4	21 19 0	13 4 6	19 6 0	<b>Linlithgow.</b>	..	..	..	..	Mussburgh.....	10 0 0	..	..	..
Greyfriars.....	31 4 0	..	11 10 0	19 10 0	Abercorn.....	12 10 0	..	1 12 0	1 12 0	Orriston.....	10 16 10	..	1 14 0	0 12
Hill.....	124 3 19	..	10 10 0	12 6 0	Ardrossan.....	14 1 8	..	1 10 0	1 10 0	Pontefract.....	..	..	4 10 0	..
Knox.....	6 7 4	..	9 3 6	0 10 0	Balgate.....	17 3 6	..	2 10 0	1 10 0	Roelin.....	12 10 0	..	2 10 0	3 8
Lady Glenorchy's.....	84 1 11	..	..	..	Bo'ness.....	17 3 6	..	0 8 0	..	Stobhill.....	..	..	7 10 0	2 0
Maryton.....	12 8 9	..	4 0 0	4 0 0	Crofthead.....	7 7 0	..	0 8 0	..	Temple.....	21 10 7	..	2 0 0	2 0
Mayfield.....	43 19 0	..	1 0 0	1 0 0	Falkirk.....	24 1 0	..	10 17 0	6 5 1	<b>Haddington and Dunbar.</b>	..	..	..	..
M'Crie.....	16 10 1	..	0 15 0	0 16 0	Grangemouth.....	23 0 0	..	2 0 0	11 8 3	Cochburnspath.....	15 8 0	..	0 7 0	0 8
Moray.....	14 15 0	..	6 14 0	7 0 0	Harthill.....	9 6 6	..	3 0 0	..	Dunfermline.....	..	..	6 0 0	5 8
Newington.....	40 4 2	..	26 15 0	30 7 0	Kirkliston.....	63 19 9	..	7 4 6	5 0 0	Dunbar.....	34 15 11	..	1 4 6	..
New North.....	..	..	7 0 0	8 0 0	Lauriston.....	10 0 0	..	1 0 0	..	Durston.....	..	..	..	..
Pirig.....	36 17 7	..	1 12 11	1 17 10	Leithgow.....	16 16 4	6 5 6	4 0 0	7 0 0	Haddington.....	..	..	..	..
Pleasance.....	8 6 7	..	6 0 0	7 5 0	Livingstone.....	1 0 0	..	1 0 0	1 15 0	St. John's.....	40 6 8	..	8 8 0	10 12
Recessburn.....	3 13 5	..	2 0 0	2 0 0	Polmont.....	9 6 1	..	5 16 0	3 0 0	Humble.....	19 15 0	..	0 11 0	v 6
Roxburgh.....	15 7 0	..	6 0 0	7 5 0	Salmonburn.....	1 13 2	..	1 7 10	1 5 9	Inveresk.....	5 2 3	..	1 13 3	..
St. David's.....	17 1 0	4 13 3	21 11 0	30 74 3	Torbishien.....	9 3 2	..	0 12 0	..	Kirkcaldy.....	15 9 9	..	0 11 0	2 11
St. George's.....	49 6 9	..	22 0 0	106 5 0	Uphall.....	36 18 2	1 0 0	1 13 6	1 0 0	Longlands.....	..	..	0 0 0	..
St. Bernard's.....	51 8 9	..	2 0 0	1 10 0	Widuthra.....	19 16 6	..	..	..	Longlands.....	..	..	0 0 0	..
St. Columba's.....	36 13 8	4 4 10	4 0 0	5 0 0	Winchburgh.....	9 18 0	..	..	..	Prescotpark.....	29 12 3	..	3 3 1	3 16
St. Cuthbert's.....	14 0 0	..	7 15 0	4 10 0	Winterton.....	4 0 0	..	0 2 0	0 3 0	Prescotpans.....	8 11 0	..	3 1 0	3 14
St. David's.....	14 14 5	4 13 3	2 3 0	2 10 0	<b>Biggar and Peebles.</b>	..	..	..	..	Salmon & Bolton.....	16 10 9	..	1 0 0	1 0
St. George's.....	49 6 9	..	22 0 0	106 5 0	Broughton.....	5 14 8	..	1 0 0	1 4 0	Temple.....	10 4 0	..	1 0 0	1 0
St. John's.....	50 7 10	..	2 0 0	1 10 0	Calton.....	24 12 7	..	1 0 0	3 0 0	Yester.....	46 6 0	..	1 1 0	..
St. Luke's.....	50 3 8	..	9 0 0	11 0 0	Edinburgh.....	7 0 0	6 5 0	4 12 6	1 0 6	<b>Haddington—</b>	..	..	..	..
St. Mary's.....	50 19 3	27 15 10	12 2 0	19 13 0	Edinburgh.....	7 0 0	6 5 0	4 12 6	1 0 6	<b>Know's.....</b>	..	..	..	..
St. Paul's.....	17 7 6	..	2 3 0	2 10 0	Edinburgh.....	7 0 0	6 5 0	4 12 6	1 0 6					
St. Stephen's.....	74 15 7	..	10 17 0	17 15 0										
Stockbridge.....	51 9 3	..	8 8 0	6 10 0										
Talbotth.....	201 15 8	..	10 18 6	74 0 0										
Town.....	16 19 4	..	1 7 6	0 16 0										
Widdow.....	21 12 7	..	8 0 0	8 0 0										
Yester.....	40 10 3	..	2 13 9	2 0 0										



Sustenta- tion Fund.	Foreign Missions Fund.	Building Fund.	Pre-Dis- ruption Minis- ters' Fund.	Dunblane.	Sustenta- tion Fund.	Foreign Missions Fund.	Building Fund.	Pre-Dis- ruption Minis- ters' Fund.	St. Andrews.	Sustenta- tion Fund.	Foreign Missions Fund.	Building Fund.	Pre-Dis- ruption Minis- ters' Fund.
Glasgow—	£ 4. 0. 0	£ 75 17 0	£ 9 20 0	£ 0. 0. 0	Dunblane.	£ 8. 0. 0	£ 8. 0. 0	£ 2. 0. 0	St. Andrews.	£ 10 3 11	£ 0. 0. 0	£ 0. 0. 0	£ 0. 0. 0
St. Peter's ..	128 10 0	75 17 0	9 20 0	0. 0. 0	Buchan.	8 0 0	8 0 0	2 0 0	Arbroath ..	16 3 11	0 0 0	0 0 0	0 0 0
St. Stephen's ..	22 5 0	..	8 0 0	0. 0. 0	Bridge of Allan	8 0 0	8 0 0	2 0 0	Keith and Orkney	9 7 0	0 0 0	0 0 0	0 0 0
Stockwell ..	22 5 0	..	4 0 0	3 3 0	Bucklyvie ..	8 0 0	8 0 0	2 0 0	Kettle and Cullis	20 0 11	0 2 6	2 16 0	2 16 0
Tollerton ..	7 0 0	..	..	..	Caithness ..	11 8 6	2 13 6	6 3 0	Logie and Gaudry	5 0 0	..	1 7 0	2 2 0
Trinity ..	24 0 0	..	..	..	Dunblane ..	30 1 0	..	4 0 0	Montreal ..	4 2 5	..	18 2 0	2 2 0
Trust ..	24 0 0	..	4 4 0	0 10 0	Gartcraig ..	36 2 4	..	3 0 0	Strathmiglo—	..	..	1 9 0	..
Union ..	54 10 2	..	6 2 0	..	Kilnadamock	..	..	3 18 0	North ..	..	..	1 9 0	..
Victoria ..	22 5 0	..	2 0 0	2 0 0	Kippen ..	..	..	..	St. Andrews.	16 3 11	..	3 4 4	3 0 0
Westpark ..	25 7 10	..	7 0 0	..	Norrie ..	..	..	..	Arbroath ..	16 3 11	..	0 11 0	0 10 0
West ..	34 8 3	32 6 9	13 0 0	13 0 0	Tillitoe ..	10 8 9	..	2 3 0	Crail ..	12 0 0	..	1 3 0	1 5 0
Western Road ..	48 2 3	..	1 6 0	0 14 0	Dunkeld.	..	..	..	Elie ..	18 7 1	..	23 0 0	4 0 0
Whitehead ..	8 12 0	..	..	..	Auchtermuchty	..	..	..	Ferry Port ..	11 5 10	..	2 15 0	..
Wynd ..	5 1 8	..	..	..	Baird ..	8 0 0	..	2 4 0	Lorgan ..	44 2 7	..	0 10 0	2 1 0
Young Street ..	10 16 3	..	1 10 8	..	Burton ..	6 10 0	..	0 14 0	Leuchars ..	11 13 0	..	1 2 0	1 1 0
Govan ..	15 12 6	..	..	..	Cargill ..	6 16 11	2 9 0	1 0 0	St. Andrews	17 16 2	..	5 0 0	4 1 0
Do. St. Columba ..	12 10 0	..	2 0 0	..	Clunie ..	14 14 7	1 4 6	1 0 0	Strathkinnam	4 15 6	0 6 0	0 8 0	0 5 0
Do. St. Mary's ..	21 12 0	..	..	..	Dalglish ..	..	..	..	St. Monans ..	..	..	..	..
Hillhead ..	20 0 0	..	1 15 0	1 10 0	Dunkeld ..	8 17 6	4 4 6	1 3 0	Meikle.	26 17 0	..	1 7 4	1 1 0
Kilbrish ..	19 1 9	..	..	2 0 0	Kirkcaldy ..	..	..	1 0 0	Arbroath ..	26 0 2	0 25 6	6 4 9	7 1 0
Kirkintilloch—	..	..	..	..	Leabody, &c.	8 0 0	..	2 10 0	Blairgowrie	..	..	..	..
St. Andrew's ..	8 15 9	..	1 15 0	1 15 0	Leabody, &c.	..	..	1 0 0	First ..	24 18 9	..	4 10 3	4 17 0
St. David's ..	23 10 0	..	4 18 0	5 5 0	Leabody, &c.	..	..	1 0 0	South ..	25 18 0	..	6 5 0	6 5 0
St. George's ..	25 12 3	..	5 5 0	5 5 0	Leabody, &c.	..	..	1 0 0	Coupar Angus	25 18 0	..	6 5 0	6 5 0
St. John's ..	26 3 10	..	0 10 0	0 8 0	Leabody, &c.	..	..	1 0 0	Craig ..	20 3 10	..	0 17 0	..
St. Mary's ..	10 0 0	..	0 2 6	0 2 6	Leabody, &c.	..	..	1 0 0	Glenisla ..	19 13 0	..	1 6 0	..
St. Mary's ..	10 0 0	..	0 2 6	0 2 6	Leabody, &c.	..	..	1 0 0	Meikle ..	20 9 0	..	1 6 0	1 4 0
St. Mary's ..	10 0 0	..	0 2 6	0 2 6	Leabody, &c.	..	..	1 0 0	Newby ..	20 9 0	..	1 6 0	1 4 0
St. Mary's ..	10 0 0	..	0 2 6	0 2 6	Leabody, &c.	..	..	1 0 0	Nisbry ..	20 9 0	..	1 6 0	1 4 0
St. Mary's ..	10 0 0	..	0 2 6	0 2 6	Leabody, &c.	..	..	1 0 0	..	..	..	..	..
St. Mary's ..	10 0 0	..	0 2 6	0 2 6	Leabody, &c.	..	..	1 0 0	..	..	..	..	..
St. Mary's ..	10 0 0	..	0 2 6	0 2 6	Leabody, &c.	..	..	1 0 0	..	..	..	..	..
St. Mary's ..	10 0 0	..	0 2 6	0 2 6	Leabody, &c.	..	..	1 0 0	..	..	..	..	..
St. Mary's ..	10 0 0	..	0 2 6	0 2 6	Leabody, &c.	..	..	1 0 0	..	..	..	..	..
St. Mary's ..	10 0 0	..	0 2 6	0 2 6	Leabody, &c.	..	..	1 0 0	..	..	..	..	..
St. Mary's ..	10 0 0	..	0 2 6	0 2 6	Leabody, &c.	..	..	1 0 0	..	..	..	..	..
St. Mary's ..	10 0 0	..	0 2 6	0 2 6	Leabody, &c.	..	..	1 0 0	..	..	..	..	..
St. Mary's ..	10 0 0	..	0 2 6	0 2 6	Leabody, &c.	..	..	1 0 0	..	..	..	..	..
St. Mary's ..	10 0 0	..	0 2 6	0 2 6	Leabody, &c.	..	..	1 0 0	..	..	..	..	..
St. Mary's ..	10 0 0	..	0 2 6	0 2 6	Leabody, &c.	..	..	1 0 0	..	..	..	..	..
St. Mary's ..	10 0 0	..	0 2 6	0 2 6	Leabody, &c.	..	..	1 0 0	..	..	..	..	..
St. Mary's ..	10 0 0	..	0 2 6	0 2 6	Leabody, &c.	..	..	1 0 0	..	..	..	..	..
St. Mary's ..	10 0 0	..	0 2 6	0 2 6	Leabody, &c.	..	..	1 0 0	..	..	..	..	..
St. Mary's ..	10 0 0	..	0 2 6	0 2 6	Leabody, &c.	..	..	1 0 0	..	..	..	..	..
St. Mary's ..	10 0 0	..	0 2 6	0 2 6	Leabody, &c.	..	..	1 0 0	..	..	..	..	..
St. Mary's ..	10 0 0	..	0 2 6	0 2 6	Leabody, &c.	..	..	1 0 0	..	..	..	..	..
St. Mary's ..	10 0 0	..	0 2 6	0 2 6	Leabody, &c.	..	..	1 0 0	..	..	..	..	..
St. Mary's ..	10 0 0	..	0 2 6	0 2 6	Leabody, &c.	..	..	1 0 0	..	..	..	..	..
St. Mary's ..	10 0 0	..	0 2 6	0 2 6	Leabody, &c.	..	..	1 0 0	..	..	..	..	..
St. Mary's ..	10 0 0	..	0 2 6	0 2 6	Leabody, &c.	..	..	1 0 0	..	..	..	..	..
St. Mary's ..	10 0 0	..	0 2 6	0 2 6	Leabody, &c.	..	..	1 0 0	..	..	..	..	..
St. Mary's ..	10 0 0	..	0 2 6	0 2 6	Leabody, &c.	..	..	1 0 0	..	..	..	..	..
St. Mary's ..	10 0 0	..	0 2 6	0 2 6	Leabody, &c.	..	..	1 0 0	..	..	..	..	..
St. Mary's ..	10 0 0	..	0 2 6	0 2 6	Leabody, &c.	..	..	1 0 0	..	..	..	..	..
St. Mary's ..	10 0 0	..	0 2 6	0 2 6	Leabody, &c.	..	..	1 0 0	..	..	..	..	..
St. Mary's ..	10 0 0	..	0 2 6	0 2 6	Leabody, &c.	..	..	1 0 0	..	..	..	..	..
St. Mary's ..	10 0 0	..	0 2 6	0 2 6	Leabody, &c.	..	..	1 0 0	..	..	..	..	..
St. Mary's ..	10 0 0	..	0 2 6	0 2 6	Leabody, &c.	..	..	1 0 0	..	..	..	..	..
St. Mary's ..	10 0 0	..	0 2 6	0 2 6	Leabody, &c.	..	..	1 0 0	..	..	..	..	..
St. Mary's ..	10 0 0	..	0 2 6	0 2 6	Leabody, &c.	..	..	1 0 0	..	..	..	..	..
St. Mary's ..	10 0 0	..	0 2 6	0 2 6	Leabody, &c.	..	..	1 0 0	..	..	..	..	..
St. Mary's ..	10 0 0	..	0 2 6	0 2 6	Leabody, &c.	..	..	1 0 0	..	..	..	..	..
St. Mary's ..	10 0 0	..	0 2 6	0 2 6	Leabody, &c.	..	..	1 0 0	..	..	..	..	..
St. Mary's ..	10 0 0	..	0 2 6	0 2 6	Leabody, &c.	..	..	1 0 0	..	..	..	..	..
St. Mary's ..	10 0 0	..	0 2 6	0 2 6	Leabody, &c.	..	..	1 0 0	..	..	..	..	..
St. Mary's ..	10 0 0	..	0 2 6	0 2 6	Leabody, &c.	..	..	1 0 0	..	..	..	..	..
St. Mary's ..	10 0 0	..	0 2 6	0 2 6	Leabody, &c.	..	..	1 0 0	..	..	..	..	..
St. Mary's ..	10 0 0	..	0 2 6	0 2 6	Leabody, &c.	..	..	1 0 0	..	..	..	..	..
St. Mary's ..	10 0 0	..	0 2 6	0 2 6	Leabody, &c.</								



Important Announcement to Sabbath-School Teachers, &c.

## BIBLE LESSONS FOR HOME AND SCHOOL.

(International Series for 1877.)

The Bible Lessons forming the International Series are selected by Committees in America and England, and have been largely adopted in England, the United States, Canada, Australia, and the British Dependencies, and in the various agencies of the Continental Sunday-School Mission. The course extends over seven years, of which 1877 is the fifth. A New Series will thus begin in 1880, when it is expected that Scotland will be represented on the International Committee. The object in view is to secure the teaching of the same Lesson in Sabbath Schools throughout the world; and the rapid spread of the Lessons, where the movement has become known, leads to the belief that this aim will be practically realized.

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*T. NELSON AND SONS, LONDON, EDINBURGH, AND NEW YORK.*

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COMMENCEMENT OF NEW VOLUME FOR 1877.

# The Family Treasury.

*A Monthly Evangelical Magazine for Family Reading.*

CONTAINING CONTRIBUTIONS BY EMINENT WRITERS IN ALL  
DEPARTMENTS OF RELIGIOUS LITERATURE.

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**A**MONG the leading features in the Volume for 1877 will be:—

1. **A NEW TALE** by an able and accomplished writer, entitled—"THE GOLDEN-MOUTH: A Story of Old Constantinople."
2. **A NEW STORY** by the Author of "PENDOWER," entitled—"WAITING." A Story in Four Parts.
3. **A SERIES OF PAPERS** on "POPULAR RELIGIOUS WRITERS:" the following appearing in the first half of the year:—
  - (1) **The Author of "Daniel Quorm."** By the Rev. THOMAS CHAMPNESS, of the Wesleyan Circuit, South Lincolnshire.
  - (2) **C. H. Spurgeon.** By the Rev. VERNON J. CHARLESWORTH, Author of the new "Life of Rowland Hill."
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## EDITORIAL NOTES.

**T**HE Presbyterian Church of England has signalized its new departure in a way which has awakened universal admiration. It has opened a thanksgiving fund for building purposes, and already the amount subscribed is over £70,000. One gentleman, Mr. Hedley of Bishop Auckland, gives the princely sum of £25,000. Another, Mr. Barbour of Bolesworth, gives £12,500. A third, Mr. J. C. Stevenson, M.P. for South Shields, gives £2500. Two others, Mr. Stephen Williamson of Liverpool, and Mr. Muter, Sale, give £2000 each. No fewer than seven others are each donors of £1000—namely, Messrs. Horniman, Bruce, and Murray of London; Messrs. Sinclair, Drysdale, and Stitt of Liverpool; and Mr. J. C. Stuart of Manchester; while thirteen more give each £500 and upwards. We feel, as we read through the list, as if we were again in the atmosphere of the Disruption times, when the spirit of a large-hearted liberality was poured out upon so many. We cannot but expect great things from a Church which has apparently such grand conceptions of its work, and which is prepared to devise such generous things for its execution. England urgently needs at present the best that can be done for it by a well-organized Evangelical denomination. There is a great deal of good, in many quarters, within the Established Church, but its Ritualism is not diminishing or becoming less impracticable; while we have just been hearing from a very competent authority, Mr. Dale of Birmingham, that Calvinism has disappeared from the teaching of the Congregationalists. The community, indeed, which Mr. Spurgeon so adorns, is in the main sound in the faith; but we cannot, with our Scottish convictions about a well-educated ministry, believe that the Tabernacle College will ever furnish permanently the men required to meet the wants of an increasingly cultivated population. A Presbyterian Church, with the truth to preach, and the life pervading it, and order reigning through all its parts, is what the country demands; and we cannot but recognize in this outburst of extraordinary liberality a sign of the presence with it, and the power upon it, of the Spirit of God.

And may we not use this happy incident in the history of a sister Church to point a moral for our own. We believe that there are many places in Scotland yet in which virtual heathenism prevails. In Glasgow alone there are not a few spots in which the ground has not been broken by any denomination; and the statement made a few weeks ago in the Selkirk Presbytery with reference to



Galashiels, illustrates the fact that there is need for church extension in the provinces as well. For our Church, however, to do anything worthy of herself, there would require to be raised, to begin with, a capital of £100,000; and we do not hesitate to say that the man into whose heart God shall put the will to start such a fund with a gift like Mr. Hedley's, will prove a benefactor in the highest sense to his country. For the spring, we believe, requires only to be reopened. The old spirit of large-hearted liberality will, at a touch, flow forth afresh. And living religion itself will receive an impulse, when the Church is seen to brace herself anew to the business of gathering in the lost.

In the late meetings of the *Evangelical Alliance* at Southport, an interesting paper on "*The Gospel among European Jews*," was read by the Rev. Josiah Miller, Secretary of the London City Mission. He calculates that over all there are 7,000,000 of Israelites, and that of these 5,000,000 are in Europe. Their influence in the communities of which they form part is greater than even their numbers would suggest. "They are found in the high places of journalism and general literature; they are powerful on the Bourse; and in everything affecting property their influence is paramount." About half of the whole are under the reign of traditionalism, with its accompanying formalism, self-righteousness, and fear. Many of the Continental Jews, however, are Rationalists and sceptics; and of these it has often been said truly that "they must first be made Jews and then Christians." Mr. Miller thinks that far too little has been done and is doing for the conversion of Israel. The income of all the Societies engaged in the work is about £67,000; and they employ in all 220 agents, or one missionary to 30,000 Jews. He is very decidedly of opinion that the missions in operation have borne fruit in proportion to their size. In Rome, indeed, for example, there have been no results, which he attributes to the caricature of Christianity presented by Popery. But, "on the other hand, we can point to places, where, in spite of a thousand difficulties, great results have been obtained. For instance, Constantinople, in addition to the good fruits of other Societies, has, as the result of the work of the Free Church of Scotland's Mission, more than a hundred Jewish children under Christian instruction, and a Church consisting almost entirely of Hebrew Christians. This Church has existed for about forty years, and has received into it about seventy proselytes." Mr. Miller concludes his paper thus:—"The events of the present day are giving unexampled prominence to everything affecting the Jews, and their ancient and ever-venerable country. Prophecies seem to brighten to their fulfilment, and many thoughtful men hope and believe that the time of Israel's last greatest redemption draws near, and that soon her people will take an important part in the Christianizing of the nations."

We find the following in an American paper, the *Presbyterian* of Philadelphia. It is interesting to hear what friends abroad are saying about us. We must not, however, take more credit to ourselves than we deserve. The increase in the Sustentation Fund this winter is due in considerable measure to the accession of the Reformed Presbyterians to our ranks. Still it is marvellous to see how steadily our great fund holds on its way. As we have often heard Dr. Buchanan put it, the income of the Free Church comes in with the regularity and certainty of the imperial revenue. "Upward goes the Sustentation Fund of the Free Church of Scotland, constantly upward, without any seeming effort, and without friction in plans or their administration. Ten thousand dollars is the increase in the last six months, and no harrowing appeal has gone forth. It is the marvel of ecclesiastical financiering, and will be imitated sooner or later by all the Disestablished Churches of Great Britain."

"The conversion of a thief named Neesuba," says the *Missionary Herald*, "in the Mahratta Country, India, has led to remarkable results. A missionary of the American Board, who recently visited the village, Walwad, where he resides, found him surrounded by a band of twenty-one Christians. They have now been organized into a Church, of which Neesuba has been chosen deacon. There are no missionaries or educated Christians in the neighbourhood; but Neesuba, using only his Bible and hymn-book, has grown greatly in Christian experience, and remains steadfast and cheerful in the midst of persecution."

## OUR HOME WORK.

## COLLECTION FOR COLLEGE FUND.

*On Sabbath, 18th February.*

THE prosperity of the Church is necessarily connected with the character and efficiency of its ministers. For the edifying of the body of Christ, and the building up of his people in faith and holiness, and not less, for the extending of the Church at home and abroad, an earnest and able ministry is essentially requisite. That it be an earnest ministry is of primary importance. Unless those who engage in this work have a personal knowledge of Christ and his salvation, have felt the quickening power of the truth, and have a deep sense of the value of souls, and of the reality and urgency of eternal interests, the Church cannot receive edifying; it will certainly languish and decline. The past history of the Church is full of instruction and warning in regard to this. There have been times when the preaching of the cross has been almost banished from the pulpit; such truths as those concerning the atonement and the work of the Spirit ignored or explained away; when, instead of inculcating repentance toward God and faith toward our Lord Jesus Christ, preachers have dealt with man only in his relations to man, or, at least, without reference to his condition as a fallen creature estranged from God. These have been times of spiritual stagnation, when the life of the Church has sunk to the lowest point. Against such declension we have still need to be on our guard. It should be our aim, above all things, to have, as candidates for the ministry, men of earnest piety, full of faith, and love, and zeal for Christ and for the salvation of souls. Unless our pulpits be occupied by such men, we can look for nothing but decay and lifeless formality. A living Church must have a living ministry; and the living members of the Church ought to make this the subject of prayer, in a very special manner, that such a ministry may be provided, and that the Lord would give them pastors after his own heart. But there is a further duty incumbent on the Church—namely, to take care that those who are coming forward to the ministry are not only animated by a spirit of Christian devotedness, but also that they have the best training and instruction to prepare them for their life-work. We need men who are in earnest; but that is not all: the Church requires able ministers of the New Testament, who can rightly divide the word of truth—good stewards of the mysteries of God—faithful and wise servants, who can give to every one his portion of meat in due season. Young men of superior parts are needed, with such natural gifts as are suited for the peculiar work of the ministry. But these gifts must be cultivated by a systematic course of instruction and training, if they are to be thoroughly available in the pulpit, and in every other sphere of usefulness and influence which presents itself to a minister of the gospel. Now, it is this systematic training which is furnished by our theological institutions; and to main-

tain these in a state of the utmost efficiency is, therefore, an object worthy of the most intelligent zeal and the most enlarged liberality on the part of the members of the Free Church.

The endowment of our Colleges is an object to be kept steadily in view. But we still depend on the Annual Collection to such an extent, that any falling off in its amount would involve us in serious difficulty and embarrassment. It is the more necessary to call attention to this, because the announcement of a recent legacy to the New College might lead to the idea that a large addition is already made to its revenue; but in reality the property so bequeathed will not be available towards the support of the New College for some years to come, so that in the meantime we are none the richer for it. In intimating this Collection, therefore, the Committee would earnestly appeal to all intelligent friends of the Free Church for their hearty and liberal support.

The number of regular students attending the three Colleges this session is 168: of these, 50 are first year's students. Besides these, who are all studying with a view to the ministry of the Free Church, there are 28 students in attendance, not regularly enrolled, many of them belonging to other Churches at home and abroad—from Hungary, Bohemia, Italy, the United States, Australia, New Zealand, and South Africa. This connection with other Churches and other lands cannot but be regarded as a most interesting and encouraging feature of the work carried on and the influence exerted by the Colleges of the Free Church.

WM. LAUGHTON,  
*Convener of College Committee.*

## NOTES BY DR. ADAM.

## GLAMIS.

THIS parish, with a portion of that of Kassie easily accessible, contains a population of about 2200. There are in it the two considerable villages of Glamis and Charleston, with 350 and 300 inhabitants respectively. It is without a Free Church; and the need of faithful evangelical preaching is deeply felt by a number of the people. A petition was lately presented to the Presbytery by twenty-nine heads of families, praying that a missionary may be appointed to labour among them, and promising to contribute, according to their ability, for his support. After a Committee of Presbytery had met with the parties, the matter was brought before the Home Mission Committee, with the request that a grant should be given for the purpose. Before taking any step, it was deemed proper that I should visit the district and confer with the people. This I did, and was able to report that the spiritual want is great, and the desire to have the labours of a sound and zealous la-

bourer among them extremely strong. The Church cannot shut her ear to such a call; she cannot refuse to help those who thus come to her pleading for the bread of life. Let many pray that a wide door and effectual may be opened in this important district.

#### BUCKIE.

Many may not be aware that this part of the country continues to the present day largely Popish. The population, which is chiefly employed in fishing, has of late years shared in those gracious outpourings of the Spirit of God which have visited so many districts of our land. One of the deputies appointed by last General Assembly lately laboured for nearly two weeks there—the Rev. A. C. Fullarton—and we are sure that the readers of the *Record* will peruse with interest the following brief and guarded statement of his work and its results:—

"I left Glasgow for my work at Buckie on Thursday the 7th instant, and addressed my first meeting at Buckie on the following day. I continued there till Monday the 18th, and reached home on Tuesday the 19th. Every day I was at Buckie I had two meetings—namely, a prayer-meeting at three in the afternoon, and an evangelistic meeting at eight in the evening, followed by an after meeting for prayer and inquiry. I was the guest of Mr. Miller, the junior colleague, to whom belongs the practical management of the congregation, and who welcomed me most cordially, and led me out to the work. Mr. Shanks, the senior colleague, also attended all the meetings and took part in them. The greatest cordiality prevailed right on to the last meeting.

"At first the attendance was rather small, chiefly consisting of those who were recognized as established believers, the fruits of previous revivals, many of them my own children in the gospel. The fruits of the fortnight I spent there in 1871. By degrees others were drawn out, both young men and maidens, inasmuch that every evening meeting to the last was better attended than the meeting of the night before. This by itself was cheering. But this did not stand alone. There was a real quickening and stirring up of believers, a fusing of them together in some measure by the Spirit of the gospel; and there were a few cases of impressions made on parties who had not formerly made a religious profession, shown by their brokenness and tears under the Word. At the close of the last meeting a large number professed to have received spiritual good from the meetings, consisting chiefly of believers, who had received a spiritual quickening. The results were not at all equal to my expectations, and I left with a feeling of disappointment at the smallness of the results as compared with the results of the fortnight I spent there in 1871. Still, the results were worthy of the Church's effort; and since my return, Mr. Miller writes me that the results were greater than we had supposed while I was there. For my own part, though I have come home far from well, I am thankful to have had the opportunity of being there, and helping to give a fresh impulse to the work of God in a needy and most interesting corner of the Lord's vineyard."

#### EAST PARK, GLASGOW.

This is a very important and rapidly increasing district of the city. Including Kelvinside, which is in the immediate vicinity, it numbers at present about 5000 persons, and will be largely augmented by next Whitsunday. Maryhill Free Church congregation has carried

on mission work in it since 1873, under the sanction of the Presbytery. The hall in which the services are conducted, and which holds upwards of 150, is filled on the Sabbath evenings, about one-half of those present being, it is believed, connected with no congregation; and there are 260 children on the roll of the Sabbath school. At last meeting of Presbytery a memorial was presented from the Maryhill Session, stating that it is not possible fully to supply the spiritual wants of the people by the agency at present employed, in consequence of which many of them are falling away from church-going habits; that much more adequate provision requires to be made for them, which can only be satisfactorily done by the planting of a church, and the settlement of a minister in the district without delay; that in these circumstances a member of the Session had acquired an eligible piece of ground as a site, and promised a sum of £250 toward the expense of the erection of a church, other gentlemen having also promised liberal support for the purpose. The memorial concluded by craving the advice and assistance of the Presbytery. Several members of the court expressed their great gratification at the application; and a Committee was at once appointed to confer with the Session, and if possible mature this case so as to have it brought before the Commission in March, with a view to sanction at next General Assembly.

#### POLLOKSHIELDS CONGREGATIONAL MISSION DISTRICT.

The Presbytery of Glasgow lately held a conference regarding Home Mission work in the city. Among other interesting statements, one was made by Mr. Wells which appeared to me peculiarly fitted to interest and stimulate those engaged in such work. He was requested by me to put the substance of it in writing, which he has done, only modestly omitting the full account of the fruits of the labour carried on, which was of the most encouraging character.

#### A SAMPLE OF OUR HOME MISSION FIELD.

It is a solitary corner on the outskirts of the city, with no thoroughfare, shut off by railways and public works, and hardly noticed by most passers-by. Including streets, it is just an acre and two-thirds: it would not make a very big garden. It contains 387 householders—that is, about 1700 souls.

Personal acquaintance with such a district refreshes and intensifies home mission convictions: its manageable size brings within our reach some definite conclusions about, first,

The need of home mission work. Of these 387 families, 61 are Romanists. Of the 276 Protestant families, 82 are connected with some church, and a number more would probably be so but for poverty. Of these 82 families, 63 are Presbyterians, and the remaining 19 of six denominations. To the question, "What is the moral scale of the people?" the reply was, "That is it," pointing to the musical modulator hanging on the wall hard by. Some in it are as respectable as any in the land, and fitted to adorn any church. Yet this little corner furnishes a home, or rather a lodging—the houses are let by the month—to some of the least promising class, who have been driven out of the heart of the

city. Drunkenness here, as everywhere, is the most stupendous outward hindrance to the gospel. Its desolations among mothers are greater than I have ever witnessed elsewhere. Often the place is "filled with violence." Were the "drunken citizen's Saturday night" drawn by the hand of genius, as the cottar's Saturday night has been, it would fill every Christian patriot with shame, and make the fire burn within him. The need of Christian effort in such cases is apt to be overlooked. While one parish has 1800 people and 3 Free churches, some corners of Glasgow are teeming with thousands for whom our Church has provided no place of worship.

The method. It is given in one word—territorialism; downright, much-enduring, all-pervading territorialism. Some seem to lay the main stress on endowed territorialism; but only spiritual endowments belong to the essence of the work. Suitable and attractive churches may be built, efficient ministers and missionaries appointed, and the walls covered with placards about religious meetings, and yet the greatest and most needful part of the work may never be even begun. The most earnest ministers and missionaries single-handed might do the whole work, if they had "the frame of Hercules, and the activity and ubiquity of a disembodied spirit." Such great evangelistic gatherings as those in our tent and drill hall hardly touch each a corner. I question whether 17 out of these 1700 have ever darkened the door of the tent or drill-hall. Centralization is a power, but individualization is the one thing needful as to method in reaching the whole people. It is harvest work; not as now-a-days, when it is done wholesale by machinery, but as in the olden time, when a warm human hand grasped each stalk, and so filled the harvester's bosom with sheaves. The masses of the people can be reached only by the masses of the Church. The whole Church, warm with Christian life, must stretch herself alongside of the district, as the living prophet laid himself upon the widow's dead son. Very little can be done

until an earnest Christian worker takes up every dozen or score of families, and prayerfully cultivates the little spot as his or her parish. "Divide and conquer" is an old motto.

The spirit of the work. It is the spirit of faith, and practical, scriptural hopefulness. The chief difficulty with most is to begin the work in a truly hopeful spirit; and that difficulty is greatest among those who view the work from a distance: those who are in the work are always the most hopeful. Of the 190 Protestant families, or thereby, in this district who have no regular Church connection, nearly all were once church-goers. It is their poverty rather than their will that makes them anything else now; they are separated from us by their habits, rather than their hearts. They give the most cordial welcome to the visitors; and it is astonishing how many powerful ties bind some of them to the Church of Christ. A very little Christian friendliness in one case and another has sufficed to bridge over the growing gulf between them and the house of God, and the earnest visitor is not denied most inspiring tokens of heart work and saving work. We may regard it as a settled point, that in every such corner, had we patience to search them out, we should find many with whom God's Spirit is striving, although they may seem hopelessly alienated, and who are ready to welcome any one who will show them the way of life. Many of this class are like one of whom it was lately said, and truly said, "He sees through his auld ways, and he wants to change them, but he kens naeboddy to encourage him. He's after the richt thing, but he has nae just ta'en the jump yet, like."

The more we ponder the matter, our views about schemes, difficulties, &c., grow more simple. After all, the best way to do the work is just to go and do it, having the spirit of Christ in our hearts, and the gospel of Christ on our lips. It is only the doing of the work that will reveal to each worker the methods that best suit him and his sphere.

## ISRAEL.

MR. TOMORY, in a letter just received, gives an account of the examination of the Italian school at Constantinople on the 28th of December. Miss Smith, the second missionary teacher, gave an Italian Bible lesson to two classes, selecting passages in proof of various Christian doctrines, and especially bearing upon the Messiah. The children showed great proficiency in this as well as in a similar lesson in English. Miss M'Gregor took for an interesting Bible subject with the older girls the 6th of Isaiah, bringing out the vision, the prophet's consciousness of uncleanness, the means of cleansing, the baptism by fire, his readiness to be sent, and the solemn message to be delivered. Mr. Tomory says a number of old scholars and mothers attended as usual, but he never before saw so many fathers and other Jews present. This is an important feature in the school examination as a branch of mission work, especially as, in the present case, the Jewish hearers were very attentive, and could not but feel that much of the teaching had a close and searching reference to themselves. Several beautiful Christian hymns were also well sung.

There were, later in the day, other lessons given by both teachers in English and Italian, and also by Miss Levi; specially one by Miss M'Gregor, very instructive, on physical and astronomical geography, including the Polar Regions, when the pupils showed, to the interest and amusement of the audience, considerable acquaintance with the progress of the recent expedition. The weather was not favourable, and many friends from a distance were prevented from attending. Several, however, were present, and specially an English lady, whose husband is connected with one of the foreign embassies, and who has, since her arrival in Constantinople a year ago, taken a very

warm interest in various departments of the mission work, and expressed her great satisfaction with the thoroughness of the teaching and the proficiency of the scholars.

Mr. Tomory, in closing his letter, says, "Matters here are as undecided as ever; but we are still permitted to carry on our work undisturbed. We commend ourselves day by day to our Jehovah-nissi."

#### WORK AT BRESLAU.

A RECENT letter from Mr. Edward to Mr. Brown Douglas gives an account from his note-book of work among the Jews at Breslau and elsewhere. He also refers to the low state of vital religion in Protestant Germany.

The following extracts are from this letter, dated 20th December 1876:—

"M'Cheyne wrote to me once, in reference to the pre-vailing infidelity, 'Nevertheless you shall have a glorious remnant.' I look for this remnant, not because of that word, but because of the sure promises in dependence on which it was spoken. Last Sabbath, for instance, I had before me a Jewish gentleman, I had an idea, connected with the seminary, and all near him remarked how closely he attended to the sermon, from Daniel iii. 25—'The form of the fourth is like the Son of God.' Some weeks ago I went out on Saturday forenoon, and met a Jewish gentleman who had often promised to come and hear the word, but failed. I held him to his word, and said, 'What you are going to do do at once; come to-morrow.' To my surprise, he came with his son, one of the first persons in the place, before I came in; and they waited, as did the other Jews present (of whom the people counted three), to the end of the service. I remember that I preached with much earnestness to these men from the words, 'If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water;' pointing out to them from John iv. 32 and 34, that Christ's meat and drink is in the conversion and salvation of sinners that he asks of them, and they should turn and ask of him. You will believe that we (I mean the people and myself) can pray with fonder hope in such cases; and who may say that we are not heard, though the blessing is not sent at once (2 Peter iii. 9). These are but samples. Turning to my note-book, I find such notices in the last few months,—'To-day four Jews at worship, perhaps more;' 'Two Jews and a number of strange men, of whom some may be Jews.'

"About six weeks ago I met a Jew on the road, to whom I found an opportunity of speaking (indeed, I just whispered Genesis xlix. 10 in Hebrew into his ear, for he was in the Polish garb, when he turned and addressed me). He came to my house, and learning that he was a shoemaker, and out of work, I went to a member of our congregation and got him to take him. They are few indeed who will thus receive a Polish Jew into

their families, for they are repulsively and proverbially dirty; but M—— and his wife are eminently godly people, and were most willing both of them to have an opportunity of aiding one of the people beloved for the Father's sake. Indeed, I thought this such a good sign, that this Jew had been got into this godly family, that I had lively hopes that this soul would prove one in whom the Lord who agonized in the garden would see of the travail of his soul. But after some weeks, during which he attended ordinances, Abrahamowitsch went off with the property of his Christian fellow-journeymen. Even here perhaps the impression he received of a Christian life, especially in a Christian house, may not be lost; but I mention it to show how useful it is to have a Christian congregation. It was a high self-denial to take this man into his house, and lead him about with him. To show the benefit of such a people, take another case. A young clerk came up to me after service on Sunday, and said he had been conversing with a Jewish friend (in the currying trade), who was willing to come to me for further information, but could only come on Sunday. In the afternoon he came to me with his friend. I don't know yet how this case will turn out. Another young Jew from Kalisch came to me for about two months, but I was not so successful in getting work for him, and was forced to let him go. He seemed docile, and spoke of converts in Kalisch who were sincere, who had at least got one truth into his head, that conscientious morality is better than mere ceremonial righteousness.

"Sometimes we obtain incidentally curious lights as to the views and sentiments of the people. Not long ago, on a visit to an invalid woman of the congregation, I got opportunity to make acquaintance with an elderly Jewish lady with whom she has been long on intimate terms. The Jewess began to deplore the sudden death of a young lady under distressing circumstances. I remarked that the question which ever agitated my mind, when I heard of any decease, was as to the eternal condition of the undying soul. This the Jewess thought no one could know in any case. I read to her Luke xvi. 19, and commenting upon it. She listened with attention, as to something quite new, and promised to come and hear me preach. (As I afterwards learned, there was a student in the next room who was also an attentive listener.) But at the close the Jewess professed her faith that we should soon all be of one way of thinking, quoting a rabbi, who is a relative of her own, who at the last Passover told her he only keeps the law for the sake of the people, not of his own conscience; for he knows that (quoting Matt. xv.) 'not that which entereth

into the mouth defileth the man;' concluding with the sentiment which she now borrowed from him, that there would soon be 'one shepherd and one fold.' Of course the Jew hopes this will take place by the Christians abandoning the peculiar truths of their faith.

"That the most rabid infidelity is (among the people, not the teachers) often very superficial, appears again and again. One of our colporteurs told me of a Jew to whom he offered a Pentateuch for sale, who indignantly answered, 'Such trash is only fit for the fire,' and was rushing past him. The colporteur arrested him, and asked an explanation of his words; on which he added, 'Such things are not for our age.' The colporteur said: 'It is just such a book as the Bible that is needed for our age, when we see wickedness and immorality on every side, for it is the only book that effectually rebukes them.' The Jew replied: 'Well, provided everybody agreed to act according to such a book; but any individual can effect nothing, and must just go with the stream.' Now the colporteur got the hasty man, who had declared he had not a moment's time, to listen while he set before him the prophecies of Christ, and also the certainty of the judgment. By this time the infidel was quieted down, and allowed that he should take a different view of the Bible, and ended by saying he had a Bible in his house. Perhaps he will now read it.

"I should have told you an interesting story, which we had from Mr. Stroewen, deputy from the Old Reformed Synod in Hanover to our Free Church Conference. He told my people of a Jew who was in some common em-

ployment in his neighbourhood, where he had to go among the farmers. Some of the more zealous of these used to say to him, 'Jew, you must believe in Christ,' and gave him a New Testament. He read, and not without saving impressions. His Jewish employer tried all he could to turn him aside and take his New Testament from him, but in vain. At last he turned him off. He went into Holland, found friends who helped him, went to the training institute of the Free Church there, and is now an acceptable minister of the word.

"The German 'Sankey' is printed at the expense of a member of our congregation. About twenty-five of the 'Sankey's' are translated by my daughter and a young lady who resides in the same house with us. We find them very useful for the children; and one sick lady of our congregation says she is singing them from morning to night. Two hundred of them have been demanded for Paris by Miss De Broen, for the use of the Germans there.

"Did you see the article in the *Times of Blessing* describing the deplorable Sabbath in one of the chief towns of Germany? It is of course Cologne the writer means, for that is the only town which answers the description—namely, 7000 of a Protestant population, and the rest Roman Catholics. If my conjecture is right, try and realize what the account there given amounts to,—that in a town of more than 100,000 inhabitants in Protestant Germany, there are not more than 100 or 150 persons—for that is the statement—attending evangelical ordinances!"

## THE COLONIAL FIELD.

### NOTE BY THE SECRETARY.

A VERY important and interesting document has been received from the Presbyterian Church in Canada, "setting forth the work of the Church, and the claims of certain departments of its work on the parent Churches." This document is too long for insertion in the *Record*, but it will doubtless receive the careful attention of the Colonial Committee. It points to the extent of the territory over which the Church extends, "almost equal in area to the continent of Europe;" to its division into the eastern and western sections—the eastern comprising Newfoundland, Prince Edward Island, Nova Scotia, New Brunswick, and the Bermudas, with a population of nearly one million, one-fifth of whom are professedly Presbyterian, requiring the services of 800 ministers, and having only at present 156, with congregations of which many consist of three, four, or more stations often far apart, "no lands, no endowments, no grants from Government," and as a new Church having "to do everything at once," "to train young men for the ministry, and equip suitable educational institutions, and needing (1) assistance in maintaining a Divinity Hall, (2) help in Home Mission work, (3) not least, men to supply vacant congregations." The western section includes the great provinces of Quebec and Ontario, the provinces of Keewatin and Manitoba, the North-West Territory, and British Columbia, and contains a population of three millions, of whom one-seventh are professedly Presbyterian. For these, "and to supply the increasing immigration which is pouring into the north-west," 700 ministers would be required, while the actual number is 460. "West of Ontario begin the new provinces and territory. In these vast regions, recently opened to the immigrant, the expense of Home Missions is very great. Still, the Church cannot

hesitate. Its duty is clear. The foundations of a great empire are being laid, and the character of our institutions in all time will be determined by our present efforts. It is in aid of our work in these newly-opened regions that we specially appeal to the mother Churches. The work is theirs, we verily believe, as well as ours, not only on Christian, but on imperial and equitable grounds. Besides, our late auspicious Union gives guarantees not possessed before of wise and economical distribution of labour and administration of funds. In order to do this work, we have 'forgotten the things that are behind,' and having consolidated our forces, are 'reaching forward to the things that are before.' 'We are ambitious to do for Canada what the mother Churches have done in and for the mother lands. The past has shown us that in this we can count upon their sympathy, their prayers, and their willing assistance.'

We have seldom read a more powerful appeal than this paper presents, and we are satisfied that it will not be disregarded by those to whom it is addressed.

Another appeal has reached us from the Board of French Evangelization in connection with the same Church. But this we must reserve for the present. Its work among the Roman Catholic population is important and encouraging.

#### AUSTRALIA.

(Letter from Mr. Hume to Mr. Hope.)

MACKAY, QUEENSLAND, September 6, 1876.

You will see that I have now reached Mackay. Brought under my notice at the very first, it has always seemed as if the Lord were directing my steps to it as the sphere of my future labours in the colony; and now, after four weeks' trial, our people here are prepared to move in the matter of a "call" to me to be their minister, and I have signified my readiness to give it a favourable consideration. I was not without some little discouragements being thrown in my way. The sugar industry, on which the material prosperity of Mackay depends so much, was represented as being in a very depressed state; and a communication from one of the managers here, which was shown me at Rockhampton, indicated that the people were a good deal disheartened, and not a little doubtful whether they could support a minister in their present circumstances. There were other things, however, which seemed to hold out some little encouragement, and I resolved to go north and make the experiment. My intentions were telegraphed to them, and it would appear they took heart immediately, for they set about an attempt to clear off a debt of some £60 on the church building before I should come, and in a few days they had the sum nearly subscribed.

I got a very kind reception. I was a few days behind time, owing to the accident to which I have already alluded; but, as indicating their kind intentions, I may mention that three gentlemen had gone out in a small boat to meet me at Flat-top Island, where passengers are transferred from the mail-steamer to a small tender to be brought into port. After being out for about thirty-six hours, some of which were passed amid the discomforts and dangers of a thick fog, they were obliged to return without me.

I was not long in getting into harness after I did land, for within two hours after I set foot in Mackay I had

set out on a journey of twelve or thirteen miles into the country, to visit a sick man who had expressed a wish that I should be brought out whenever I should arrive. A gentleman in town drove me four miles, and then handed me over to a farmer to take me forward. This gentleman soon got me into his buggy, and, pair in hand, we rattled along between the cane-fields, and over a district of country which, while it presented to me many novel features, at the same time reminded me, in some respects, of home scenes. Such prompt and decided action, as you may suppose, gave me the impression that my newly-found friends were very energetic in their movements.

The people have just been canvassed a second time, with a view to ascertain what amount of stipend could be raised; and the result is such that, even though following so closely after the first canvass, the committee of management find themselves in a position to make offer to me of £250 a year, with the promise of another £50 should their funds admit of it. If the sugar industry revive—and prospects are much brighter for next year, owing to the introduction of new and hardier varieties of cane—it is thought there will not be any difficulty in raising a stipend of £300 a year.

We have a neat and commodious church, capable of holding between two and three hundred people; and the allotment of ground on which it stands is also large enough for a manse, when the congregation shall be in circumstances to build one.

There is a fair attendance on Sabbaths, but there is room for improvement in this respect. The public means of grace have hitherto been so irregularly supplied, that even some of the friends of the Church have now got a little soured and dissatisfied, and have fallen into stay-at-home habits, from which it may take some time to break them off. Our great need is to have the Spirit of Life breathed upon us from on high.

You may be aware that I was ordained previous to leaving for the north. This was done by the Presbytery

of Brisbane, at the instance of our Home Mission and Church Extension Committee, and it took place in Mr. McCulloch's church on the 9th July. I left for Rockhampton immediately after, where I joined Mrs. Hume, who had preceded me by several weeks, having left Brisbane when I was at Dalby. At Rockhampton I supplied Mr. Hay's pulpit for two Sabbaths while he was away at Brisbane to take part in the reception-soiree given to Mr. McSwain on his arrival in the colony, and induction to Creek Street congregation. I found a very fair congregation in Rockhampton; and the cause of Presbyterianism is likely to be strengthened by Mr. Hay's settlement there.

I hope to have other opportunities of letting you know how the work goes on in Mackay. I shall at present only add that I have taken a house, and I expect Mrs. Hume, who is still in Rockhampton, will join me very soon. I am thankful to say she is well; and I also have been quite strong for the last three months.

#### NEW ZEALAND: OTAGO.

(Dr. Stuart to Mr. Hope.)

MR. WILL and I have just returned from assisting Mr. Gillies of Timaru at the opening of his handsome new

church. We did our best, and were rewarded by a good collection and large and sympathizing audiences. The brother we assisted is worthy, for he would go through fire and water for the Church. The soiree in celebration brought together quite a company of ministers of our order,—as Elmalie of Christchurch, Burnet of Ashburton, Barclay of Geraldine, Lindsay of Waimat, Todd of Timaru, and Will, and myself. You may be quite sure that a meeting whose orators represented Ireland, Scotland, &c., could not be dull.

Gillies has a fine field in Timaru. The town is beautifully situated, and has the command of a very extensive agricultural county. The rides for dozens of miles through most beautiful fields fenced with hedges of golden whins are most delightful. I wish you would take a holiday, and extend your wanderings to this side of the globe. What farms we could show you, and what broad, level, and fertile fields!

New Knox Church is now nearly finished. The opening day, the first Sabbath in November, is fixed, and we are as busy as bees in preparing. It is a first-rate building, roomy and tasteful. We hope the acoustics will suit. Oh that I were twenty years younger! But vain the wish, and unnecessary, for God evermore brings better and better men to the front when the so-and-so have ended their work.

## MISSIONS TO THE HEATHEN.

### NEED OF MISSIONARIES.

It is most desirable to send to Nagpore, as soon as possible, either an ordained missionary or a highly qualified missionary teacher.

An ordained missionary for the Santal Mission is also required.

For the New Hebrides three ordained men are earnestly asked by the missionaries.

We would entreat the attention of the ministers and members of the Church to these pressing wants. Inquiries may be made at the Office of the Foreign Missions.

ALEXANDER DUFF, *Convener.*

J. MURRAY MITCHELL, *Secretary.*

We have heard of the safe arrival of the Rev. Alex. Todd and Mrs. Todd at Madras.—Mr. W. H. Stevenson and Mrs. Stevenson sailed for Bengal on January 4th.—The Rev. A. C. Grieve sailed for Bombay on January 10th.—We record with much sorrow the death of Mr. William Ross, M.A., Missionary Professor in our Madras College. The Foreign Missions Committee were full of thankfulness because they had been able to send out seven fresh labourers to the foreign field during the last few months. But the death of two such men as Mr. Ross and Mr. Dalziel is a sore affliction and a heavy loss to the missions. Who will be baptized for the dead?

#### SPECIAL APPEAL: THE SANTALS.

TESTIMONY OF SIR WILLIAM MUIR.

It is pretty generally known that in the great country, or rather continent, of India there exists not only a vast diversity of races, but a

considerable diversity of religions. The great majority of the inhabitants are professors either of Hinduism or Mohammadanism.

Next in point of number and importance come the hill-tribes, or, as they are often called, the



aborigines—many of them having certainly occupied large tracts of India before the arrival of the Hindus proper. Scattered over the country, chiefly in the wilder parts, there are at least ten millions of these races, most of them in the province of Bengal.

The aborigines have no definite system of belief; their religion is a rude demonology, or dread of spirits. The idea of a supreme, beneficent Ruler is not entirely extinct in their minds; but their worship is paid almost exclusively to inferior spirits, who are believed to be malevolent, and may well be denominated fiends.

Now, when the gospel is preached to these races, it by no means encounters such stern opposition as it meets with when presented to Mohammadans or Hindus. Relatively to the amount of effort put forth, the success which the gospel has had among these simpler people is at least twenty-fold as great as amongst the other inhabitants of India.

There is another consideration of very great importance. The ideas and customs of their neighbours are more and more affecting the hill-tribes. Some of them become Mohammadans; many become Hindus. It is the conviction of those who know them best that, within a generation, tens of thousands of them will have come under the fatal spell of Islam or Hinduism, if the Church of Christ do not hasten to proclaim amongst them the glad tidings of salvation. Not a day is to be lost; the danger is imminent, and the call to work among them sounds very clear and loud.

We rejoice in supplying the testimony in regard to these races borne by a distinguished Indian statesman, Sir William Muir. He would have addressed our Committee on the claims of the hill-tribes, had his engagements allowed him to remain in Edinburgh more than a few days. He has, however, kindly furnished us with the following expression of his views on this momentous topic:—

“The present moment is especially well fitted for a vigorous and extended effort towards the complete evangelization of the hill-tribes—the Coles and Santals—in Bengal: such renewed effort would seem to be the duty and privilege

of all missionary bodies which have agencies adapted for the purpose. A very remarkable opening exists. While the gospel, long preached in other quarters, falls on dull and listless ears, the Santals hear with interest. They have come over, and are still coming over, by families and by villages, to the number of several thousands. Precisely the same experience is found as to this spirit by the missionaries in different parts of the tract inhabited by the race; and precisely the same, also, among the Coles. The attitude of the people is everywhere favourable to Christianity, insomuch that many persons of experience and judgment declare that the whole race is ready to come over to us, and will so come, if only a sufficiently wide-spread and earnest endeavour is made among them.

“Meanwhile, they are much exposed, especially all along the borders of their tract, to Hindu influence; and families and villages are dropping off continually to join the Hindus, of whom they become a low caste. As soon as they do so, they are lost to us, and fall under the paralyzing influences which make the Hindu society deaf to missionary solicitation.

“Here, then, is the reason for doing quickly whatever we are going to do. If we delay, these promising tribes will slip from our hands. At the present moment the door is thrown wide open before us. The people are highly susceptible of Christian teaching. When villages come over even to the nominal profession of Christianity, the whole population becomes open to all the influences and ministrations of our faith. Their children are taught; they learn hymns, of which they are singularly fond, and sing them with great heartiness and spirit, thus spreading Christian truth among their families in its most attractive form. The converts give up their bad and heathenish practices, abandon drinking, and become, on the whole, exemplary in their lives, as they are simple, lively, and animated in their demeanour.

“While the Spirit is thus working among this people, will the Church not be culpably indifferent if it lets the opportunity pass unimproved? Is there not a call, like that from Macedonia, to hasten to their help—a call, without relaxing labour elsewhere, to redouble effort here?

"The object is a grand one, both politically and socially, and, above all, spiritually. Where else have we, at the present time, the prospect of gaining over a people *en masse*? What an effect would it not have on the power and stability of our rule; and what an engine to bear eventually on the evangelization of the rest of India!"

To such testimony, coming from such a quarter, it cannot be needful to add a single word.

Our work among the Santals had a very feeble commencement in 1870; but there was no European connected with it till 1872. Since then, the repeated failure of Dr. Templeton's health has been a sore trial. Still, the blessing of God has rested on the mission. Two boarding-schools—one for boys and one for girls—are very flourishing; and the results of the work, even as tested by the number of baptisms, have been most encouraging. The head of one village—or petty chief, as he may be called—and some near relatives of others, are members of the Church. Several villages have appeared ready to come over to a profession of Christianity.

The Free Church Mission, as one of the three that labour among this most interesting people, must take up her due share of work. We therefore intreat for more men, and for more money. First of all, an ordained missionary is indispensable. Dr. Dyer is very efficient; but he is not a minister of religion. We have just sent out Mr. W. H. Stevenson, a highly qualified teacher, who will also act as an evangelist. Mr. Andrew Campbell, who was connected with the mission for some time, is at hand, and will give his invaluable advice, though we may not be able to secure his full services. But what are two or three amongst so many? Happily, the number of native evangelists might be almost indefinitely multiplied. Pious young men, trained in the boarding-school, are ready to take up the work. We have at present four such evangelists. We must not be satisfied with less than forty. We have as yet only one station. We are most anxious to take up another more fully in the midst of the Santal people, and that without delay.

Secondly, we need more funds. Dr. Dyer has

just written home, pleading for a larger grant. We have told him that an appeal will be made to Scotland, and that we shall exceedingly rejoice if the work among the Santals shall be henceforth prosecuted by the Church with double, triple, ay, tenfold zeal and energy.

The consummation which a witness so wise and judicious as Sir William Muir deems to be close at hand, if only the Church of Christ will take up the work which is so clearly assigned her, is sufficient to make the coldest heart thrill with joyful expectation. Let our motto be—"Santalistan for Christ, and this, God helping us, within a generation!"

ALEXANDER DUFF, *Convener.*

J. MURRAY MITCHELL, *Secretary.*

January 16, 1877.

#### TWELVE DAYS AMONGST BRANCH STATIONS IN WESTERN INDIA.

MR. NARAYAN SHESHADRI.

MR. NARAYAN SHESHADRI spends nearly half the year at Indapur, and the same time at Jalna. In travelling between the two places he examines and aids in the work carried on at five or six important branch stations that lie between—all of which are on the line of railway. Mr. Narayan's own animated description—as given below—will show what an important sphere of usefulness is presented at these out-stations. In addition to Hindus and Mohammadans, Europeans and Eurasians, for whom there is no regular supply of gospel ordinances, are visited, exhorted, and dealt with as they need. At these places Mr. Narayan renders to several hundreds the same most important service as the Anglo-Indian Union does to many thousands from Calcutta onward to Lahore.

(*Rev. N. Sheshadri to Dr. M. Mitchell.*)

KHANDALA, November 23, 1876.

I have just returned from my last half-yearly tour towards the north-eastern line of the Great Indian Peninsula Railway, and a few rough notes will not be unacceptable to you. This time I was able to spend twelve days amongst our branch stations. We have at present five stations under our superintendence: Bhosawul, Khangaum, Shegaum, Akola, and Umrawati. For some time we had occupied Jalgaum, a large and important place; but we were obliged to close for want of adequate support.

Bhosawul is the largest station belonging to the Great Indian Peninsula Railway. Hundreds of Europeans and Eurasians, employees of the company, reside here. A few years ago it was a most godless station; but of late there has been a change, and that for the better. I arrived here on Saturday the 4th inst.; my colleague,

the Rev. S. B. Miall, met me at the station. We spent the greater part of the day in examining the small Anglo-vernacular school. There were thirty-three in actual attendance. The children read the series of books published by the Christian Vernacular Society. The highest class read the "Third Reading Book." They also read the Gospel by Matthew. Most of the children were quite familiar with the books they were reading. They have also begun to learn English, and not a few have learned to frame easy sentences.

In the evening we (Mr. Miall, the head catechist, the assistant catechist, a colporteur, and myself) went to preach the gospel in the bazaar. Now-a-days we sing Christian hymns a good deal while giving addresses; we had vocal music, but no instruments. There were nearly two hundred people listening to us most attentively; and when we saw that their attention flagged, some one of our party commenced singing a hymn, and whenever this was done they were all heart and soul in listening. It is most astonishing what power singing has on all sorts of people.

Nov. 5.—From 8 to 9 A.M. we had our Sabbath school, composed principally of scholars who attend on week days. They answered our questions both in Old Testament and New Testament history very well indeed. From 9 to 10 we had a service for grown-up people. Nearly twenty-five Christians were present. At the close of the service we celebrated the Lord's Supper, and thirteen persons communicated. One of these was a European, and the rest natives.

In the evening I had a service in English for your countrymen in the schoolroom, and about twenty were present.

What was done at Bhoasawl was gone through at almost every one of our stations; but it would be tedious if I took you along with us to Khamgaum, Shegaum, Umrawati, and Akola. Suffice it to say, that the twelve days I spent amongst our stations were as busy as any I used to spend in Great Britain or America. During these days we preached to Christian congregations seven times, celebrated the Lord's Supper four times, conducted street preaching three or four times, delivered addresses to our educated native friends at Khamgaum, Umrawati, and Akola, on the well-being of India, when hundreds favoured us with their presence, and listened to what was said most attentively. Of course one lecture served at all the three places, and I assure you I tried to set forth my views on the well-being of my fatherland as distinctly and clearly as I could. Of course I spoke of the well-being of India in the highest sense of the word. We observed, in the first place, that certain antagonistic elements that have been handed down from generation to generation, and that for thousands of years, must be entirely removed. Antipathies do not merely exist between Hindus and Mohammedans, between Mohammedans and Parsis, but between Hindus of one sect and those of another. Now, how are these antipathies and prejudices to be removed? Surely not by

mere education. It was observed that if we could get all the multitudinous races who compose the population of India to look upon each other as members of one body, there was every probability of seeing the antipathies and prejudices removed, and perhaps removed for ever. Here we tried to set before our auditors the very *beau-ideal* of humanity as we have it represented in the 12th of First Corinthians,—Christ, the glorified Head of his people, his mystical body, and they become, by virtue of living in him, members of his body, and therefore members of one another. Suppose every one believed that he has become a member of the Lord Jesus, and that all are members of one another, where will there be any room for antipathies, prejudices, jealousies, or heart-burnings? Does the eye quarrel with the ear, or hands with feet? In this way, at each place, we spoke for an hour and more; and at the conclusion we had the pleasure to receive complimentary addresses for the lecture we delivered, and a request that we would be good enough to repeat such lectures whenever we paid them a visit, which we have invariably tried to do during the last seven or eight years.

We had once and again to observe that the true spiritual nature of Christianity has just begun to be understood. It is given out by such men as Principal Wordsworth [of the Government College, Bombay] and others, that Christianity has become a worn-out system, that it is too old to satisfy the inquiring mind of our day; whereas it appears to us that it is only with the present missionary era that its all-important claims have begun to be rightly understood.

I forgot to mention that [during the tour] we were privileged to admit into the Christian Church by baptism twelve souls, two adults and ten children. Of the adults I have no time to speak; perhaps I may find an opportunity to do so when I go to Jalna.

#### THE BOMBAY INSTITUTION.

MR. BUCHANAN BLAKE writes as one full of heart and hope. We have no doubt that the able and zealous men connected with our Bombay College will, with the divine blessing, soon raise it to a very high position as a Christian institution. Mr. Blake does not exaggerate the importance of Bombay. Our brethren there have a noble field of usefulness.

(Rev. B. Blake to Dr. M. Mitchell.)

BOMBAY, December 1, 1876.

"My first impressions have been strengthened and deepened, and I have only to thank God for having brought me to this place in particular. My heart was immensely cheered by the kindly and brotherly welcome extended to us by our missionary staff in Bombay. One is an appreciable addition to the efficiency of the station. With what gladness do the forces of our country, when sore pressed by the numbers of the enemy, greet the approach of reinforcements! And in the same spirit

was I welcomed. Bombay of to-day is not the Bombay of twenty years ago. Its increase in population; its progress in civilization; and its importance as the great means of access to India from the west—these facts call for our attention. And if our Institution is to command respect and influence, it must keep pace with its time. There are some enterprises which may be conducted in a small way—such as missions to distant villages, and schools in the provinces; but our work in Bombay is not such. In a University city, in the presence of all India, our Church should take up a position worthy of it, or leave the ground entirely.....We have at present in one [college] class thirty-seven students, and several under training for matriculation. These young men have many claims upon our sympathies; and in this period of transition, how much prudence and kindness are necessary on our part rightly to bring before them the truth of Christianity! My department of work affords me, and will afford me, many opportunities for illustrating the beneficial results of the religion of Christ. Besides our regular class and college work, we are anxious to have public lectures in our hall. We have had four, three of which were delivered by ourselves,—Mr. Gunpatrao's subject being, 'The Intuition Theory of Religion;' Mr. Maokichan's, 'The Ethical Basis of Religion;' and mine, 'The Truths of Hinduism.' We purposely chose this last month, because the town is quite full of students, who have come from all parts of the west of India for the matriculation examinations. And we gained our end, for on each evening we had increasingly good audiences. On the occasion of my lecture last Saturday, the hall was quite full, there being fully 800 present. One at home has no conception of this. As I stood on the platform with these 800 native gentlemen before me, able to follow a lecture in English, I could not but thank God for the great honour conferred upon me to declare the unsearchableness of the riches of Christ. I pointed out that there were certain truths—certain dim gropings after true religion—in Hinduism, and endeavoured to show that Christianity was the only religion that completely satisfied the human heart. Such lectures must bear fruit some day. But in order to know exactly what are the views of our educated natives (and this is important), we have determined on having under our own control a 'Students' Society,' in which honest investigation may be encouraged. This society is open to all educated natives, so that in this way we hope, in God's good providence, to bring the students of the Government and Jesuit colleges under our influence. In presence of the sad, unsettling teaching of a merely secular college like the Elphinstone, we feel ourselves called upon to do all we can, and 'having done all, to stand.' And especially is this necessity laid upon us from the fact that the Principal of the Elphinstone [Government] College has declared himself a 'Consist.'

## BURNSHILL, KAFFRARIA.

### STEADY PROGRESS.

(Rev. D. Macleod to Dr. M. Mitchell.)

BURNSHILL, KING WILLIAMS TOWNS,  
November 27, 1876.

You will understand how much I have this matter of the schools at heart, from the fact that this year the Session made the support of the schools and of the gospel matters of special dealing with each candidate that was examined with a view to admission into the Church. Taking them—about thirty—one by one, we got a distinct statement from each on the points of keeping the children at school, paying for them, and of contributing to support the gospel. While it is matter for deep thankfulness and rejoicing that so many adults from heathenism join us, my hope of the speedy dissolution of heathenism is largely bound up with the schools and the progress of education. This of itself will not suffice to convert men; but it is a great step towards the Christianization of the country, which is the end I keep always in view, however much I rejoice in individual conversions. Of the five hundred and fifty attending the schools, a large proportion, when they grow up to manhood, will care nothing for heathenism or the hereditary power of chiefs. In fact, many of the boys are already inclined to laugh at the fooleries of heathenism; although, when certain stages arrive, they cannot resist the influences brought to bear upon them to get them to submit to certain rites. But there is something more encouraging than this negative result. A number of children from the schools at Burnshill, Falconer, Amatole, Debe, Wolf River, and Gxulu, have joined the candidates' class this year—twenty-five.

With regard to the work, there is a quiet but steady progress made in all departments. At present there are about one hundred and seventy in the catechumens' class. One section of this class meets every Wednesday at Burnshill, and the other section every Tuesday at Gxulu; fully seventy have joined during the last eight months. Among these there are about twenty-five of the children attending some of the schools. A few of the adults are connected with Christian families, but most of them have come from the heathens. The training of these catechumens, while it is the most interesting, is certainly the most difficult and trying part of my work, bringing me often face to face with difficulties which encounter me nowhere else.

Lately I baptized an old man about eighty, who was too infirm to come to Burnshill. It was under a large tree near his own hut. I was accompanied by one of the elders and one of the teachers. There were no other Christians; but there was a considerable crowd of heathens, who looked intently upon the old man as he stood up alone in the midst, leaning upon his staff while I addressed him. There was something touching in the whole scene, which I felt especially when sprinkling the water from the Kels Kama in clear pearly drops upon

the head of this fellow-sinner, who had run a long course in sin before I came into the world. We shall baptize probably about thirty catechumens at the New Year.

The schools are making progress. During last quarter there were five hundred and fifty on the books of the nine schools; of these about three hundred and fifty attended somewhat regularly, and will no doubt be able to read the Word of God in their own Kaffir, of which there is now a beautiful translation of the New Testament. I have no hesitation in characterizing this translation as being by far the best that I know. All the children begin to learn English as soon as they are able to read the first Kaffir book. At some places sewing is taught. This is found to be a very civilizing agency. Two of the teachers—Ross Kota and Antyi Ganandana—have this year received each a grant of £9 from the Education Office, as allowance for good service, each having taught with creditable success for a number of years.

This shows how anxious the Government is to encourage deserving natives, as well as to advance education. In the face of strong opposition, the Government of Cape Colony firmly carries out its policy of elevating the native races, and the fruits will be reaped at no distant date. During the past year I received articles of school furniture for each of the schools from the Education Office, and a grant of £5 to buy sewing materials for the Station school.

We have three new schools building, which I hoped to be able to open before the New Year, but I fear I shall not succeed in this. Though we call them school-houses, they are to be used as places of worship; and when better churches shall be required for the districts, I hope heathenism shall have perished out of the land.

You will be glad to hear that the new version of the New Testament is such a success. I have compared parts of it with several versions I happen to have, and I regard it as being by far superior to any of them. The version which it supersedes bears the same relation to it that the exercises of a schoolboy bear to Ciceronian Latin. This will be gratifying to Dr. Duff, who advocated the cause of the missionaries.

#### MADRAS: DEATH OF MR. ROSS.

(*Mr. Miller to Dr. M. Mitchell.*)

MADRAS, November 25, 1876.

It is sad news I have to send you to-day. Mr. Ross is no more. It has been so sudden and so dreadful, that I hardly feel it myself to be true. You will say, I trust, all the little that man can say to console his poor parents, for whom we feel so specially. The cause of death we cannot give with certainty. It was supposed at first to be a case of cholera, but as hours passed on it grew less like it. Dr. Van Someren thinks it was some internal ulcer that had been long forming. Dr. Elder, too, thinks there was something else than cholera. It matters little now; but his friends will wish to hear all that can be told. It came with fearful suddenness. It

seems now that he had been slightly indisposed for ten days or so, but it was not known at the time to any one, and he went about his work as usual. On Wednesday he had had diarrhoea, but that also he did not mention. I saw him several times that day, and noticed nothing more than usual; and for some trifling reason Mr. Rae, Mr. Cooper, and I all went in on that evening on our way home, and sat talking with him as usual up to six o'clock, or later. He became very ill soon after we left, and about midnight I got a letter from Mr. Sinclair, with whom he lived, saying in what state he was. Mr. Rae and I went up at once, and even then he was nearly unconscious, and the doctors had little hope. By seven in the morning he was thought dying; but then there came a rally, and though he never regained consciousness, we had much hope for some hours. But at twelve o'clock he began to sink, and at a quarter past one quietly passed away.

About half-past twelve I went for Dr. Elder, who had gone home utterly worn out, and before he could come all was over. It is inexpressibly sad.

I knew how poor his health was, and mentioned it lately, I think, to you, although, poor fellow! he never seemed to like one to allude to it; and thus there was but little hope of his struggling through the attack of whatever kind it was. We doubt not that it is well with him; and for us who are left, the lesson is a very solemn one. But his parents are greatly to be felt for, most of all when they were just looking for him so soon. I cannot now say more.

Mr. Stevenson also writes: "It was a trying time, especially for his sister; but she kept up remarkably well. Mrs. Anderson was with her from the morning, and is now in the boarding-school with her for a few days, which will be a comfort to her. It will be a terrible blow to his poor father and mother, who are looking forward to welcoming him in a month or two, and are now making preparations for his coming. May the Lord sustain them and comfort them with the prospect of a better reunion above! He was enabled to do his work faithfully to the end, and then the Lord took him. We looked forward to his leaving us soon, but we little thought it was to be in this way. It is a solemnizing lesson to us to be working while it is day, for how suddenly often does the night descend! May the Lord sanctify to us all the solemn event!.....His grave is close to that of Simon Macdonald, son of the former missionary at Calcutta, Mr. John Macdonald."

The following extract from a letter, written by Mr. Ross when the arrangements were made for his coming home, has now a sorrowful interest. "Man proposes; God disposes." His holy will be done!

(*W. Ross, Esq., to Dr. M. Mitchell.*)

August 9, 1876.

"I write to thank you for your kind message to me, which Stevenson delivered. I need not say how de-

lighted I am at the kind and generous way in which the Committee have dealt with me in giving me a year's furlough, which I have good hopes will restore me to health and fitness again for active work. Your intimation of Mr. Michie Smith's appointment removes all difficulties that might have existed in the arrangement proposed; he is, therefore, doubly welcome. I cannot tell you how thankful I feel that these arrangements have been made, and that to myself personally the prospect is held out, by the kindness of the Committee, of resuming my work here with recovered health after a year's furlough."

**CERTIFICATE OF HONOUR TO THE REV.  
JAGADISHWAR BHATTACHARYYA.**

THIS esteemed friend is one of our oldest missionaries; and he has all along been a very faithful and earnest worker. He possesses great and well-merited influence in the district of Bengal in which he resides. In 1873 Mr. Bhattacharyya, along with four other native gentlemen, was nominated by the Viceroy of India, for the purpose of proceeding to Britain and giving evidence before a Committee of Parliament regarding the condition of the peasantry of Bengal; but the outbreak of the famine, and other circumstances, prevented the carrying out of the plan.

During the famine, Mr. Bhattacharyya was incessant in his labours to mitigate distress. The Government of Bengal has done well to signify its high approbation of his services.

Mr. Fyfe writes from Calcutta on 15th December:—

"Two days ago I received the following letter from Mr. Horace Cockerell, Commissioner:—

"To the Secretary Bengal Mission of the Free Church  
of Scotland.

"Sir, on the nomination of the Magistrate of Hooghly, I propose, subject to the approval of your Society, to present the Rev. Jagadishwar Bhattacharyya, Missionary of Pundooch and Mahanad, with a certificate of honour at the durbar which will be held by me at Hourah on the 1st January under the orders of Government.

"These certificates are granted by the Governor-General, and will be presented in each district on the 1st January to the few gentlemen who have been selected for the honour. The grounds on which the Rev. Jagadishwar Bhattacharyya has been selected are the excellent services he rendered during the year of distress (1873-74) in Hooghly, and his loyal work in promoting the cause of education amongst the masses of his fellow-countrymen."

"This honour," continues Mr. Fyfe, "I think well deserved." In a letter addressed to Mr. Fyfe, Mr. Bhattacharyya says: "In honouring me, the Bengal Government honours the Mission to which I belong."

## THE CONTINENT.

### RETURN OF MR. HOPE.

OUR readers will welcome very heartily another letter from the excellent Secretary of the Continental Committee, Mr. Hope. He has, as will be seen, returned again to his post in Edinburgh; and although he is not yet able to speak of perfect restoration to health, he has a good hope that by-and-by he may be as he was once more. He has not been idle while abroad. Wherever he has gone, he has had an eye to the promotion of the cause with which he is identified; and the glimpses he gives of the good work in the various places which he visited will be received throughout the Church with the greatest interest.

#### HIS NOTES OF TRAVEL.

EDINBURGH, January 8, 1877.

MY last communication to the *Record* was written at Leghorn, about two months ago; thereafter I proceeded to Florence, to consult Dr. Young regarding my health and my future movements; and I beg to say in a sentence that to this gentleman's kindness and attention, amid the pressing calls of his extensive practice, I owe a debt of gratitude which I cannot find words adequately to express.

Premising, as I did before, that during my whole recent visit to the Continent I was on the invalid list and under medical orders, I had to refrain from doing and seeing much which otherwise I should gladly have done and seen. I have simply to report regarding a few matters which, almost without effort of my own, came under my notice. I found our minister at Florence,

Mr. M'Dougall, preaching vigorously to large and interesting congregations, composed, as usual, partly of residents and partly of strangers, many of them on their way to Rome and Naples; to be succeeded by others moving for another month or two in the same direction, and again in spring by the same or different travellers on their return northwards. All that I witnessed deepened my conviction of the importance of Florence as an influential Continental charge. The seed which is sown there may be carried far and wide, and may, by the blessing of God, produce elsewhere abundant fruit.

When in Florence I saw something of the Waldensian College and its able professors. I was present in Professor Comba's class, and found sixteen earnest-looking students seated round an oval table, listening to a fellow-student reading an exercise from a desk. The professor came and sat down on a bench beside me; and when the

exercise was finished, he called upon each student in succession briefly to give his opinion of the performance. This was done modestly, but with evident relish; and at the close the professor, in a few words, gave his own summing up. I could not help expressing the pleasure which I had in being present, and the hope that, by-and-by, we should see several of them in Edinburgh. Nor could I help feeling, solemnly, that upon the young men before me much, under God, of the future evangelization of Italy may depend. I glanced with much interest at the college library, and especially at the contributions made to it from the private libraries of the late Dr. De Sanctis and Dr. Revel. I promised them some additions; and if any of the readers of the *Record* have spare volumes, which they deem useful and would like to give to this object, I shall be glad to forward them.

I could only pay one brief visit to the Waldensian school; and the schools of the Chiesa Libera, in which Mr. M'Dougall takes so warm an interest, and which I had seen on a former visit, I was not able to see on this occasion at all.

I was conducted by Mr. Will through the premises of the Claudian Press, which has done and is still doing so much to diffuse varied Christian literature throughout Italy. It is a pity that this enterprise should be hampered at any time through lack of funds, for it is well-deserving of warm and liberal support.

I would fain have revisited both Rome and Naples, but medical advice was rather against this. These are not places where a visitor would be content to sit quietly in the house, and I was cautioned against incurring unnecessary fatigue; and as the opinion of my kind and skilful physician pointed rather to my return home than to an extension of my pilgrimage southwards, I felt that I must refrain from going to these deeply interesting cities.

Before leaving Italy, let me express my growing sense of the importance of the work which is laid to the hands of our ministers in that country. I do not now refer so much to their ministrations to our own countrymen—though that of course is their direct and primary object—as to the vast opportunities afforded them of diffusing the gospel among the native population. One cannot help hearing much regarding the religious and moral condition of the people, and everything that one does hear is fitted to make a Christian heart yearn more earnestly for something being done which, by God's blessing, might tend to elevate and purify and save the inhabitants of that interesting land. It is greatly needed, and our ministers in Italy are unsparingly devoting themselves to the promotion of this good work. Dr. Stewart of Leghorn rests much of his hope for the future upon the influence of the evangelical schools set up for the religious training of the young. Of course this is not to depreciate other instrumentalities—which, on the contrary, are vigorously promoted and propelled—such as the preaching of the gospel by native evangelists, the extensive employment of colportage and the print-

ing-press, all which agencies are efficiently helped forward by our ministers in their several spheres of labour. Of one thing I am certain, that no warm-hearted Christian, on visiting that land and meeting with other Christians there, and seeing and hearing what he cannot fail to see and hear, will be of opinion that we as a Church have done too much for Italy.

On my return I came by way of the Riviera, with the intention of looking in upon our ministers at the several stations in that beautiful region. My first halt was at San Remo, not one of our stations, but one originated two or three years ago and maintained by the United Presbyterian Church. Here I found Mr. Robertson of Newington labouring with great assiduity and devotedness, and gathering round him a congregation, of whom probably not a few never attended a Presbyterian service before. Passing on to Nice, I worshipped on Sabbath with a congregation respectable in point of numbers, and composed, as is the case in all our Continental stations, of members of various denominations, including some well-known friends of the Church at home. Mr. Burn-Murdoch kindly accompanied me to Mentone, where we inspected the new hall which is being provided by Mrs. Dudgeon for evangelistic services, and in which our congregation is now to be accommodated on our paying a suitable sum for rent in aid of this very needful evangelistic work. This hall is very superior to anything which we have yet had at that station. It had been arranged that our services for this season should be commenced, on the first Sabbath of January, by Mr. Dymock of Kemnay. As to the evangelistic work referred to, it appears that throughout all that district, especially in the country parts of it, a serious difficulty exists in the peculiar language of *patois* which there exists—a branch or dialect of the ancient Romance language of Languedoc. But this difficulty will soon become less, in consequence of the spread of education and the general use of the French language. As an instance of the various modes in which our Continental stations operate in promoting all good objects, Mr. Burn-Murdoch mentioned that in his church some fifteen or sixteen collections are made during the year for other objects than those connected with his own congregation.

Mr. Burn-Murdoch also accompanied me to Cannes, where we found Mr. Minto of Inverurie and two other Free Church ministers in one hotel—Mr. Dymock, and Mr. Henderson of Crieff. We were glad to find Mr. Minto in a very satisfactory state of health, and to hear a gratifying account of the services and the attendance. The shortness of our stay prevented us from seeing other kind friends at the station whom we should have been glad to meet.

Resuming my journey, my next halting-place was Paris. I made some inquiries regarding the state of things at Marseilles, and from what I heard, this populous city seemed to be a place which it would be important to occupy, both on account of the British sailors frequenting the port, and because of the influence

which an earnest Scotch minister might exercise upon the French Protestant Church in that locality in the way of stirring up efforts for the evangelization of the general population.

In Paris I had only a few hours of daylight, and could not venture out at night to any of the meetings in Belleville or elsewhere. I made an abortive attempt to find one of the institutions which I would fain have visited, and had again, with much regret, to leave Paris without seeing anything of the interesting work which is now in progress there. But I heard enough to satisfy me thoroughly, if I had not been satisfied before, that the work which is carried on by so many devoted agents is one of profound interest, and deserving all the encouragement and assistance which Christians in this favoured country can afford to it. Warm testimony was borne, not only to the extraordinary hold which these foreign agents of both sexes had obtained upon what might seem to be among the most hopeless of the population, and to the stimulating influence which they had exercised upon native Protestants, both ministers and people, but also to the good results which had flowed from the visits and addresses of sympathizing strangers, although ignorant of the language and obliged to speak

through an interpreter. No need, it was said, for British Christians waiting till they could speak French fluently, or at all. There were no lack of interpreters. A warm message, flowing from the heart of a stranger, could quite easily be communicated to any of these audiences. One friend told me that, when present at a crowded meeting of artisans, and marking their eager attention to an address of which he did not understand a word, he could not refrain from striking in with a short address in English, which was interpreted, sentence by sentence, and received with the greatest cordiality. Thus may our numerous British Christians who visit Paris not only have an easy opportunity of witnessing the good that is being done, but also of materially promoting it. Already the question has been raised, whether what has been done in Paris might not by similar means and agencies be accomplished in many other French towns. It seems to be widely felt that British Christians must here give the impulse.

Altogether, I left the Continent with a deep conviction of what a noble and necessitous mission-field it affords, lying at our very door, and of how much more might be done by us to cultivate it than we have either done or attempted to do.

## BIOGRAPHICAL NOTICES.

### REV. DAVID CAMPBELL, DUNNET.

*Died February 25, 1876.*

BY REV. ALEXANDER AULD, OLBRIQ.

MR. CAMPBELL was a native of the parish of Halkirk, Caithness. His parents and several of his near relatives were esteemed for their godliness. The example and influence by which he was surrounded in early life were unusually valuable, for, besides his own family, there were to be found at that time in his native parish of Halkirk very many professors of religion who eminently adorned the doctrine of the gospel; and we believe that the circumstances in which he was thus favourably placed exerted a beneficial effect on his character in early life. After his school-days were over, he pursued his education; and was enabled to do so, and to support himself, by engaging in teaching in the summer season, and attending the University of Aberdeen during the winter. A period of his life to him very eventful, was his entering the family of the late Rev. Mr. Gunn of Watten as tutor. Mr. Gunn, as is well known in the north, was a man of great force of character; and his evangelical and powerful ministry marked an era in the ecclesiastical history of Caithness. If Mr. Gunn's teaching was not the means of engendering Mr. Campbell's spiritual life, it gave a decided impulse to it. Constantly in private intercourse, and not infrequently in his public speaking, he was wont to recall the truths and incidents brought under his notice at this period. He was afterwards teacher at Achow, in the parish of Latheron, where also he formed friendships with not a few of the excellent of the earth; and this, while developing his personal piety, gave him also much of the tone of thought and idiosyncrasy of the "men."

Mr. Campbell's course of study, with a view to the ministry, was completed just at the time of the Disruption. The thought of remaining in the Establishment—although the temporal inducements to licentiates were then, on account

of the abundance of vacant livings, very great—never, we suppose, entered his mind. Not long after being licensed he was called to the Free Church of Dunnet, where for upwards of thirty years he faithfully laboured. Mr. Campbell's ministry was much prized by those among his people who feared the Lord; and we believe it was owned of God for the calling and edifying of souls not a few. He was not an ordinary preacher. Though he did not aim at close reasoning, or a very accurate style or systematic forms of address, his mind so teemed with edifying thought, and he had such a ready use of plain speech, such pathetic tones of voice, and a manner so fervid, that he often greatly affected his hearers. Few ministers in the north were more acceptable to the general body of hearers; and his removal has made a very sensible blank.

Mr. Campbell's health gave way about a year and a half before his death. He recovered sufficiently to be able to resume preaching, until one Sabbath he was suddenly struck with paralysis while in the pulpit. Though he survived for eight months afterwards, he rallied but very little at any time. It was, however, gratifying to his friends to see that his mind kept its grasp of the truth, and was sustained by its consolations.

### REV. WILLIAM HUTCHESON, JOHNSTONE.

*Died March 25, 1876.*

BY REV. J. G. CUNNINGHAM, FREE ST. LUKE'S.

THE Rev. William Hutcheson was born in Westgreen, near Dundee, in February 1808. In his early years he resided for some time with his uncle, the Rev. Dr. Hutcheson, pastor of the Presbyterian Church in Warrenford, in the north of England, and received from his example and scholarship important and lasting benefit. He studied at St. Andrews, and carried off some of the most valued University honours.

In 1836 he was ordained minister of Oatrine, in Ayrshire;



where he laboured for eight years, ministering with unwearied zeal and great acceptability to a large congregation, the members of which were, with very few exceptions, attached, as he was, to the Evangelical party in the Church of Scotland, and therefore followed him when, at the Disruption in 1843, he surrendered cheerfully for conscience' sake the position and privileges of a minister of the Establishment, and cast in his lot with the Free Church. After declining several invitations to labour in other charges, he was persuaded in 1844 to accept a call to Johnstone, one of the busiest manufacturing towns in the west of Scotland. Here he threw his whole energies into the arduous work of organizing a congregation, for which church, and manse, and schools had to be built; and having overcome the initial difficulties of the position, continued for thirty years in the faithful and diligent performance of pastoral duty, besides giving hearty and helpful aid to every enterprise, congregational or otherwise, by which the interests of the community might be promoted. On several occasions he received most gratifying testimony to the value of these services from his people and from his townsmen; and when the parishioners came to elect their first School Board in 1873, he was cordially chosen as one of their representatives—in which capacity he continued to render efficient service to the last. As a member of Presbytery he was always ready, both in the deliberations and the labours of the brethren, to accept his own share of responsibility; and was esteemed and loved for his transparent candour and gentlemanly Christian courtesy, as well as for the generous warmth and boldness with which he expressed and followed out his convictions.

In the midst of his abundant labours, Mr. Hutcheson found time to prepare and give to the press two considerable volumes,—the one a treatise on "Home Evangelisation," which obtained the honour of warm recommendation from Dr. Duff, and is of much practical value to those who are labouring in the Home Mission field; the other an expository work, entitled "The Apocalypse Opened," in which both extensive reading and the powers of a shrewd and vigorous understanding have been turned to excellent account.

For several years before his death, Mr. Hutcheson was subject to sudden attacks of illness, the effect of over-exertion in evangelistic and other services; and in compliance with the urgent advice of friends, he applied to the Assembly for a colleague and successor. By the appointment of the Rev. Hugh Mair, the continued prosperity and steady increase of the congregation was, by God's blessing, happily secured; and Mr. Hutcheson, relieved from the pressure of undivided pastoral responsibility, removed with his family to Glasgow, and continued to preach to his own people, and in other pulpits, so far as his precarious health permitted, from time to time, until his death, which took place with unexpected suddenness on March 25. He had carefully prepared an address for the Communion on the first Sabbath of April; but the words which he had written were delivered by another, as the farewell message of one who had already been privileged to know how truly "blessed are they that are called to the marriage-supper of the Lamb."

#### DAVID MELDRUM, ESQ. OF CRAIGFOODIE.

*Died November 23, 1876.*

BY THE REV. J. W. TAYLOR, FLISK.

THE readers of the *Record* who know that the estate of Craigfoodie, which approaches to £30,000 in value, has been left by the late proprietor to the Church, will be ready to receive any information which can be given regarding the munificent donor. David Meldrum was born at Craigfoodie

in 1805. His elder brother, Alexander Meldrum, had received the heritage of Kincauld from an uncle, and Craigfoodie was assigned by the father's will to David. On this property his life of seventy-one years were quietly spent, in the gratification of his simple tastes and kindly ways. The characteristics of the man, to those who knew him well, were gentleness, honest-mindedness, and firmness. His manner was gentle, but his thoughts and opinions were silently matured, and were held with great tenacity.

It was under a stray sermon preached at Dairsie, by that earnest and tender preacher, the late Rev. Ralph Robb of Strathkinness, that the religious life of Mr. Meldrum was awakened. And that life, thus begun, was confirmed and built up under the ministry of the late Rev. Angus MacGillivray, whose name was always mentioned by Mr. Meldrum with marked respect and preference.

The time of his own anxieties was the time of the Church's struggles, and this endeared the Free Church to him with a peculiar affection. On the long roll of her members there was not one whose heart was more identified with that Church. It was the centre around which his warmest feelings gathered. He had considered her scriptural principles, for the spirit of the Bible was in the man. He could trace the identity of that Church through the Protestant centuries of Scotland. He had experienced the power of her teaching, for had he not been fed with the children's bread?

That Church he helped in his own locality by his benefactions, and, in the days of his activity, by acting as Clerk to the Deacons' Court, and as Treasurer of the Congregational Funds. On several occasions he represented the Presbytery of Cupar in the General Assembly, and latterly was regularly returned as Commissioner by the Presbytery of Tongue.

During the last years of his life, owing to the peculiar condition of his health, which had never been strong, he lived entirely at home, scarcely going beyond the bounds of his own garden, but ever ready to welcome with a cheerful smile any friend who called upon him. In this seclusion, he kept abreast with what was going on by the thorough perusal of his daily newspaper. By his Bible readings in private and in the family, by the writings of the older divines, and Spurgeon's weekly sermon, his soul was kept green and vigorous. In his lonely musings his thoughts were much with the ministers and Christian friends whom he had known more or less who had fallen asleep in Christ, and "their voices seemed to reach him from that further shore."

His own minister, Mr. Murray of Dairsie, thus writes regarding his latest visit to him:—"I saw him the day before he died, in great pain, but calm and resigned, with all his old kindness and thoughtfulness for others—a simple, sincere, truly honest soul. In him there has gone a kindly, courteous, strictly upright gentleman of the olden type, to which the Scottish people and the Scottish Church owe an inexpressible debt—one not ashamed to avow himself everywhere a follower of Christ."

It was a wish long cherished by Mr. Meldrum in his retirement, to leave behind him a visible and standing testimony of his attachment to Christ and his cause. By his will he arranged, that as he went out the Free Church should enter in, taking possession of house and lands, and after having the estate freed from all debt which burdened it, should use it in connection with the Free Church College in Edinburgh, for uprearing a ministry to testify in simplicity and godly sincerity the gospel of the grace of God, by which his own soul had been made partaker of the salvation which is in Christ, and by which the fear of God has been kept alive in the land heretofore. This is without doubt the spirit and meaning of the bequest.

## MISCELLANEA.

## FAMILY MISSIONARY BOXES.

TO THE EDITOR OF THE "RECORD."

DEAR SIR,—What might not be done in the way of furthering the interests of the various mission schemes of our Church, were the plan of family missionary boxes generally introduced? Such is the practical reflection which one box, belonging to a Christian family in Edinburgh, and possessing a kind of historical interest, has suggested to me. For *forty* years—before even the *Missionary Record* came into existence—that box has regularly, every Saturday night, taken up its position on the table, along with the Bibles, at family worship. Every member of the household, old and young, have thus had their attention specially directed once a week during all these years to the Saviour's last great command, and each has thus had an opportunity of aiding in carrying it out. The box is opened on New Year's morning, and the amount, which has averaged about thirty shillings—sometimes more, sometimes less—is paid over for behoof of some missionary object. The record, embracing as it does a great variety of objects, is a very interesting one.

Such is the simple but suggestive history of the particular box referred to. The value of the training thus given, especially to the younger members of the family, cannot be over-estimated; and the general adoption of the plan could not fail to be attended with the happiest results. For example, let me suppose that in each of the thousand congregations of our Church, twelve families on an average had a box, realizing in each case, say only ten shillings, on an average, annually (not an extravagant supposition, surely); the result would be an addition to the mission income of SIX THOUSAND POUNDS—a sum sufficient to support about eighteen missionaries! But the training of the young to take an intelligent interest in missions is, after all, the important consideration.

Impressed with the advantages of the Saturday-night plan, I broached it to my own family. With their cordial approval, the box, which usually lies on the chimney-piece, was accordingly laid on the table, and a beginning made on the first Saturday night of the present year.—I am, &c.,

A PARENT.

\* \* Family Boxes, price 6d., post free, may be had on application to Mr. ROBERT YOUNG, Offices of the Free Church, Edinburgh.

## HELP FOR THE ZENANAS.

At the present time, when the subject of Zenana teaching is claiming so much attention both at home and abroad, a few words to home-workers may not be unwelcome. Much of the success that attends the labours of missionaries in India is due, not only to the prayers, but the active efforts of friends at home. As the work abroad increases, and new doors open to receive the

Zenana teachers, so should there be a corresponding increase of earnestness among ourselves, that the hands of the labourers may be upheld, and the expenditure of time and labour on their part be turned to the best account.

Surely no field of Christian work at the present day is more hopeful than this. The Zenanas, that heretofore have held their caged inmates in relentless seclusion, are now opening to the light of day, and the weary, heavy-laden prisoners are being set free. Long doomed to lives of frivolity and utter emptiness, these our Indian sisters are awaking to find out that "life is real, life is earnest," and each soul is born to a high and holy destiny. Their long night of darkness and ignorance is passing away, and they are calling aloud in their newly awakened consciousness of need—"Open ye to us the gates of righteousness, that we may enter in."

Who will help to open wide these gates, and bring the glad tidings of great joy to those who are pining to receive them? God's time has come, and he invites the willing-hearted to lay their gifts upon his altar. Shall not we whose souls have been lighted with the shining of God's truth, stretch forth a hand to help the dark and perishing? There are spheres for willing workers in many departments; each according to her ability may find true service for her Lord lying ready to her hand. Let us awake to our responsibility, and as our years are passing swiftly away, oh let us seek to gather in these precious souls to the kingdom of our Lord! Each little effort will meet the Master's eye, and if done in lowly love for him, will bring a blessing on the worker, and a blessing on the cause that is so near the Master's heart.

[We are very glad to hear that Mrs. M. Mitchell's little book on Zenanas has reached its ninth thousand.—ED.]

## HOME MISSION SOCIETY IN ELBERFELD.

FREE MANSE, SANQUHAR,  
November 28, 1876.

DEAR SIR,—Will you allow me to bring under the notice of your readers a Home Mission Society at Elberfeld, which seems to be doing good work, and to be blessed in it? Its headquarters are in the town named, but its operations extend, as I see from the Report before me, as far as such other towns as Düsseldorf, Crefeld, Hamburg. But it seems more in the country districts that its workers labour. This Society is for home evangelization. It consists of upwards of 700 members, who give monthly contributions for its support. It has a superintendent, a Lutheran minister, who has several lay evangelists under him. The president of the Society is a minister of the Reformed Confession, but who is pastor of the "Free Church" in Elberfeld. Both these ministers I know personally, and no men could be more earnest and devoted in the cause of the gospel. The

lay evangelists, some of whom I used to meet when on visits as a student to Elberfeld, are men of prayer, mighty in the Scriptures, believing in the Holy Ghost. They work and pray for the conversion of souls. It appears from last year's Report that their labours have been signally blessed. One writes of crowded meetings and a spirit of prayerful concern prevailing; another, of a night never to be forgotten, when a number of anxious ones met together, and wrestled with God till they obtained the blessing of peace in believing; another, of Roman Catholics even attending his meetings, one of whom, being converted, called on his priest to talk over matters with him, but begging to be convinced of his errors out of the Bible, was summarily dismissed. Another writes of his great success among young people; another of opening a Sabbath-school for the children of factory-workers, who get interested in his meetings, and pay the rent of the hall; another, of the Christians in a district that in former times experienced a revival, still walking in the good way of the Lord.

The president of this Home Mission has requested me to interest Scotch Christians in it. I trust that those especially who favoured the late revival work in our land, and who themselves got saving benefit from it, will give countenance and help to this truly gospel cause. These German brethren ask help, because such work is not in so great favour with their own countrymen as with us. The State Church is very languid. It has little power over the nation. High and low, the cultured and the working-class, have in great measure fallen away from it. Such a Society as this seeks to go forth, Ezekiel-like, and preach to the dry bones that they may live. I should be happy to send a Report to any of your readers who may wish to peruse it. And I trust I may be made the instrument of procuring help to a good cause.—I am, &c., STEVENSON SMITH.

#### LADIES' SOCIETY FOR FEMALE EDUCATION IN INDIA AND SOUTH AFRICA.

(TO THE EDITOR OF THE "RECORD.")

3 GREENHILL PARK, EDINBURGH,  
January 10, 1877.

DEAR SIR,—The friends of Female Education in India and South Africa will be glad to learn that our two agents lately sent out—namely, Miss Manson to Calcutta, and Miss Berrie to Nagpore—have both arrived in safety at their respective fields of labour, and have met with a hearty and warm reception from those with whom they are to be associated, which has made them feel already at home in the work to which they have devoted themselves.

The Committee were much gratified lately by receiving an intimation from Pirlie, South Africa, to the effect that the Rev. John Ross, our oldest missionary, has generously assigned the personal gift presented to him by friends in Scotland, on the completion of his fiftieth year of missionary service, and which amounts to £468, for the foundation of a superior school for native girls in connection with the Pirlie station; and the Committee fondly trust that the object of the generous donor will be fully realised.—I am, &c.,

A. G. YOUNG, COL., Hon. Secretary.

#### ECCLESIASTICAL REGISTER.

*Elections and Calls.*—Rev. John Chalmers, Arbroath, to the North Free Church, Stirling; Rev. J. Russell, to Lochwinnoch; Rev. Mr. Graham, of Kilbrandon, to Lorne Street, Campbeltown; Rev. J. Rennie Caird, Kirkcudbright, to be colleague to Mr. McNeill, Lochend Church, Campbeltown; Rev. Archibald Gardner, New Deer, to Hyalop Street Presbyterian Church, Liverpool.

*Ordinations and Inductions.*—Rev. D. Macaulay, M.A., ordained at Glass; Rev. J. C. McTaggart, M.A., ordained at Isle of Whithorn; Rev. James McLeod, ordained at Kilberry, Presbytery of Kintyre; Rev. J. Adamson, M.A., B.D., ordained at Prestonkirk; Rev. John Jenkins, late of Culross, inducted to St. Peter's, Dundee.

*Deaths.*—Rev. Charles C. Stewart, M.A., Soons, ordained 1832; Rev. James Hamilton, M.A., Cockpen, ordained 1856.

#### NOTES ON BOOKS.

*The Prophet Jonah: His Character, and Mission to Nineveh.* By Hugh Martin, D.D. Second Edition. (Edinburgh: Lyon and Gemmell.)—No one can doubt the great ability of Dr. Martin. He has a fresh and vigorous intellect, and that has been well trained by much thought and reading and exercise. Any book, therefore, which he publishes is certain to be worth perusal, and we are not at all surprised that his work on Jonah should have reached a second edition. The subject is one which has been handled by many, and comparisons are odious; but we mean a good deal when we say that Dr. Martin's exposition is by no means a superfluity. Its incisive style and thoroughness of treatment make it at once readable, suggestive, and edifying.

*Glimpses of the Inner Life of our Lord.* By W. G. Blaikie, D.D. (London: Hodder and Stoughton.)—We greatly like the idea of this book. Its aim is devotional and practical, the author's desire being to help earnest hearts in their endeavours after the Christian life; and its method will at once be seen if we give the headings of one or two of its chapters. "His Devotion to the Father's Work," "His Delight in the Father's Will," "His Sympathy with Man," "His Life of Ministering," "His Peace," "His Joy," "His Prayerfulness." A fine spirit breathes through the work. Its suitability to its professed purpose is felt by the reader at once. And it need scarcely be added that, in the hands of one so skilled as Dr. Blaikie, its merits as a piece of literary workmanship appear on the face of it. We commend it specially to those who may be confined to a sick-room.

*The Fulness of Blessing; or, The Gospel of Christ Illustrated from the Book of Joshua.* By Sarah F. Smiley. (London: Hodder and Stoughton.) Miss Smiley is an American lady, a member of the Society of Friends, and a special ally of Dr. Theodore Cuyler. Dr. Cuyler got himself into trouble some years ago, by allowing her admission to his pulpit. The American Assembly did not approve, with St. Paul, of women speaking in Churches, and the Presbyterian minister of Brooklyn was rebuked for the irregularity he had permitted. Nobody, however, can say anything against a lady using her pen; and we welcome with much pleasure the republication in this country of a work which has already been received with great favour on the other side of the Atlantic.

*Precious Seed. Discourses of Scottish Worthies.* (Edinburgh: John Greig and Son.) We have here collected, in a nicely got up volume, a number of the best sermons which have ever perhaps been preached in Scotland. The series begins with M'Laurin's famous discourse on "Glorifying in the Cross of Christ," and ends with a sermon on "Walking with

God," by the Indian missionary, John Macdonald. Among the preachers introduced are Dr. Love, old Sir Harry Moncreiff, Dr. M'Orrie, Andrew Thomson, Macdonald of Perth, Stewart of Cromarty, Chalmers, Guthrie, M'Cheyne, James Hamilton, and Dr. Duncan. The selection is a good one, and so is the idea which is here carried out. Many will be glad to have in a handy form a sample of Scotch Evangelical preaching during the century.

*Sermons on the Natural Man.* By William G. T. Shedd, D.D., Author of "Homiletics and Pastoral Theology." (Edinburgh: T. and T. Clark.)—Dr. Shedd is one of the professors in Union Theological Seminary, New York, and he is already well known in this country as the author of a popular book on the ministry. The present volume is, in its way, a unique one; and Mr. Clark, in following that remarkable instinct of his, which has led him for so many years to reproduce for us here so much of what of foreign theology was wanted, has done well and wisely in issuing an English edition of the work. We were before acquainted with one of the sermons—that on the "Impotence of the Law," and we are glad to meet it again as one of a series in which the whole subject of "The Natural Man" is thoroughly discussed. We cannot here give any proper idea of the character of the volume, but we must at least note it as specially deserving attention.

### YOUNG MEN GOING TO LARGE CITIES.

We annex a note of the Secretaries of Young Men's Societies who are willing to assist young men coming from the country in obtaining respectable lodgings and congenial friends, and to introduce them to congregations and societies. We cordially recommend this to the attention of ministers, elders, and others interested in the welfare of young men.

Those desiring lodgings should address a letter, at least one week in advance, to any of the undernamed, stating the locality, kind of lodgings, what rate, and when required.

ABERDEEN.....Mr. SHERRIFFS, 195 Union Street.  
DUNDEE.....Mr. JOHN W. SHEPHERD, Merchant Exchange Place.  
EDINBURGH.....Mr. JOHN MACNIVEN, 188 Princes Street.  
GLASGOW.....Mr. R. G. MUNSBY, 16 Royal Terrace, W.

LONDON.....Mr. J. H. DUNDAN, 51 South Hill Park, Hampstead, N.W.  
MANCHESTER.....Mr. A. A. GILLIES, Scottish Widows' Fund, Albert Square.

### YOUNG WOMEN.

MINISTERS and others interested in young women leaving their districts, and coming to houses of business in EDINBURGH, are invited to give them letters of introduction to the Honorary Secretary of the Young Women's Christian Association, 4 Abercromby Place, who will have pleasure in introducing them to the members of the Association.

Entire or partial board may be had at the Institute, 19 Young Street; also lodging for a limited number. Assistance is given to find lodgings or employment by the House Superintendent.

Young women coming to GLASGOW are cordially invited to the Young Women's Reading and Refreshment Rooms, 69 Union Street. Those requiring employment are assisted in seeking it; and comfortable lodgings may be had at the Y. W. C. A. Boarding-House, 4 Chatham Place, Stirling Road. Friends interested in young women coming to Glasgow are requested to communicate with the Secretary.

### SUSTENTATION FUND.

State of the Fund at 15th January 1877.

Total for 8 Months to 15th January 1877.....£108,365 15 8  
Do. 15th January 1876.....102,469 7 5

Decrease.....£586 12 0

Associations, 1877.....£100,875 17 5  
Do. 1876.....97,507 1 0

Increase.....£3,063 16 8

Donations and Legacies, 1877.....£1,619 18 0  
Do. Do. 1876.....4,975 6 5

Decrease.....£3,355 8 8

Net decrease, as above.....£86 12 0

### LADIES' SOCIETY FOR FEMALE EDUCATION IN INDIA AND SOUTH AFRICA.

Contributions from 1st to 30th December 1876.

Note.—The Juvenile Offerings are, or will be, acknowledged in the Children's Record.

Associations, Congregations, and Collections.		Dunoon.....£9 18 3		Edinburgh—West.....£14 13 6		Nairn.....£20 12 6	
Aberdeen.....£10 10 0		Edinburgh—Barclay.....£20 13 10		Hamilton, Friends of Ladies' Annual Bazaar, of which £12 for Wife of Mrs. J. Bhatia-Chryssa.....£73 6 0		New Macharoch.....£4 12 4	
Per Mrs. Anderson.....£39 0 0		Buccleuch.....£4 11 0		Hawthorn.....£2 7 0		Orwell.....£2 9 0	
East.....£7 15 6		Per Mrs. Coghorn.....£3 0 0		Inch.....£2 7 0		Paisley, for Ambrosia School, Bombay.....£20 0 0	
Per Mrs. Lumsden.....£14 0 0		Per Miss Fraser.....£11 11 0		Inverness—East.....£6 6 0		Paisley, for Ambrosia School, Bombay.....£20 0 0	
Per Mrs. Knox.....£10 0 0		Per Mrs. Macintosh.....£11 6 0		Inverness—West.....£2 13 6		Per Mrs. Macintosh.....£29 6 0	
South.....£25 4 6		Per Mrs. Macintosh.....£11 6 0		Kilmarlock—High.....£2 10 0		Per Mrs. Macintosh.....£29 6 0	
West.....£23 8 7		Per Mrs. Macintosh.....£11 6 0		Kilpatrick—Durham.....£2 10 0		Per Mrs. Macintosh.....£29 6 0	
Ailsa.....£20 10 0		Per Mrs. Macintosh.....£11 6 0		Kirkcaldy—North.....£2 10 0		Per Mrs. Macintosh.....£29 6 0	
Argyll—Newton.....£4 0 0		Per Mrs. Macintosh.....£11 6 0		Kirkcaldy—South.....£2 10 0		Per Mrs. Macintosh.....£29 6 0	
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Banchory-Ternan.....£11 0 0		Per Mrs. Macintosh.....£11 6 0		Kirkcaldy—South.....£2 10 0		Per Mrs. Macintosh.....£29	

in the hand of Him who sits at the helm of affairs, and occupies himself only with present duty. He tells us how we, in this peaceful and highly-favoured country, can efficiently help the cause of Christ in these regions; and the plan proposed has much to recommend it. There is a definite object,—the sustentation, so to speak, of promising young natives selected by the pastor for being trained as preachers of the gospel. The annual sum required for each is very moderate, when we consider the end to be achieved; and the subscriber or subscribers of the nine pounds may feel confident that the money is well bestowed. There is one obvious recommendation of this definite scheme and others of a similar kind, that a special interest is awakened in the person benefited, leading to more real, intelligent, and earnest prayer in his behalf. Any contributions in aid of Mr. Djéjizian's undertaking may be sent to Mrs. Bell, 18 Coates Crescent, Edinburgh, who will gladly take charge of them.

"ADA-BAZAR, January 8, 1877.

"MR DEAR SIR,—I write to tell you of the death of our friend, Mr. Garabet, physician. A year ago he was apparently strong and well, rejoicing in the completion of our buildings,—the church and training-school,—in which work he had, both by his presence and counsel, helped me..... Here we are in the midst of trials, dangers, and a great political crisis; and yet thanks be to God for the good opportunities opened before us to sow the good seed of gospel truth. 'Faint yet pursuing,' 'we must work while it is day,' and leave the result to the Lord of the harvest. Since the opening of our new church, many Armenians, Greeks, and Turks have heard the word. But through the training-school we are endeavouring to raise a native agency, because the lack of native workers had caused the Armenians to look upon Protestantism as the faith of strangers. To overturn this prejudice, the gospel must be brought to Armenians by Armenians. For this we have selected several intelligent young men belonging to our congregations, and are endeavouring to train them for the Lord's work. As most of them are unable to meet their expenses in the school, they are supported by Christian friends in Scotland. The cost of one student boarder for one year is £9. We employ them as teachers also, and thus they are enabled to meet the expenses for text-books, &c. I trust the Free Church will recognize this important department of our work, and will respond to our appeals.....

"There is great demand for a medical missionary in this part of the country. Remember me in your prayers. I desire to be remembered to the Rev. Mr. Cullen. A letter addressed to the care of Messrs. MINASIAN & CO., Galata, Constantinople, will find me.—Yours very truly,

"ALEXANDER DJÉJIZIAN."

#### INDUSTRIAL MISSIONS.

EDINBURGH, 3 GREENHILL PARK,  
February 5, 1877.

DEAR SIR,—By a communication received lately from one of our mission stations—Pirie, in South Africa—it appears that the want of an industrial school for girls is being felt more and more as education advances; for the missionaries feel that their work is only half done when they have taught the girls to read, write, &c. In order to fit them to be efficient heads of households, it is necessary that they be taught to work, sew, &c.; and in order to carry this out, an industrial schoolroom is absolutely necessary. The cost will be £400.

The Rev. Mr. Ross and his family, with the natives of the place, are trying in many ways to help on this work; but they need assistance, and there are two modes in which it can be rendered:—

1. By contributions of money; and I shall be glad to receive, and remit to Pirie, any sums that may be sent to me for this purpose. Mr. A. Wyllie, Free Church Office, will also take charge of any sums sent to him.

2. By sending out a box of materials, to be made into clothing by the girls in the school and sold on the spot, the proceeds being devoted to the building of the industrial schoolroom.

Friends who are interested in this work can further it by sending material, such as webs of white and unbleached cotton, prints, wincoys, flannels, sheeting, towelling, needles, pins, tapes, thread, picture-books for children, cards for object-lessons, &c., to

Mrs. GRIGG, 202 Renfrew Street, Glasgow, and  
Miss SARAH SHERRILL, 263 Bath Crescent, Glasgow;

who will be glad to receive such articles for the box, which is to be despatched on the 1st of May to Pirie. I trust you will kindly give this a place in the Record.—Yours sincerely,  
A. G. YOUNG, Hon. Sec. Ladies' Society.

#### ECCLÉSIASTICAL REGISTER.

*Elections and Calls.*—Rev. T. Murray, to Maryton; Rev. T. Collins, to St. Andrews; Rev. Finlay Harper, Portknockie, to Martyrs' Church, Pultneytown; Rev. A. N. Somerville of Anderston Church, Glasgow, to undertake the work of an evangelist in English-speaking countries abroad; Rev. H. G. Shepherd, assistant to Dr. Macdonald of North Leith, to Cambuslang; Rev. J. Watson, Logie Almond, to Kelso, and also to St. David's, Glasgow; Rev. C. Mc'Grie of Glasgow, to Sandgate Street Free Church, Ayr; Rev. G. B. Munro, to New Zealand; Rev. E. Murdoch, to Wamphray.

*Ordinations and Inductions.*—Rev. D. Berry, inducted to Graham Street Free Church, Airdrie; Rev. J. F. Stuart, late of Kelso, inducted to Mayfield, Edinburgh; Rev. R. A. Mitchell, inducted to Free Gilcomston Church, Aberdeen, as colleague and successor to Dr. M'Gilvray; Rev. Mr. Thornton, ordained to Martyrs' Church, Glasgow, as colleague to Mr. Menzies; Rev. A. Yule, ordained at Blairdaff; Rev. A. Bell, ordained at Renton; Rev. John Russel, ordained at Lochwinnoch; Rev. John McQueen, late of Wamphray, inducted to Free St. Andrew's Church, Kilmarnock; Rev. Alexander Willox, ordained to Walls.

*Deaths.*—Rev. David Campbell, Lawers, ordained 1832; Rev. John Clugston, late of Quebec, Lower Canada; Rev. James Swinton, Portmoak, ordained 1850.

*New Church.*—A new church has been opened by the Rev. Thomas Main for the congregation of Perceiton and Dreghorn.

#### LADIES' SOCIETY FOR PROMOTING FEMALE EDUCATION IN INDIA AND SOUTH AFRICA.

WE trust our friends have been and are still very busy with their needles, that our dear friend, Mrs. Cooper, may have a good supply of articles, such as will this year bring large help to their work in Nagpore. The supply sent her from friends, by Miss Mure, Perceiton, last year brought £175. Mrs. Cooper mentions this with much gratitude to God, and also desires many thanks to be returned to those who so kindly aid her thus from year to year.

The Box will be despatched before the end of March, and all contributions must be sent by the 15th of March to the following ladies:—

Mrs. CLEGHORN, 26 Queen Street, Edinburgh.  
Miss FRASER, 3 Atholl Place, Edinburgh.  
Mrs. ROXBURGH, 122 Hill Street, Glasgow.  
Mrs. MURE MACREDIE, Perceiton, Irvine.  
Mrs. MILLER, 6 Westfield Place, Dundee.  
Mrs. LUMSDEN, Ferryhill House, Aberdeen.

#### A TANK FOR WATER.

A TANK for good water is urgently needed at Pachumba, our Santal mission station. Mrs. Murray Mitchell hopes to have a drawing-room bazaar to provide this in the end of March next, and very earnestly requests contributions in money and work.

[illegible]



	Sustenta- tion Fund.	Foreign Missions Fund.	Jewish Mission Fund.	Pre-Di- ruption Minis- ter's Fund.		Sustenta- tion Fund.	Foreign Missions Fund.	Jewish Mission Fund.	Pre-Di- ruption Minis- ter's Fund.		Sustenta- tion Fund.	Foreign Missions Fund.	Jewish Mission Fund.	Pre-Di- ruption Minis- ter's Fund.
<b>Glasgow.</b>					<b>Dunblane.</b>									
St. Peter's.....	25 5 7	4 4 4	4 4 4	4 4 4	Balquhain.....	28 18 3	4 4 4	4 4 4	4 4 4	Flisk and Grisch.....	4 18 10	4 4 4	4 4 4	4 4 4
St. Stephen's.....	25 12 9	12 4 4	10 0 0	10 0 0	Bridge of Allan.....	28 18 3	4 4 4	4 4 4	4 4 4	Kettle and Cullis.....	2 0 0	4 4 4	4 4 4	4 4 4
Stockwell.....	25 9 8	12 4 4	10 0 0	10 0 0	Bucklyvie.....	28 18 3	4 4 4	4 4 4	4 4 4	Logie and Gaudry.....	4 18 10	4 4 4	4 4 4	4 4 4
Tollcross.....	14 6 1	12 4 4	10 0 0	10 0 0	Callander.....	28 18 3	4 4 4	4 4 4	4 4 4	Montrose.....	2 0 0	4 4 4	4 4 4	4 4 4
Trinity.....	14 6 1	12 4 4	10 0 0	10 0 0	Dunblane.....	28 18 3	4 4 4	4 4 4	4 4 4	Strathgibbon.....	18 10 0	4 4 4	4 4 4	4 4 4
Troon.....	25 3 4	12 4 4	10 0 0	10 0 0	Garnock.....	28 18 3	4 4 4	4 4 4	4 4 4					
Union.....	21 17 10	12 4 4	10 0 0	10 0 0	Kilmadock.....	28 18 3	4 4 4	4 4 4	4 4 4	<b>St. Andrews.</b>				
Victoria.....	21 17 10	12 4 4	10 0 0	10 0 0	Kippen.....	28 18 3	4 4 4	4 4 4	4 4 4	Ansrum.....	7 5 7	4 4 4	4 4 4	4 4 4
Walpark.....	21 17 10	12 4 4	10 0 0	10 0 0	Korston.....	28 18 3	4 4 4	4 4 4	4 4 4	Carrie.....	7 5 7	4 4 4	4 4 4	4 4 4
West.....	21 17 10	12 4 4	10 0 0	10 0 0	Tillmooly.....	28 18 3	4 4 4	4 4 4	4 4 4	Orail.....	7 5 7	4 4 4	4 4 4	4 4 4
Western Road.....	21 17 10	12 4 4	10 0 0	10 0 0						St. Peter's.....	7 5 7	4 4 4	4 4 4	4 4 4
Whitehead.....	21 17 10	12 4 4	10 0 0	10 0 0						Young Street.....	7 5 7	4 4 4	4 4 4	4 4 4
Wynd.....	21 17 10	12 4 4	10 0 0	10 0 0	<b>Dunkeld.</b>					Ferry Port.....	7 5 7	4 4 4	4 4 4	4 4 4
Young Street.....	21 17 10	12 4 4	10 0 0	10 0 0	Auchtermuchty.....	28 18 3	4 4 4	4 4 4	4 4 4	Foran.....	7 5 7	4 4 4	4 4 4	4 4 4
<b>Dunoon, &amp;c.</b>					Baird's Auld.....	28 18 3	4 4 4	4 4 4	4 4 4	Large.....	7 5 7	4 4 4	4 4 4	4 4 4
Dunoon.....	4 5 1	4 5 1	4 5 1	4 5 1	Burton.....	28 18 3	4 4 4	4 4 4	4 4 4	Leuchars.....	7 5 7	4 4 4	4 4 4	4 4 4
Do. Gaelic.....	4 5 1	4 5 1	4 5 1	4 5 1	Cargill.....	28 18 3	4 4 4	4 4 4	4 4 4	St. Andrews.....	7 5 7	4 4 4	4 4 4	4 4 4
Inveraray.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	Strathgibbon.....	7 5 7	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4					
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	<b>Meikle.</b>				
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	Ally.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	Blairgowrie.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	First.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	South.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	Coupar Angus.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	Oray.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	Glenisla.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	Meikle.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	Newry.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	Rattray.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4					
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	<b>Forfar.</b>				
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	Abertay.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	Dunfermline.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	Forfar.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	First.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	Kilninnair.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	North.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	South.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	Mosses.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4					
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	<b>Dundee.</b>				
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	Abertay and Ball.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	Beauchamp Ferry.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	Kail.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	West.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4					
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	<b>Brechin.</b>				
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	Abertay.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	East.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	West.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4					
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	<b>Arbroath.</b>				
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	Arbroath.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	East.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	High Street.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	Inverbrock.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	Kilninnair.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	Ladyloan.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	Parry.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	Dumfries.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	St. Andrew's.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	Colliston.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	Frithochter.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	Inverkeithing.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	Paibridge.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4					
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	<b>Fordoun.</b>				
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	Banholm.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	Hervie.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	Fettermoss.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	Fordoun.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	Glenherrie.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	Kinnaird.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	Laurensburgh.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	Morick.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	St. Cyrus.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4	Wottonburgh.....	19 9 4	4 4 4	4 4 4	4 4 4
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4					
Kilmartin.....	4 5 1	4 5 1	4 5 1	4 5 1	Clackmannan.....	28 18 3	4 4 4	4 4 4	4 4 4					

	Sustentation Fund.	Foreign Missions Fund.	Jewish Mission Fund.	Pre-Disruption Minister Fund.		Sustentation Fund.	Foreign Missions Fund.	Jewish Mission Fund.	Pre-Disruption Minister Fund.		Sustentation Fund.	Foreign Missions Fund.	Jewish Mission Fund.	Pre-Disruption Minister Fund.
<b>Aberdeen.</b>					<b>Strathbogie.</b>					<b>Tongue.</b>				
Bee-Accord.....	23 11 11		12 11 7	9 5 0	Belle.....	23 12 10	2 2 1	3 0 0	1 3 0	Albion.....	16 0 0			
East.....	23 11 8	12 7 10	9 17 0		Bellshiel.....	5 3 2		1 1 0		Burness.....			1 5 0	0 15 0
Ferryhill.....	23 12 19		11 0 0		Calvine.....	3 8 10	1 3 0	0 15 0		Edinburgh.....	8 5 0		0 15 0	
Gairloch.....	7 0 0				Garth.....	7 3 0		1 1 0		Farr.....	8 0 0			
Gleason.....	24 19 1		21 17 10		Glas.....	3 0 0		1 1 0		Kinlochbervie.....	10 0 0			
Grylls.....	13 10 0		3 12 5		Grange.....	3 9 8		5 10 0	5 10 0	Melness & Kribbol.....		2 14 0	0 14 7	
High.....	30 0 0	11 10 5	5 12 5		Husky.....	20 12 0	5 11 8	4 0 0		Milldale.....				
Hibara.....	10 19 10	4 0 0	3 5 0		Kelch.....	14 0 8		3 14 8		Tongue.....			1 10 9	
John Knox's.....	13 12 6		1 12 0		New Marnoch.....	11 10 10								
Marble.....	3 10 3		0 16 0		North.....	4 10 8								
Mistle.....	14 6 6		3 7 6		<b>Abernethy.</b>					<b>Caithness.</b>				
North.....	4 7 10	2 0 0	1 1 0		Abernethy.....					Berriedale.....	7 10 0		1 0 0	
Old Aberdeen.....	13 11 0		1 14 3		Alvie.....	8 8 8		2 5 0		Bower.....	7 8 3		1 6 5	0 15 0
Rathfron.....	14 7 0				Arden.....			3 16 6		Braun.....	20 10 0			1 0 0
Rathfron.....	14 7 0				Duthill.....	24 17 4		2 7 7		Dunnet.....	13 11 6		2 3 4	
South.....	15 10 8	39 1 4	0 5 0		Kingmuir, &c.....	5 11 6		1 2 0		Halkeith.....	1 18 0			1 12 0
St. Clement's.....	68 14 6		28 15 0		Kirkcubbin.....	5 11 6				Kelch.....	10 0 0		1 17 8	
Trinity.....	7 11 10	1 7 9	1 3 0		Leggans.....	57 0 0				Lathron.....	13 0 0		8 0 0	
Union.....	27 5 7	83 6 8	13 0 0		<b>Aberlour.</b>					Lybster.....	10 11 9	8 12 0	2 10 0	
Wanderer.....	10 14 1	4 1 10	1 15 0		Aberlour.....					Raay.....	26 0 0			3 0 0
West-Deverick.....	7 0 0	0 5 6	0 16 0		Balarum.....	1 17 9		0 19 3		Thurso.....	52 13 9	5 3 3		
West-Deverick.....	30 0 0		2 3 0	1 11 0	Inverness.....					West.....	14 0 0	4 8 1	5 2 0	
West-Deverick.....	11 8 7	4 0 6	0 16 6		Knockando.....	5 10 0		1 0 0		Watson.....	14 4 9		2 0 0	
West-Deverick.....	15 10 9	0 19 1	1 6 6		Mortlach.....	5 1 2		3 2 3		Westerdale.....	21 0 0		0 17 0	0 15 0
West-Deverick.....	6 19 1		0 15 7		Roths.....					Wick.....	13 5 0		5 10 0	
West-Deverick.....	6 12 8	3 0 0	1 0 0		<b>Elgin.</b>					Do, Mary's.....	1 9 6			
West-Deverick.....	3 5 0				Alvie.....	25 19 9		3 15 9	1 2 0	Do, Gairloch.....				
West-Deverick.....	3 4 0				Burghhead.....	11 0 0	1 1 8	1 14 8						
<b>Kincardine</b>					Elgin.....	24 14 10		12 12 0		<b>Lochcarron.</b>				
O'Hall.....					High.....	24 10 10	7 8 3	4 0 0		Applecroft.....		3 16 7	2 0 0	2 0 0
St. Andrew's.....	10 6 3	3 17 1	1 15 0		South.....	13 1 8		1 10 0		Colgach.....			2 5 9	
St. Andrew's.....	3 7 9	1 11 5	1 15 0		Garmouth.....	14 5 0		3 0 0		Gairloch.....				
St. Andrew's.....	8 10 0		0 12 0		Hopman.....	15 6 0	3 1 3	3 0 0		Glenelg.....	40 0 0		0 15 0	0 11 0
St. Andrew's.....					Lochcarron.....	6 9 3		1 10 0		Glenelg.....	21 1 6		1 1 6	
St. Andrew's.....					Plussard.....	10 12 2		2 19 0		Lochalsh, &c.....				
St. Andrew's.....					Urquhart.....					Lochbroom.....	18 0 0			
<b>Alford.</b>					<b>Forres.</b>					Lochcarron.....				
Alford.....	8 4 11		0 5 0		Dalme.....	5 11 3	0 13 11	5 1 0		Piechton.....				
Alford.....	7 10 3		1 1 8		Dyke.....	3 19 8				Pooler.....				
Alford.....	7 16 4		1 0 0		Edinkillie.....	10 15 11		3 0 0	3 0 0	Sheldale.....	27 11 0			
Alford.....					Forres.....	5 0 0	0 6 3	1 0 0	0 5 6	Sheldale.....				
Alford.....					Kinloch.....	14 0 0	4 0 0	1 0 0		Kilochew.....				
Alford.....					Rafford.....					<b>Abertarf.</b>				
<b>Garioch.</b>					<b>Inverness.</b>					Balabulish, &c.....				
Garioch.....	15 6 3		0 5 0	0 6 0	Davies.....			4 10 0	2 4 0	Fort-Augustus, &c.....	6 14 9			
Garioch.....	6 12 4	2 12 4	2 10 0		Dorn and Bona.....					Fort-William.....				
Garioch.....	9 10 0		2 0 6		Inverness.....	23 0 0		4 15 8		Glen-Urquhart.....				
Garioch.....	10 2 0		1 10 0	1 4 0	East.....	20 16 1	4 4 3	31 2 7		Kilmallie.....				
Garioch.....	3 1 3			0 8 0	High.....	52 10 0		6 5 0		Kilmonivale.....				
Garioch.....	4 2 9				North.....					Arassig.....				
<b>Elton.</b>					Queen Street.....					<b>Skye &amp; Uist.</b>				
Elton.....	9 1 8		2 8 0		West.....					Bransdale.....	18 12 8	0 15 0	1 1 0	0 7 3
Elton.....	6 15 10				Kilbrannich.....	43 3 0		4 4 0	2 4 6	Carlinish.....				
Elton.....	6 15 0				Moy.....					Dunblair.....				
Elton.....	7 0 0	3 6 0	1 10 0	0 10 0	Petty.....	26 12 8		2 8 0		Edinburgh.....	8 6 6		0 10 0	0 6 0
Elton.....	17 2 0		1 1 0		Stratherrick.....	10 0 0	1 8 0	1 5 0		Harris.....				
Elton.....	12 3 10		0 5 0	0 3 0	Strathglass, &c.....					Kilmuir, &c.....	4 15 4	0 5 0		0 7 0
<b>Deer.</b>					<b>Nairn.</b>					North Uist, &c.....	15 14 8		3 10 0	1 13 0
Deer.....	20 11 0	2 14 10	2 10 0		Ardoch.....	27 10 9	1 0 10	1 0 0	1 0 0	Portree.....	15 16 0		1 5 0	0 12 6
Deer.....	6 0 0		0 12 0		Ardaraer.....	9 0 0		2 0 0	1 0 0	St. Peter.....	22 0 0	0 15 10	0 15 0	
Deer.....	7 0 0		1 1 0		Auldarn.....	21 14 10		1 15 3		Salsort.....	26 10 0	2 0 0		
Deer.....	4 5 10		0 3 0		Canver.....	10 0 0		8 5 0		South Uist, &c.....				
Deer.....	8 7 7		5 0 0		Over.....	26 0 0				Strath, &c.....				
Deer.....	14 17 7		0 6 0		Nairn.....	7 11 4		11 12 7		Tarbert.....				
Deer.....	8 17 6		0 6 0		<b>Chanonry.</b>					Dornay, &c.....				
Deer.....	4 14 0		1 11 8		Ardoch.....					Small Isles.....				
Deer.....	3 18 4	1 13 4	1 0 0		Ardaraer.....					St. Kilda.....				
<b>Tariff.</b>					<b>Dingwall.</b>					<b>Lewis.</b>				
Tariff.....	6 1 4		1 0 0	1 0 0	Alness.....	25 17 0	0 12 6	3 6 0	1 0 0	Back.....	18 0 0			
Tariff.....	6 0 0		0 10 6		Dingwall.....	25 12 0		9 3 0		Barra.....				
Tariff.....	4 4 0		1 1 0		Foddery & Contin.....	40 2 0		3 6 6	1 10 0	Carloway.....	20 0 0		2 1 0	
Tariff.....	3 15 9	1 16 5	2 2 0		Kilmorack.....	41 7 8		3 9 6		Groam.....	20 0 0			
Tariff.....	5 12 8	4 0 7			Kilmorack.....	22 0 0	12 0 8	4 1 3		Knock.....	20 0 0		1 14 0	
Tariff.....	5 5 7		0 14 4		Kilmorack.....	20 15 9		1 5 0		Loche.....	14 15 11		5 0 0	3 7 0
Tariff.....	15 8 0		3 11 0		Kilmorack.....			5 0 0	2 7 0	Stornoway.....	17 8 4		8 0 0	
<b>Fordeyce.</b>					Kilmorack.....					Do, English.....			1 2 8	1 1 8
Fordeyce.....	102 4 10	6 7 8	4 4 0	5 9 0	Kilmorack.....					<b>Orkney.</b>				
Fordeyce.....	6 3 4		2 0 0		Kilmorack.....					Biray.....				
Fordeyce.....	7 15 11		2 15 4		Kilmorack.....					Deerness.....	24 4 0			2 0 0
Fordeyce.....	11 13 0		1 7 0		Kilmorack.....					Eric, &c.....	5 0 0			
Fordeyce.....					Kilmorack.....					Firth.....	5 0 0			
Fordeyce.....					Kilmorack.....					Holm.....	5 4 7			
Fordeyce.....					Kilmorack.....					Kirkwall.....				
Fordeyce.....					Kilmorack.....					M. Ronaldshay.....			1 15 0	
Fordeyce.....					Kilmorack.....					Orphir.....	13 0 0		1 10 0	
Fordeyce.....					Kilmorack.....					Papa-Westray.....	14 0 0		1 8 0	
Fordeyce.....					Kilmorack.....					Roumy.....				
Fordeyce.....					Kilmorack.....					Sandy.....				
Fordeyce.....					Kilmorack.....					St. Andrews.....				
Fordeyce.....					Kilmorack.....					St. Ronaldshay.....				
Fordeyce.....					Kilmorack.....					Strathmore.....				
Fordeyce.....					Kilmorack.....					Sunday Station.....				
Fordeyce.....					Kilmorack.....					Walls.....				
Fordeyce.....					Kilmorack.....					Wattay.....				
Fordeyce.....					Kilmorack.....					<b>Shetland.</b>				
Fordeyce.....					Kilmorack.....					Coumingsburgh.....	4 15 9		0 11 0	
Fordeyce.....					Kilmorack.....					Delling.....	2 14 6			0 3 0
Fordeyce.....					Kilmorack.....					Dunrobin.....				
Fordeyce.....					Kilmorack.....					Fetlar.....				
Fordeyce.....					Kilmorack.....					Lerwick.....				
Fordeyce.....					Kilmorack.....					Uist.....				
Fordeyce.....					Kilmorack.....					Walls.....				
Fordeyce.....					Kilmorack.....					Widdale.....				
Fordeyce.....					Kilmorack.....					Yell.....	4 16 6	0 2 0		
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March 1, 1877.]

# THE FREE CHURCH OF SCOTLAND MONTHLY RECORD.

Sustentation Fund.				Foreign Missions Fund.	Sustentation Fund.				Foreign Missions Fund.	Sustentation Fund.			
Month.	9 Months 1876-77.	9 Months 1876-77.	9 Months 1876-77.		Month.	9 Months 1876-77.	9 Months 1876-77.	9 Months 1876-77.		Month.	9 Months 1876-77.	9 Months 1876-77.	9 Months 1876-77.
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Johnstone	12 0 0	38 0 0	80 0 0	..	9 11 0	80 10 6	42 12 0	..	Kilgobbin	14 0 0	38 0 0	38 0 0	
Monmouth	12 0 0	185 8 1	86 18 0	..	8 4 0	4 17 0	10 8 0	..	Monah & Erriball	7 10 0	78 10 0	77 10 0	
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Monthly



Record.

No. 177.—New Series,]

APRIL 2, 1877.

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## EDITORIAL NOTES.

**T**HE Australian Churches were not over well pleased when their deputies came home last year and found that the Pan-Presbyterian Council was after all not to be held. Their disappointment, however, has not prevented their appointing others to appear at the meetings which are to take place in Edinburgh in July next. Mr. Henderson of Ballarat and Mr. Campbell of Geelong are the representatives named. Both of them were Free Churchmen in this country, and there are many among us who will be glad to see their faces once more. Mr. Campbell was formerly minister at Melrose; and although Mr. Henderson had no charge here before his emigration, he is well remembered as a distinguished student of the New College. Two men more likely to meet with a hearty welcome could not have been selected.

Since the removal of their political disabilities in 1858, about half-a-dozen Jews have found their way into the British Parliament. There are also as many Jewish Christians, or sons of Jewish converts. Among the latter are Lord Beaconsfield, Sir Henry D. Wolf, and Messrs. Samuda, Samuelson, Bernal Osborne, and Herschell, Q.C. It is a curious circumstance that there are hardly any Jews in Ireland or Wales. In France there is one Jew in the Senate, and another in the Chamber of Deputies; while M. Simon, the new Premier, and Gambetta, the leader of the Opposition, are both descendants of Jewish families. The race of Abraham has its influential representatives even in Rome,—the two leading newspapers of that city being both edited by Jews. It is impossible not to be struck with the places of prominence to which descendants of the children of Israel have attained all over Europe, and, indeed, the world.

The English Presbyterians have had a mission on the island of Formosa for the past twelve years. As the result of their labours, they have now thirteen churches among the Chinese, thirteen among the aborigines, 1006 baptized converts, and 8000 attendants at worship. The Presbyterians of Canada have had a mission in the northern part of Formosa for five years. Their churches number nine. The Formosan missionaries have translated the New Testament into the language of the aborigines, using Roman letters.

The Thanksgiving Fund of the Presbyterian Church of England now amounts to about

£85,000. One other princely donation of £3000 has been given by Mr. David Jardine of Liverpool; and two more, Mr. Thomas M. Patterson and Mr. John Bingham, both of the same city, have contributed £1000 each. We shall live in the hope of seeing such magnificent liberality once more imitated in Scotland in connection with the scheme described by Dr. Adam at the Commission.

A Cambridge student, who had himself offered his services in connection with the work, and who bears the honoured name of "*Edward Bickersteth*," describes in the *Mission Field* a scheme which it is proposed to attempt in Delhi. We should have more confidence in the plan if its execution were in other hands than those of the Propagation Society; but the enterprise, as described by Mr. Bickersteth, is one which, if wisely conducted, has special elements of attraction and hopefulness about it.

"The central idea is to establish an organized body of University men, who shall live and labour together in some one chief Indian city. Hitherto candidates for Indian missionary work, who have offered themselves to our societies, have always been assigned to the various stations where their help was most needed at the time. It is now proposed—without in any way desiring to attract all University men to the same locality or the same class of work—rather, indeed, with the hope that the number who may be available for other posts may be increased by a wider diffusion of missionary interest—to establish in India a special *University Mission*, an organized band of Cambridge missionaries.

"It is felt that many advantages may be expected from such a plan. Among the chief of these will be that which will follow immediately from the idea of the plan itself—namely, the opportunity afforded of concentrating the energies of many hearts and minds on one end and in one place, and at the same time of dividing between them the several parts of the work. And who that considers the varied character of the duties—educational, evangelistic, literary—which *one* missionary is now often obliged to undertake, does not feel that the gain will be no small one, and the efficiency of each department of labour not a little enhanced, if the various parts of the whole complicated machinery can be assigned to different men. Add to this that an associated mission of the kind we speak of will secure a tradition and continuity in the work accomplished, which is impossible in the case of isolated labourers. Too often it has happened that on the illness or death of a solitary missionary, his work has been handed over to a successor who, though with the same general aim, yet has built on different lines. A body of men united in common action is secured against this danger.

"Further, it may be reasonably expected that the very fact of having received for the most part the training and education of one University will be a bond of sympathy between the missionaries of no ordinary strength. Our English Universities have a character and traditions of their own, which are impressed by a thousand subtle and indefinable influences on those who pass through them, and which naturally engender unity of feeling and similarity in modes of thought. We refuse to regard the consideration of such influences and associations as merely sentimental—rather, we believe, they should be carefully taken account of, and consecrated by combined action to the service of CHRIST.

"A collateral advantage also may be expected from the close connection of the Mission with the University. It has been suggested by a well-known Indian civilian that much useful work, which would be no small assistance to the missionary in India, might be done at home in college-rooms and country vicarages. The suggestion seems by no means unpractical. Research among the stored and often unknown treasures of our libraries; a thoughtful consideration of the points of contact and antagonism between Christianity and other religions; a comparative statement of the method and order of presenting truth to unbelievers in ancient and modern days; investigations into the practical workings of medieval missions—these and such as these we are confident would prove no unfruitful fields of labour, as yet but little tilled, and in which the English clergyman or the University teacher might well bear a part with his brother in India. It is believed, also, that the missionaries themselves will gain not a little in spiritual strength and efficiency for work from living together, and maintaining frequent and united services."

The indifference of European and American residents in heathen countries towards mission work is one of the saddest experiences in missionary life. In an address during the Week of Prayer, at the beginning of this year, a missionary of Shanghai said that in the thirty years during which he had laboured there no foreigner had ever called on him to inquire after the welfare of his native work. Many of the misstatements with regard to missions arise out of this want of sympathy on the part of foreign residents, who see the multitude of heathen around them, but who do not take the pains to inquire into what the missionaries are doing to remedy the evil. It would be well, so thinks a traveller in China, writing to *Wesleyan Notices*, if missionaries would make greater effort to bridge the chasm between themselves and their countrymen, would visit them more

frequently, invite them to inspect the mission work, and would bestow as much time as possible on the young men of merchant houses. In this way helpers might be gained among the ranks of those who are commonly opponents.

The Free Church has now more than a thousand ministers. It started with under five hundred, so that in thirty-four years it has just doubled itself. It must be remembered, however, that this increase makes a larger divisor for the Sustentation Fund; and if that does not grow in proportion, there will be a diminished surplus fund.

## OUR HOME WORK.

### HOME MISSION AND CHURCH EXTENSION SCHEME.

(Collection on 15th April.)

THE great aim of the Home Mission is to reclaim waste places—to turn the wilderness into a garden. It is to do in the spiritual field what has been done so vigorously and successfully, in a literal sense, in many parts of our country during the past fifty years. In the Lowlands of Scotland, waste land is now hardly to be met with. Strangers from new countries wonder at the “finished” look of our agricultural districts. The fragments seem all to be gathered up, and every foot of soil turned to account.

Is it a weak fancy, “a devout imagination,” to try to cultivate the spiritual field as thoroughly as our Lowland agriculturists cultivate the natural? Are deserts less unseemly in the Church than in the State? Is moral neglect, with its brood of recklessness, crime, drunkenness, and universal disorder, to be more readily put up with than neglect of ploughing or digging? Is the eternal loss of human souls without number to be lazily accepted as natural and necessary, while men are bending their whole energies to improve every yard of soil, and dig out from the dark damp caverns of the earth every ton of mineral that can be turned to profit?

The answer of the Free Church to these questions has been decided and emphatic. The Home Mission Scheme has been always worked with vigour. The effort has been made to set up the needful machinery for Christian labour wherever there appeared to be an open door, and to stimulate and foster the spirit that is not content to repose quietly under gospel privileges for itself, but seeks with heart and soul to spread them where they are either not found or are treated with neglect.

During the past year the Home Mission has been carried on in all the branches to which reference has often been made in these notices. Applications for grants have been so numerous, that for a time the Committee felt at a loss how to deal with them. As their liabilities exceeded their ordinary income, they had to keep several applications unanswered for a considerable time. On full consideration, however, they agreed to promise help wherever the application seemed of the right kind. They did so on the ground that the balance of money at the credit of the Scheme would enable them

to pay these grants this year, and that the Free Church might be expected to contribute more liberally for the future when it became known that more was needed for the work. The Committee would need a thousand pounds a year additional to the average income of the past few years to meet their obligations. For this addition they now earnestly appeal to the Church.

It may serve to show the kind of work which this Committee have been engaged in, if we advert to the results of sixteen years in one department of their operations. It is well known that the Home Mission Committee have diligently and earnestly encouraged the formation of territorial charges in districts demanding the aggressive mode of operations. Between 1860 and 1876, no fewer than fifty-one charges of this class have been sanctioned by the General Assembly. This is independent of extension charges, of which seventy-one have received grants from this Committee. The fifty-one territorial charges are situated in twelve presbyteries, but it may be safely said that there is hardly a parish in Scotland that has not been interested in these churches, inasmuch as there is no class so liable to fall from Church ordinances as strangers from the country in our great cities, or so often benefited by territorial mission churches. The following are the fifty-one territorial charges:—

ABERDEEN: 1. Gallowgate, 2. Greyfriars', 3. Rutherford—MONTROSE: 4. St. Paul's—PETERHEAD: 5. Territorial—DUMFRIES: 6. Territorial—DUNDEE: 7. Bonnet-hill, 8. M'Cheyne Memorial, 9. Ogilvie, 10. Wellgate, 11. Wilson—EDINBURGH: 12. Cowgate, 13. Fountain-bridge, 14. Pleasance, 15. Roseburn, 16. Stockbridge—GLASGOW: 17. Augustine, 18. Barony, 19. Blochairn, 20. Bridgegate, 21. Broomielaw, 22. Buchanan Memorial, 23. Candlish Memorial, 24. Chalmers', 25. Cowcad-dens, 26. Cranston, 27. Cunningham, 28. Dennistoun, 29. Fairbairn Memorial, 30. Finnieston, 31. London Road, 32. Lyon Street, 33. Macdonald, 34. Maitland, 35. Rose Street, 36. Sighthill, 37. Trinity, 38. Wynd, 39. Young Street, 40. Govan St. Mary's, 41. Paisley Road, 42. Queenspark, 43. Whiteinch, 44. North Wood-side—GREENOCK: 45. Crawfordburn, 46. North Church, 47. Mountpark—INVERNESS: 48. West—HAWICK: 49. Westport—PERTH: 50. Knox's—STIRLING: 51. Mary-kirk.



To show that these charges have on the whole been efficient, it may be stated that whereas they were sanctioned on the promise that they would subscribe to the Sustentation Fund not less than about £5000 in all, the actual contributions to that Fund for last year exceeded £7000.

It would not be easy to calculate how much good has been accomplished, through God's blessing on the work of these fifty-one territorial churches. As difficult would it be to estimate the good done to the older congregations that have fostered them,—to the elders and deacons, the visitors and teachers, the active workers of all sorts that have been drawn into the work, and led to devote their most earnest energies to the reclamation of the sunken, the restoration of family and Christian life, the establishment of moral order and social prosperity, the recovery of immortal souls, and, in each and all of these, the glory of God and the advancement of the kingdom of his Son.

The Committee would commend this Scheme with no ordinary earnestness to the friendly consideration of the Free Church. While asking for an income adequate to the work, they would do so with the deep conviction that income is but a very small portion of the real apparatus of Home Missions. They would press on all the congregations of the Church the responsibility of those who enjoy the light of grace for those who have it not. They would urge the call to personal effort, on behalf of the ignorant and the careless. It is a calamity when our Christian congregations content themselves with setting up a mission under charge of a paid missionary, and leaving the whole cause to him. The missionary, be he student, catechist, or probationer, ought

to be the centre of a hearty, earnest band of volunteer assistants, with warm Christian hearts feeling intensely for all who are strangers to the grace of God. The Committee appeal to ministers to give all due help and encouragement to the evangelistic department of their congregational work. They appeal to sessions to recognize the vast importance of the enterprise, and to strengthen the missionary in every possible way. And while they thus press concern for the heathen at home, they are persuaded that this ought not to lessen but rather to quicken efforts for the heathen abroad. This country is but a speck on the map; beyond it, the world lieth in wickedness; and the simple but all-comprehensive command of our Master is, "Go ye into all the world, and preach the gospel unto every creature."

In name of the Committee,

W. G. BLAIR, *Convener*.

*N.B.*—The following are the current liabilities of the Committee:—

1. Thirty-three Mission Stations.....	£1140	0	0
2. Twenty-nine Extension Charges.....	1206	5	0
3. Five Territorial Missions.....	360	0	0
4. Twenty-two Territorial Charges.....	2492	10	0
5. Seventy-eight Congregational Missions.....	2181	0	0
6. Seven Special Grants.....	175	0	0
7. Evangelistic Deputations.....	241	0	0
8. Lay Evangelists.....	400	0	0
9. Disruption Probationers.....	230	0	0
10. Assembly Expenses.....	200	0	0
11. Expenses of Collection.....	60	0	0
12. General Expenses.....	770	0	0
Total.....	£1405	15	0

## THE CONTINENT.

### NOTES BY THE CONVENER.

#### THE REFORMED CHURCH OF FRANCE.

THE Elections which in our last Number were reported as in progress, and the results of which will regulate the constitution of the Synod for the next three years, are completed. The accurate numbers on the Rationalist and Orthodox sides are not yet ascertained; but the Paris correspondent of the *Times* announces that "the result does not render any compromise possible between the Orthodox and Liberal sections." We rejoice that it is so.

The Synod cannot be convoked except by the Government, and it seems doubtful in the circumstances what will be done in this respect. Much, very much of the future of Protestantism in France will, as far as human wisdom can foresee, depend upon the issues of this election. The people of God may well make it a subject of earnest intercession, that He, who has all hearts in His keeping, may so guide affairs as to lead to a revival of really spiritual life and of decided Christian action in the Orthodox section of the Church. We shall continue to watch and to report with interest the progress of events in the old Huguenot Church of France.

#### THE WALDENSIAN CHURCH.

The recent visit of Signor Prochet, President of the Evangelization Committee of this Church,

to Scotland, has given a fresh impulse to the interest which has always been felt by our Home Churches in their sister Presbyterian Church in Italy.

It is a familiar fact that this Church is far older than the Reformation, in fact existed centuries before the rise of Protestantism. "The Church of the Reformation," says Dr. Wylie in his recent history, "was in the loins of the Waldensian Church ages before the birth of Luther; her first cradle was placed amid those terrors and sublimities, those ice-clad peaks and great bulwarks of rocks." Its history is written in blood and tears. Like the great Apostle, as he wrote from the Capital of their country to his son Timothy, it might speak of the persecutions and afflictions it has endured, adding, like him, "but out of them all the Lord delivered me."

The Waldensian Church, although all down the ages it has been true to its motto, *Lux in Tenebris*,—Light in the Darkness,—has known, like other Churches, its times of declension and revival. For long years shut up within the limited area of the Valleys, it had no outlet for missionary effort and evangelistic work; and these are not only the evidences but also the fosterers of religious life. The Church, however, was lying on the watch for opportunities of serving its Master. And when Italy was—within the memory of very many of the readers of this notice—opened, by a constitutional King and a wise Minister of State under him, to the Gospel, the ancient Church arose from the dust and put on her armour, compelling once more the ancient song of rejoicing;—How beautiful upon the mountains are the feet of him that bringeth good tidings!

The zeal, courage, and energy with which the Church entered upon the great Italian Peninsula as its field of evangelistic work is best illustrated by the simple fact that while the Waldensian Church proper consisted of only sixteen congregations in the Valleys, it has now established a fully and admirably equipped College at Florence for the education and training of ministers, and has established throughout Italy forty Congregations, sixteen Stations not yet placed upon the list of Charges, and fifty places regularly visited by their evangelists.

The object of Signor Prochet's visit was to explain, which he did in the most quiet and unobtrusive way, that the work was now getting quite beyond their ability and strength to maintain without help. The Free Church of Scotland was able to send £800 last year to the Waldensian Church; but all gifts of this kind are, to some extent, uncertain, being dependent on the funds at the disposal of the Continental Committee.

Signor Prochet's scheme is to get some of the wealthier congregations of our own and other Churches to undertake the maintenance of a fixed Station from year to year, and so to leave the general missionary funds of the Waldensian Church free to support the new Stations which they are loudly called upon to occupy. In Glasgow he made a successful start in his enterprise; three congregations having agreed to take up, and to hold up, three such Stations.

In Edinburgh, for some time past, the Broughton Place United Presbyterian congregation has maintained MESSINA; and we are glad to report that St. George's Free Church has undertaken, at a minimum annual cost of £150, to uphold the congregation at MILAN. Other congregations, either singly or in groups of two or three combining, are moving in the same direction. Surely among our Presbyteries there must be many congregations who, either single-handed or in concert with their neighbours, could undertake to share this not very heavy burden.

It is earnestly to be wished that Signor Prochet could have given longer time to visit and address our people. Apart altogether from his interesting statements as to Italy, he is a most powerful preacher of the gospel. The sermons he delivered to Dr. Begg's and Mr. Whyte's congregations in Edinburgh will long be remembered as fresh and vigorous discourses of an eminently evangelical and earnest type.

To our members, the work of this small but living branch of the Church is earnestly commended; and special gifts for the promotion of its noble work in Italy will be welcomed by the Continental Committee.

It has many claims upon Scottish sympathies and aid. The *Hill folk* in the north of Italy and the *Hill folk* in the north of Britain have had much in common. The Waldensian Church and our own have known, by long and repeated experience, what it is to be persecuted for the truth's sake; both are Presbyterian in constitution; both steadfastly insist on a fully-trained and specially-educated ministry; and both regard the work of missions as at once the Church's great duty and high privilege.

#### AIX-LES-BAINS.

Rome, March 5, 1877.

ON my way to Rome towards the end of January, I so arranged my journey as to pass a night at Aix-les-Bains. This gave me an opportunity of seeing a town very interesting from its antiquity, and most charming in its situation; a centre, too, to which multitudes are attracted in summer from many lands for the benefit of its celebrated waters, and from which is likely soon to radiate the blessings of evangelical preaching and teaching throughout a wide district of long-darkened and oppressed Savoy. We have, during the last year or so, heard of this place from time to time through your columns, and otherwise, in consequence of the visit of Mrs. M'Vickers to Scotland, and in connection with her labours for the erection of premises for Protestant religious uses there. As the buildings are now approaching completion, and as the church will soon be opened for public worship, while, despite all her efforts, a large sum is still urgently required, perhaps you will give what help to a good cause may accrue from the insertion of a few lines from a recent visitor.

Under the guidance of Madame Fournier, wife of the Protestant pastor of this district, and who very kindly came from Chambéry to conduct me over the buildings, I visited the premises. They are situated on the upper side of the town, on the slope of the hill, within two or three hundred yards of the baths, and separated by beautiful public gardens from the principal hotel of Aix. The situation is delightful, commanding a view that lovers of the picturesque might well enjoy. The gardens, as I have said, slope down in front; then comes a range of handsome houses; beyond that the town. Far below lies the fertile valley, in which at one extremity is spread the lovely mountain-girt Lac de Bourget; while beyond rises abruptly a long rocky ridge, with a tooth-like projection right opposite—the Dens-du-Chat.

And the building is no eyesore in the midst of such surroundings. It is simple, substantial, commodious, and yet exceedingly tasteful in its structure. When it is kept in mind that there will be under that one roof a church, in which a French Protestant congregation will stately worship, and where also, during the summer season, services will be conducted in English according to our Presbyterian form; a manse for the French pastor, rooms for the officiating Presbyterian minister, a school capable of accommodating about 120 children, and an hospital for invalid Protestants, male and female, who may come for the use of the baths, and to whom it will be no small boon to be freed from the trials in-

evitably incident to residence in a Roman Catholic institution,—it will be seen that many and important interests have been considered and provided for.

At the time of my visit the building was roofed in, and it is expected, or at least hoped, that the church may be opened on the first Sabbath of May by the Rev. Dr. Stewart of Leghorn, who has all along taken a warm interest in this enterprise.

I learn that at the present time there is urgent need of pecuniary help. Notwithstanding the unwearying efforts of Mrs. M'Vickers, £1500 of the requisite £5000 have still to be found; and £500 of this *must* be forthcoming by the first of May. Mrs. M'Vickers, who has been doing her utmost in London for months past, is, I understand, about to visit Scotland again in her extremity; and doubtless warm and generous friends will cheer her in the struggle she has maintained so long and so bravely. It is perhaps not known, and it may open some hearts to know, that this lady has made large pecuniary sacrifices herself, in addition to all the anxiety and fatigue she has incurred in this service; and that she has no other interest whatever in this work, to which she has given about two years of her life, than a zeal for the propagation of the pure gospel in Savoy supplies.

We cannot doubt that the thought of what she has laid on the altar in a cause hers only since it is Christ's, will, in addition to other considerations, provoke not a few friends in Scotland to devise liberal things, and without long delay.

As the train bore me on to Chambéry and past it, that morning, my eye was caught by an immense iron cross towering aloft, the most conspicuous craggy summit forming its tremendous pedestal. For miles that cross met the eye. No less than 33,000 francs had been expended in rearing that structure, and all of it was given ungrudgingly. If superstition, as we hold it to be, can supply so great a sum for such a purpose as it serves, how freely should all that is wanted flow from Christian enlightenment to make that Protestant church, school, and hospital in Aix, not like that cross, only a dark, cold, unsheltering shadow against the sky, but to multitudes for many years truly a cheering, vivifying, far-reaching "light in the valley." JOHN M. SLOAN.

#### CANNES.

MR. ISDALE writes as follows:—"I shall write you by-and-by about the station. I feel much interested in the work. There are full attendances; and I am receiving hearty co-operation from a number of good Christians. The communion is to be dispensed on Sabbath first."

**MENTONE.***(Mr. Dymock to Mr. Hope.)*

"I HAVE frequently met the young man who is labouring on behalf of our Church among the natives. He seems well fitted for the work, and by the Lord's blessing is already meeting with some encouragement in it. He has an evangelistic meeting every Sabbath evening in the hall in which we meet in the forenoon. French law forbids him to have more than twenty of an audience; but under cover of the meeting-place being an English one he manages to receive more, and has had about forty present. He also has a class there for reading, one evening during the week. In visiting he seems to be generally well received. And some of his hearers are really studying the Bible, and appear to be attached to it."

**ROME.***(Mr. Sloan to Mr. Hope.)*

WE have had large attendances. The church is seated for one hundred and seventy, I am told, and frequently it has been very nearly full. I think I make no overstatement when I say we have had occasionally as many as ten clergymen in our audiences, and these of very diverse denominations. It was cheering to hear one of these, who has been about two years abroad for his health, say, after a discourse: "How refreshing to hear a sermon so full of Christ! Oh, the Christless sermons to which I have listened during these last two years!"

'They have taken away my Lord, and I know not where they have laid him.'

It is quite a pleasure and privilege to be associated with the Rev. Mr. Mitchell. His vigorous evangelical preaching engrosses the attention of all; and his pointed allusions to the temptations and tendencies of life abroad on the part of our countrymen go straight home, I doubt not, in many a case.

There have been two cases of very serious illness during the time I have been here, and attendance upon these has been felt to be a duty and privilege. I am thankful to say that in both cases there has been a hopeful recovery.

Visitation to some extent there has been among the floating membership of our congregation. In the circumstances, however, in which those who officiate for a brief season are placed that duty can never be very satisfactorily performed.

I am very glad to think that the Committee are not contented with this mode of occupying so important a post as Rome. In the very centre of Italy, of a land in which evangelical movements are rapidly developing in manifold directions, it is of the utmost consequence that a Church so free and evangelical in its character as our own should be permanently and ably represented; and that a minister of width of sympathy, judiciousness, and earnest spirit, with the influence of the home Church to back him, should take his place here to co-operate with those spiritual instrumentalities that will fashion the Italy of the future. I very earnestly pray that God may direct the Committee and the congregation in this matter.

**THE COLONIAL FIELD.**

MR. BOYD, Free Church minister at Bombay, having resigned his charge, the congregation are now applying for a successor. The Convener of the Colonial Committee and other friends have been asked to lend their help in this matter; and the Convener will be glad to hear of any minister who may be considered suitable for such an important sphere, and who may be willing to occupy it.

**WANGANUI.***(Mr. Treadwell to Mr. Hope.)*

HAD I written to you before this, I should have been able to tell you of our voyage only. Now that I have had a fortnight at Wanganui, I am able to tell you both of the voyage and of it.

Our voyage was upon the whole not an unpleasant one. We had some rough weather, and also to some extent the disagreeables not infrequent on board ship. But, these overlooked, we had not much to complain of; indeed, we had much to be thankful for, and we are thankful to the Great Author of all good for his so mercifully bringing us all in safety to our new home. The great drawback to the voyage was its length. Swept along by the most favourable of winds to almost the very end of

our course, we expected once to make an unusually rapid voyage; but head-winds and calms detained us between Tasmania and New Zealand, and what we had hoped to do in about eighty days, we did not do in less than one hundred. It was tiresome to be shut up so long in idleness; and tiresome it was not to me only,—the people here were wearying for the minister sent to them. Happily they had excellent supply during the vacancy, having had during the first part of it the services of a Mr. Horner, one of the ministers of our New Zealand Church, and one whom everybody likes and praises; and at the end of it, those of a Mr. Martin, a licentiate of the Established Church, who, singularly enough, was a little while ago assistant to Mr. M'Nab of Saltcoats, and known to me there. He is here in search of health. I would that we could keep him, for here, as at home, he

is "well reported of." He is just now north-west of this, at Hawera.

With Wanganui, you will be glad to hear, we are not disappointed. We certainly have no reason to be; and I cannot but express, now that I have seen the place, my gratitude to yourself and to the Colonial Committee for putting the appointment into my hand. We arrived at Wanganui a fortnight ago, or on Tuesday, the 7th of the month, and were met and welcomed by a large number of the people of the congregation when the steamer put alongside the quay. My induction took place in the following week, there being in the evening of the day of it a "welcome tea-meeting." From the moment we landed we have been treated with the utmost kindness by all. The congregation is an excellent one; and the buildings, church and manse, are what they were represented to be in the letters formerly sent to you. Of course there will be abundance of work for me to do; but, God helping me, I mean to do it fully and thoroughly. You shall hear from me frequently. In my next letter I shall be able to enter more into detail both as to the work in Wanganui and in the neighbourhood. Meantime I owe it to you, to say how thoroughly my heart is satisfied with my present position. Many are the advantages accruing to myself and to my family, and the sphere of work may well absorb one. No effort on my part shall be wanting to justify the Committee's selection of me,

#### AUCKLAND.

(Mr. Bruce to Mr. Balfour.)

PLEASE to send the young man whom Mr. Riddle recommended to you. The rule I laid down was not meant to be applied so rigidly as you seem to have inferred. Of course in most instances it would be most convenient to have the young men unmarried, but there are a few places where his being married would be in his favour. You may therefore arrange to send him at the close of this session at college, and if he be such as Mr. Riddle describes him, he will be an acquisition to the district he may be appointed to. I will write you by next mail, stating whether he should take ship for this port or for some port in the south.

The Assembly, which met at Auckland and has just finished its session, has appointed me to the office of Agent-General for the Church, to organize our people in all the country districts, and manage the different funds of the Church, and set on foot a Sustentation Fund. And though at considerable sacrifice, I have agreed to accept the appointment. You will be communicated with about the matter by other parties instructed by the Assembly to do so, but meanwhile you may count on the £150 promised by your Committee, along with the Committees of the other Churches, in aid of the movement being required ere long.

I hope to hear soon of your having got for us two or three young men of the stamp spoken of in my previous

letter. I think that a good deal of work will have to be done in our country districts by such agents, and I look for help in carrying out the plan which the Assembly has now given its sanction to.

#### WELLINGTON.

(Mr. Paterson to Mr. Hope.)

MR. TREADWELL and his family arrived all right. He seems a very capable and suitable man, and is a genial, nice man, in every way an acquisition to us. He has a fine charge, and everything to encourage him in his work. May he be strengthened for it; and may the Divine Master own and bless his labours!

We had our annual meeting of Assembly at Auckland this year. I only returned from it in the end of last week. It was a very successful Assembly: a full attendance of members; a great amount of business done, and I think satisfactorily done; and a fine, hearty, brotherly spirit pervading all our meetings. Our Church is making very considerable progress, and this in the face of many difficulties; we are increasing in numbers, and are becoming more compact, more united in sympathy, in spirit, and in church life and work; we have a fine field before us, and we are making every effort efficiently to occupy it. Our great drawback is the want of able, earnest, good men to fill our new or vacant charges. We could take more of these than we get from the home Churches. Of course we know the need there is for such men at home, and how hard it is to spare them for the colonies. Our efforts must be more and more directed to raise up men of this stamp among ourselves. We have no great apparatus yet for training them; but if we could only get the men, I think we could find ways and means for giving them an adequate training. Our various colleges, affiliated with the New Zealand University, are becoming very efficient; and for theological education we can make temporary provision in connection with our Presbyteries, or by the appointment of tutors, or one or two professors. Our main difficulty is really to get the students. We have resolved to establish a Sustentation Fund. The scheme is to be sent down to Presbyteries and Kirk-Sessions to report. From the isolated and scattered position of many of our congregations, and from the comparatively few that would be aid-giving, &c., there will be difficulties in the way of efficiently working it. But these I hope will not prove formidable; and they will decrease as we grow and extend; and the scheme will help to weld us more closely together, and to strengthen our position where we are weakest.

In order successfully to launch this scheme, and to work up the other schemes of the Church, and especially to help forward the work of Church extension, the Assembly again offered to Mr. Bruce of Auckland the appointment of Agent (travelling Agent) for the Church, and making the appointment not for one year only, as at

first proposed, but permanent. I am glad to say he has accepted the appointment; but this will necessitate his resigning the pastorate of St. Andrews. The Church has thorough confidence in Mr. Bruce; he possesses peculiar qualifications for the office; he is most devoted to the work of the Church; and he will now be in a position to render the greatest service in helping to extend and consolidate the Church. The home Churches—that is, the Free, the United Presbyterian, the Established, and the Irish Presbyterian—have agreed to contribute each £150 for one year toward the stipend of such an Agent. We have agreed to give Mr. Bruce £700 a year, that sum covering travelling expenses, which are very heavy in the colony. We have made this important appointment, and promised this stipend, in the hope that the home Churches will continue their part, or at least £100 a year each, for two or three years more, that we may give the scheme a fair trial. It is one of the most effectual ways in which the home Churches can help us, and we hope they will deal with us in this matter in their usual generous way. In fact, it is in the faith of this that we have made the appointment. No one qualified for the work would accept the appointment for only one year, as he could not be so long away from his congregation. It is so difficult to find efficient supply during absence. Besides, one year would not be a fair test of the real advantages of such an appointment. Many things could only be initiated one year and must be carried out in succeeding years. We have therefore made the appointment permanent, and I am quite confident the results will prove the wisdom of what we have done. But, as I have said, we depend on the home Churches to help us for a time. Gradually, I have no doubt, our Agent will so work up the schemes of the Church that we shall be able to deduct from them, *pro rata*, for his stipend.

My brethren did me the honour to elect me to the Moderatorship this year, and I believe it is part of my duty, as Moderator, to bring this matter of the appointment of the Agent, and of the Agent's salary, before the home Churches. I may do so more formally next mail; but I hope you will mention it to your Committee, and prepare them for it.

I send you a paper containing my opening address as Moderator, from which you will gather some of the subjects before us. If I can make up a file of papers containing the proceedings, I will send you them. Our negotiations for union with Otago have for the present come to an end, owing to division on the subject in the Otago Synod. We are not sorry, as the basis proposed to us by Otago was far from satisfactory. We agreed to it reluctantly, and only in the hope that it would lead to something better. When the negotiations are again entered upon, it must be on a different footing. We will not again commit ourselves to such a meagre basis. We must meet each other, as uniting Churches, in a more generous and trustful spirit.

My work here goes on as usual. The congregation

has largely increased since we entered the new church. I could not be happier among a people.

## CANTERBURY.

### CHRISTCHURCH.

(Mr. Elmslie to Mr. Hope.)

**SPEAKING** of gentlemanly deportment in ministers, Mr. Elmslie says:—"You know it to be a fact as well as I do, that many of our students practically under-rate this matter; and it were well if it were clearly put before them, that, next to grace and gifts, gentlemanly manners are of the highest importance in the Christian ministry, especially in those countries where we have to mix with other nationalities.

"I am finding the work pleasant and very hopeful. Our present church, into which we are managing to squeeze about five hundred people in the evenings, is much too small, and the people are going into a building scheme very heartily. The design likely to be adopted, at a meeting to be held this evening, is Grecian,—a *fac-simile*, I am told, of Dr. Parker's new church in London. Of course it will be much smaller, seated for 1200, whereas Parker's accommodates 2500; but when built, it will, I dare say, be the largest and perhaps the handsomest church here.

"We have lost large numbers of well-to-do Scotchmen here, through what cause or causes I need not say, perhaps could not. But the fact remains. There must be, according to published statistics, some 3000 Presbyterians in this city and its immediate surrounding; and the sitting accommodation of St. Andrew's and St. Paul's combined would not be equal to 1000. Some of our best people have for a long time been with the Independents and the Wesleyans, but a more numerous class have gone to the Church of England. This is discouraging and somewhat galling; but I am not dismayed. We have a capital nucleus in St. Paul's,—a number of good men and true, who have stood by the old banner through thick and thin, and they are in the front again."

## QUEENSLAND.

(Mr. Ogg to Mr. Hope.)

BRISBANE, January 3, 1877.

I SEND you by this mail a copy of the *Evangelical Standard*, in which you will see an account of the closing of the first session of what may be termed the College course of our Queensland Institute for the training of a ministry. It has been more successfully inaugurated than we expected; and as we clearly see that we must look in this quarter for the greater portion of our future ministers, we again appeal for aid to enable us to prosecute this scheme successfully. The Irish Church has sent me £100 two months since for this purpose, and they are to bring our claims before the Pan-Presby-

terian Council; and, as our appointed representative, we trust you will receive valuable support from them in anything you are able to do for us there.

Our students of divinity are also increasing, and as we take them on the Church Extension Committee, we require funds to support them. You have, as a Church, sent us very little help of late, and the eyes of the Committee have been long turned in your direction for help. Shall we look in vain, and shall our cause here be allowed by you to languish?

Mr. Hume went north to Mackay, a sea-port, about 600 miles from here, and met with a fine reception, and the cause is prospering in his hands there. At first, when he came, he appeared rather poorly, and we were afraid he would not endure the fatiguing work of the ministry here; but he speedily got well, and is quite able for the sphere of labour he has gone to. We ordained him before being sent north, as an unordained minister would have been useless there, and his trials for ordination gave us very great satisfaction.

Ipswich is again vacant, Mr. Craig's voice having failed him; but he has received a Government appointment, with a higher salary than he got as minister of Ipswich. The people have not made up their mind yet as to how they shall act in regard to a successor.

#### MELBOURNE.

(Mr. Bell to Mr. Hope.)

I PROMISED to let you hear from me after my arrival in Melbourne, and I feel I cannot allow another mail to leave without sending you at least a few lines. To begin, then, with the voyage, concerning which you specially desired me to inform you. The *Lock Ness*, in which we sailed, proved an admirable vessel in respect of its sea-going qualities. On September 11 we encountered a very severe storm, in which, after our arrival, we learned that many fine vessels had been lost; but our little ship rode through it without the slightest injury. The accommodation on board was not very splendid; but any deficiency was amply made up to us by the kindness and attention which were shown us by the captain and officers, and, indeed, by all connected with the ship. Everything available which could have conduced to our comfort was given us; so that the voyage, which in prospect seemed so formidable, was in reality a pleasure. The table was not spread with the delicacies which are usually found in the steamers, but with good and substantial fare, of which no one need complain. All things considered, we enjoyed the voyage in the *Lock Ness* more than we did any of our previous voyages to or from the Cape.

One subject caused us much concern during our voyage, and that was the reception which we were likely to meet with on our arrival in Melbourne. Consequently we looked with great eagerness at the various boats which brought their passengers to greet the new arri-

vals. We were very soon relieved from all anxiety, for among the first who came on board after we had cast anchor were the Rev. Murdoch Macdonald of Toorak, and the Rev. Mr. M'Vean of Brunswick. They had waited all the previous day in expectation of our arrival, and for several hours the same day. We felt very grateful for their kindness, and received it as a token for good.

The first week we spent in a hotel in town, in order that we might be able to look about us and consider future arrangements. Before the week had expired, we had decided to rent a small cottage in Mr. M'Vean's suburb of Brunswick, and furnish it in a temporary manner. This course we thought preferable to hiring furnished lodgings, which are very expensive; and I am persuaded it was the right one.

It is the rule of the Church here that when a man comes from home in the way I did, with a commission from the Colonial Committee, he must be three months in the colony before he can accept a call. It is, I suppose, a precautionary measure which experience has compelled them to adopt. For my part, I felt it no hardship whatever to submit to this rule. On the contrary, I reckoned it an advantage, as it gave me opportunity to observe the requirements of the work. From the first the Home Mission Committee guaranteed me preaching every Sabbath in a vacancy, of which there are upwards of twenty at present. Four or five of these were in the neighbourhood of Melbourne, and naturally I was appointed to them first. One of them was on Emerald Hill; and I am happy to say that after hearing me two Sabbaths, the congregation unanimously resolved to call me. They sent to the Presbytery, asking them to dispense with the rule in my case, in order to admit of my immediate settlement among them. The Presbytery declined, but they recommended the Home Mission Committee to appoint me to preach in the church until I could be formally inducted. I was rather averse to this course at first, but I have come to see that in the circumstances it was my duty to consent; and upon my consenting, the congregation immediately invited me to come and occupy the manse, which also I have done.

The congregation of Clarendon Street was in the days before the Union a United Presbyterian one, and, indeed, ever since it has so far maintained the tradition that it has always had a United Presbyterian as its minister. Under the ministry of Mr. Knox, the last pastor, it was raised to a high degree of efficiency. The church is fully let, and, what is better still, the spiritual life of the congregation has been greatly quickened, so that, besides the office-bearers, who are excellent men, there is a band of young men and young women who have devoted themselves to prayer and to the active work of the Lord. One fruit of this is that the Sabbath school is one of the finest, if not *the* finest, in Melbourne. In it there are upwards of thirty teachers, who work with a unanimity and enthusiasm which I have never

seen surpassed. As an instance, I may mention that they have during the vacancy erected a new hall, to meet the growing necessities of the school, at a cost of £400, which they have defrayed out of their own pockets.

I should like to have told you more, but I must be done.

My impressions of Victoria as a field of work are of the most favourable kind. No man could desire a finer field. The fields truly are white. For myself, I do most truly bless God for all the trials and difficulties of the past years, since they have issued in my coming to

Melbourne. I know I would gladly have settled in Durban or in Scotland, if such had been the Lord's will, but I see and feel how much more wisely the Lord has been ordering my steps. He has brought me to a place where my health is perfect, where living is cheap, where education is abundant and of a very high order, and, above all, where there is a vast field to be leavened with evangelical truth. I wish more true workers would come, and I would certainly wonder why they do not if I thought they had any idea of what Melbourne is.

## MISSIONS TO THE HEATHEN.

### LOVEDALE AND LOVEDALE WORK.

(Continued from our March number.)

(Rev. Doig Young to Dr. M. Mitchell.)

Now I think I have given you nearly all the information I can about Lovedale and Lovedale work. It only remains that I should tell you a little about the various meetings we have. Well, on Sabbath morning there are Sabbath schools and Bible classes for the pupils and students. In the forenoon the Kaffir part of our population attend the native church here, while the Hottentots and Basutos worship in the Dutch church at Alice, where the service, though conducted in English, is interpreted in the Basuto language. The Hottentots understand English. In the afternoon there is a class for anxious inquirers held in the Institution; and in the evening all assemble in the native church, where a special evangelistic service is held.

On Monday evening a workers' prayer-meeting is held from seven to eight o'clock, to intercede with God for his blessing upon the work. The French missionaries in Basutoland, and our own at Livingstonia, I believe, observe this hour of prayer. Will you not do likewise?

At the close of the prayer-meeting the Board of Education meets, and as we take cognizance of every department—the industrial and the farm, as well as the educational—so many matters have sometimes to be discussed at one sitting that the meeting is a very late one indeed.

On Wednesday we have a mid-day prayer-meeting from twelve to one o'clock. All work in the workshops, as well as in the class-rooms, is suspended for that hour. Could it be possible to get the Lord's people at home to remember us at their Wednesday noonday meeting for prayer?

On Friday evening the Literary Society meets at seven o'clock. The subjects discussed are similar to those you will find taken up by any literary society at home; and as strangers are admitted to all its meetings, people often come over to it from Alice. Natives, as well as Europeans, take an active part in the proceedings. Natives are very keen debaters, and very intelligent ones, too, many of them are.

On Saturday afternoon the True Templar Lodge meets. This order is a simplification of the I. O. G. T., so as to become more workable with the natives. Here I may say that from what I have myself observed already, and from what others have told me, it is my firm conviction that unless a stop is put to it, "*Cape smoke*"—that is, brandy made at the Cape—will prove the great exterminator of the Kaffir race; it is killing them right and left. I have therefore thrown in my lot with the True Templar cause, and I wish every missionary and minister in South Africa did the same.

I am happy to say our Lodge is prospering. Just last Saturday fifteen new members were proposed. The four native evangelists we sent to Livingstonia were Templars.

On Saturday evening at seven o'clock the Training Society meets. The object of this society is to train the younger pupils for speaking in the Literary.

At a quarter past eight o'clock the Missionary Society assembles. At its meetings addresses on missionary topics are given, a special portion of the Word of God is studied, and tidings are told us of how the several missionary bands are getting on in their kraal work.

This completes the week. And now you will have some idea of Lovedale.

Musing upon what we have gone over, do we not see how important Lovedale is for the evangelization of South Africa? Hither come native boys and girls, young men and women, yea, married men who leave their households for the sake of being taught. From all quarters do they come; not a few even from Basutoland, which is about four hundred or five hundred miles distant from here. A very interesting thing about these latter is that some of them, in place of going home during the holidays, will walk all the way to Algoa Bay and work for money to keep them here, so great is their thirst for knowledge.

Now if you think of these facts, and of this additional one—namely, that there are upwards of three hundred natives undergoing instruction at Lovedale—you will easily perceive that the power for good which rests in this Institution is, indeed, not small. The very atmos-



phere, being such as we have seen it to be, apart from any other consideration, is calculated to have a beneficial influence upon so many impressible minds; and this influence may make itself felt even in distant Basutoland.

Will you not continue to pray always with all prayer and supplication that God would graciously pour out upon us all at Lovedale a rich shower of blessing? If Africa is to be won for the Lord Jesus Christ, it must be mainly through the instrumentality of native soldiers; and Lovedale is a place for the training of such. And if Lovedale is to succeed in her noble work, it can only be by the continually operative presence of God's Holy Spirit.

#### SPIRITUAL RESULTS AT LOVEDALE.

THE following statement by the Rev. J. Buchanan, formerly of Natal, who remains at Lovedale during the absence of Dr. Stewart, is exceedingly cheering. It is the estimate formed by an experienced, judicious observer.

(Rev. J. Buchanan to Mr. Young.)

January 30, 1877.

We are just about commencing another session. I trust this year may prove as fruitful as did the last. Apart from all secondary benefits to be derived from a thoroughly sound Christian education, we have every reason to believe that the direct results of last year's work in Lovedale have been in many cases such as every true missionary could desire. At our last Sabbath evening service before the Christmas recess, we asked all to remain who had been brought under the power of the truth for the first time during the past year; and when the general audience was dispersed, we found thirty remaining—namely, thirteen Europeans and seventeen natives. Such a gospel conquest in one year is surely something worth labouring for, and something demanding our deepest gratitude. How many more than these thirty have had salutary impressions made on their young hearts, and in how many more the good seed may have found an effectual lodgment, to be quickened into saving power at some future time, who can tell?

As a stranger in the locality, I have been much pleased with the aspect and air of the meetings for worship both on Sabbath days and week days. Excepting the meetings in the French mission at Leribe in Basutoland, and Mr. M'Leod's station at Burnshill, I have seen none in any mission station so marked by manifest earnestness, reverence, and longing. It is seldom that one sees a like living devoutness in a European audience. I have not yet seen any meetings at Pirie or other of our more distant stations.

The influence of a few truly Christian young men among the older pupils and apprentices is very striking. The absence of one such for a time from one of the workshops is soon, too soon evident. Only last week

one of the masters drew my attention to the effect in his own department of the necessary absence for some weeks of one of his oldest apprentices, a good lad, and the consequent rising into influence of the next oldest, who were lads of a very different stamp. I believe that some, perhaps a good many, of the thirty neophytes of last year were won, to a large extent, through the influence, direct and indirect, of two or three of our oldest pupils. This influence has been working quietly but continuously, and consequently the good work has produced no noise, no visible or, at least, no notice-attracting emotions. Gently but effectually has the precious dew descended. With intense interest, but with fear and trembling, do I look forward to the opening of another campaign. The band of labourers is one on which no one can look without thankfulness and joy of hope. I have had great pleasure among them during these six months past; and the more I see and know them, the more do I feel assured that they are men prepared by the Master himself for his own work.

#### THE LATE MR. WILLIAM ROSS, MADRAS.

THE following is the Minute of the Foreign Missions Committee on the death of Mr. Ross:—

"The Committee have heard with deep sorrow of the death of Mr. William Ross, M.A., Missionary Professor in the Madras Institution.

"Mr. Ross attained high distinction during his academical career. He enjoyed the esteem of all the professors whose classes he attended. He took an honourable place in almost every branch of study, and especially excelled in Mathematics and Natural Philosophy.

"After studying several years at the Theological Hall in Edinburgh, Mr. Ross accepted the appointment of Missionary Professor in the Madras Institution, and proceeded to India in the year 1871. The Committee have occasion to know that, when he became connected with them, another situation, and one of considerably greater emolument, was within his reach; and that he declined to accept it from pure missionary zeal. Mr. Ross's most intimate friends bear strong testimony to his deep, earnest, unobtrusive piety. The Committee rejoice to know that the spiritual good of his pupils lay ever near his heart.

"The Committee very deeply feel the loss of this accomplished and devoted labourer at the early age of thirty-one. It is the more afflictive, because he was preparing to leave Madras—recent arrangements made by the Committee enabling him to do so—and return to Europe, in the hope that health might be restored by a short visit to his native land.

"The Committee most truly sympathize with the aged parents and other relatives who have been called to bear this sore bereavement; and they commend them to the loving-kindness of Him who healeth the broken in heart, and bindeth up their wounds."

## LIVINGSTONIA.

(Rev. Dr. Stewart to Rev. Dr. Duff.)

October 28, 1876.

LIVINGSTONIA at present consists of a line of wattle and daub houses, roughly but strongly built, some twelve in number, exclusive of workshop, goat houses, sheds, and other erections, and forms one side of a square 220 paces long. This line faces the bay, and will be continued at right angles on two sides down the beach. The houses, however, are not mere huts. One of them is fifty feet long by twenty-five, built somewhat like an Indian bungalow. It is cool and airy, having four doors and a plentiful supply of windows, and a verandah all round. Another is a two-story house, with a verandah on the upper story as well. This is the idea of Dr. Laws; and bedrooms twelve feet above the ground will no doubt be healthier than those on the driest of floors below. The houses face a very beautiful bay, in which lie three large islands, distant one or two to five miles. The beauty of the position is beyond all question.

The islands are rocky and tree-covered like the hills, and are too steep to be of any use. As to the vast superiority of the climate here as compared with that of the valley of the Zambesi and the Shire, no one need be at this place more than a few days to be thoroughly convinced. There is always, or nearly always, a delightfully cool breeze blowing to or from the lake. Its waters are as blue as the deep blue of some parts of the Mediterranean. And I notice that the men can do, without distress, nearly twice as much work outside as they could in any position in the valley of the Zambesi or the Shire.

Still, let no one think that here there has been, or will be for some time to come, perfect immunity from our dreaded enemy, the fever. I have always said that no part of Central Africa is entirely free from that. At Livingstonia during the past year each and all have had some attacks of fever; but it is likely that in the future, with less exposure and a more settled life, they will suffer less. I believe that boarded floors, if they were possible here just now, and plenty of good wheaten bread and milk, and some other things, common articles of daily use at home, but great luxuries here, would reduce the fever rate, and improve the health and strength of all on the station. These good things will come in time.

We have as yet no domestic animals but goats, fowls, and dogs. We shall have a few sheep this week, and we hope by-and-by to get some cows. Had we a team of oxen we should make rapid progress in the whole settlement. The nearest point we can buy them easily is at the mouth of the Shire; and the difficulties of the journey and risks of losing them by death are so many, that we have not attempted to bring them. They cost there £3 per head, with cost of transport here £5; and if some of our friends at home would send to the Com-

mittee as much as would buy twenty or thirty head, and we could get them safely here, their labour and produce would soon make a great alteration on the place.

Judging from the appearance of all here, the type of fever is much less severe than nearer the coast; and we can hardly expect that so great a change of climate and of living would be undergone by any body of men, however healthy, without some ailments.

We must also remember we are on latitude 14° south; that degree runs almost through the site of Livingstonia. Our longitude also is about 34° 35' east. From this any one can find our position. The average temperature at noon, from records kept during the year by Dr. Laws, is from 80° to 85° F., but with cool and pleasant nights. The mornings and evenings are also very pleasant.

From this it will be plain that a position so near the equator is not exactly suited for a European colony, as some people have always been ready to regard this settlement—if we use the word colony in its strict sense. The outdoor labourers here must always be natives. But, on the whole, keeping in mind that we are in Central Africa, there is every reason to be thankful that we have got so good a position. Of this I am certain, that Englishmen are living within the tropics in large numbers in a hundred worse places. So far as my limited experience goes, I have great hope that time will fully confirm our favourable impression of the climate of the lake, for this, after all, is the main question; and great issues are dependent on our being able to keep our position, and keep our bodily health and mental vigour at the same time.

## SOUTH AFRICA: GORDON MEMORIAL MISSION.

On New Year's day the new school at the Gordon Memorial Mission was opened, and inaugurated by the first examination being held. Mrs. Dalzell writes:—

“The school was seated facing the table in six or seven rows, above forty in number. The room was closely packed with spectators; Mr. Fynn, the magistrate, said there would be about three hundred present. The members of each class stood up upon their seats to be seen and heard. The first class had some so small, that standing on the bench they did not reach the shoulder of one big boy standing on the floor: all through, this was a marked feature. They read very well, and spelled too—five classes reading and spelling, and three or four arithmetic. They did simple sums on their slates in addition, subtraction, and multiplication, and then did some *mentally*. They showed considerable interest in this, and did very well. Also singing from the modulator at sight; and sewing. It was a good examination, reflected much credit on the teacher for fourteen months' work, and showed the scholars were not stupid. There were a good many prizes and little rewards given. Mr. Fynn gave them, and made a short speech, urging all the parents present to send their children to school.”

**BOMBAY: CHRISTIAN EDUCATION.**

MR. MACKICHAN, it will be seen, pleads earnestly for an additional man. Which of our colleges shall have the honour of furnishing him? Certainly, the full expectation of the Committee is that Bombay Institution soon will secure and retain a very high position, rising to the requirements of the times as our Calcutta and Madras colleges have done.

(Rev. D. Mackichan to Dr. M. Mitchell.)

January, 1877.

Since I received your letter we have had many things to encourage us. The arrival of the Blakes had been long looked for, and we have felt much strengthened by this help. The relief in the Institution has been appreciated by us all, and we feel that the work is now going on in a more natural and more hopeful way. I feel that our Institution is making progress; and the results of the last university examinations were encouraging. My own delight in the work increases; and now that we have been a little relieved of the anxieties which formerly pressed upon us, we have been able to throw ourselves a little more into collateral lines of work. Since November we have had quite a series of interesting meetings with natives; and on each occasion our hall was crowded. It is very gratifying to find that we have such opportunities of access to the native youth, and we shall try more and more to develop this work.

I send you one or two notices of our Students' Literary and Philosophical Society. We hope by means of it to exercise a healthful influence upon the minds of the young men, who are much in need of intellectual and spiritual guidance, and too ready to be influenced by the enemies of the truth. Our society has just been started, and we cannot yet say much concerning its progress. So far as it has gone, it has been very successful,—the students of all the colleges attending in considerable numbers.

We are now looking forward to the arrival of Mr. Grieve. Of course the extent of this accession is somewhat lessened by the removal of Mr. Small to Puna. We shall miss him much. I shall miss him as a highly-esteemed friend and fellow-worker, the strength of whose sympathy I have learned to appreciate; but I know that the work in Puna stands in need of such a labourer, and if the change is accomplished in the desired way, we shall all be glad to hear that our Puna mission has been so well reinforced. We do feel encouraged by such accessions, but we shall not allow you to forget that after all we have received only one, and are still only four. I am sometimes afraid that the departure of two for India will give the impression that we have been very much strengthened for years to come; but you know that Bombay is not Western India, and we shall still feel unequipped till we have another. I think Glasgow could easily be made to furnish several.

We might receive substantial help from the Bombay

Christian public if we could only appeal to them as a fully-equipped missionary college, willing to undertake the full work of higher Christian education here. Continue, then, to remember our wants, the peculiar difficulties as well as peculiar opportunities of our position, and do not think that we are asking more than our necessities require.

**THE SANTALS.**

We quite sympathize with the writer of the following letter in thinking that the great work the Church is called to perform among the Santals is evangelistic work—the simple preaching of the gospel. At first we had no Santal preachers; but now, through the blessing of God, the boarding-school has furnished valuable agents, and the services of the more able and devoted young men who have been taught in it ought to be used to the utmost for the proclamation of the gospel among the Santal villages. A new station—Tondi—about twenty-one miles from Pachamba, will probably be occupied forthwith. It is more completely in the midst of a Santal population than Pachamba.

In response to the appeal in our February number some money has come in, and more is still expected. We may add that Dr. Dyer writes very urgently, asking that a tank for good water may be constructed. A bazaar to provide funds for this object will be held at Dr. M. Mitchell's house on 2nd and 3rd April next. Contributions in work and money are solicited.

(Dr. Dyer to Dr. M. Mitchell.)

PACHAMBA, January 30.

The field is white to harvest, and it is now high time to enter upon this work. Our schools have got a good start here; they have done much good, and are still doing much good. Some of the boys are very promising, and, by the grace of God, will make valuable agents in the mission here. Now let us take up the work for the Santals,—that is, preaching the gospel in their villages. They don't care much for schools, and until they have a desire to be able to read the Bible, I am afraid the villagers won't trouble themselves about education. Surely, then, our first work is to make known to them the gospel tidings. Let the sum be forthcoming, and let prayer be made as we do the work; then souls will be saved and a Christian Church formed in this dark region. The necessity for this is *very great*. We long and pray to see it realized.

We have another candidate for baptism under instruction just now. He was in the school before, and was being instructed with a view to baptism, when his father, hearing about this, came here, told the boy that his mother was very ill, and hurried him away. This was only a snare to get the boy away from the school, lest he should be baptized. He has, however, returned after a long absence, and will be baptized shortly.

We are also to have a marriage among our people.

One of the village teachers who was trained here is to be married to the oldest of our girls. Both are Christians.

#### MADRAS: FIRST IMPRESSIONS.

THE Rev. A. Todd, who has gone out to do evangelistic work among both Natives and Europeans in Madras, has just entered on his duties.

(Rev. A. Todd to Dr. M. Mitchell.)

February 2, 1877.

At first everything was new and strange, but we are becoming accustomed to much that astonished us at first.

The almost naked boatman was the first specimen of Madras society we were brought into contact with, on anchoring in the roads.

These wild-like, Tamil-speaking people are full of interest to us, as being the aboriginal inhabitants of the country. Ere the Aryan invader had chased them from the north, and driven them gradually towards the sea all round, these formed the majority of the Indian community. They seemed to be very little raised above barbarism, and I'm afraid that very little is done for them yet. They are capital boatmen, and good day-labourers. They seem to be, meanwhile, very much oppressed and neglected. They are being employed just now (when so much rice is being imported) as our horses are at home. Four of them take quite a cart-load of grain, and that for long distances.

These men, with their heads shaven down the middle, and the long hair of the back of the head tied up there, with their scant dress and their well-knit frames, were the first human objects of interest for us. Then we have the Brahman—the twice born, who for ages has held such unbounded priestly dominion. There is a certain majesty about his appearance that is not to be mistaken. He is generally, too, much fairer of skin than the Coolie. His features are generally very superior. There is quiet dignity about the Brahman woman, which distinguishes her from her fellow country-women also. The way is rapidly opening up for the enlargement of her privileges. She is not shut up here as she is north the country, and almost all women of position are either getting or seeking after education now. The examination, or rather distribution of prizes, in connection with our girls' schools took place yesterday in the evangelistic hall. What a hopeful sight it was to see well-nigh four hundred girls of the upper castes assembled there; and I believe all who attend the schools could not be present yesterday.

We have been to the schools to see them, and the way in which the pupils read, and think, and sing, and sew is delightful. Could even a small proportion of these be brought to Jesus, what a heaven they would be in Hindu households.

Then there are the Śūdras, or mixed castes. I dare say it is no easy matter to distinguish the castes under

the Brahmanic. Ever since the dominion of Buddhism in India, as Max Müller shows, they have got confused, and that hopelessly. Many of these and of the Brahmins are turbaned, and loosely covered with white cloth. They seem excessively fond of jewellery, both males and females. The men have jewels in their ears, and rings on their fingers in abundance.

How many of these still wear the mark of their god! And you cannot move about Madras without being reminded that you are in the midst of a heathen land. Idol-houses in every other street (although many of these are hopefully falling to ruins); the faces of almost all smeared with ashes or paint; and then, every now and then, you have feast-days and idol processions, when they, for the time, go mad upon their idols. Still there are many encouraging tokens of the Lord's working. Much work is being done, and it cannot be without good results in the Lord's own time and way.

I might have spoken, also, of the interest with which we visited the Institution, and found such a huge gathering of intelligent and studious lads there. I have been also greatly delighted to observe how dear the memory of that man of God, "John Anderson," is still to many of his spiritual children. They speak of him with manifest emotion still. Eternity alone will reveal the work he was privileged to do here.

#### ARRIVAL.

We are happy to announce the safe arrival of the Rev. A. C. Grieve at Bombay.

#### THE VEDAS.

RATNAGIRI, CONCAN, INDIA.

EVERY intelligent person knows that the Vedas are regarded with the highest veneration by the Hindus. Until recently, the privilege of reading them was restricted to the Brahmins, who were very jealous of the privilege, chiefly because their own interests were promoted thereby; and it has been almost universally believed that if a Śūdra or a European should attempt to peruse a small part only of these sacred books, his head would instantly cleave asunder; and if a Brahman were to reveal any of their magic mysteries, he would suffer excommunication from his tribe. But the labours of Sir William Jones, Professors Wilson, Max Müller, Roth, and others, who have translated most of the Vedas into English or German, have shown that the secrets they are supposed to teach are not to be dreaded so much after all. And now I am glad to say that some Hindus well versed in Sanskrit and of advanced views are following their example. In Bombay the publication of a monthly series called *Vedarth-Ayatna*, or an attempt to interpret the Vedas, has been begun. This commendable project gives promise of fulfilling the expectations of its supporters, as it is being conducted by able men, and its subscribers are becoming numerous.

The translators have begun with the Rig-Veda, which consists of hymns of praise, and is the foundation of the other three Vedas. The verses in the original are on the left page, and on the opposite page are the Marathi and English translations in two columns, with copious foot-notes in Marathi.

It is not my object to write a lengthy article about the Vedas, but simply (1) to give expression to the interest the missionary in Western India takes in the above-mentioned project, inasmuch as the Vedas are not to be a sealed book any more; and many, no longer reposing a blind confidence in their divine origin, will read them in the vernacular and judge them according to their merits.

(2) I wish to place before the readers of the *Observer* the two first hymns, which are much like the others in style and sentiment, that they may compare them with the thanksgiving hymns of David, say the 102nd, 103rd, or 104th Psalm. A few weeks ago, when I was on a preaching tour, a Brahman said to me that the utterances of Christ, in comparison to those of the ancient Hindu sages, were as insignificant as a little brook to the ocean. It is not so strange that a Brahman, in the heat of argument, would say so; but I once read in a Marathi newspaper that one Mr. Johnson, a learned man in America, said that the Vedas were superior to the Bible. Let the reader judge for himself:—

#### HYMN I. TO AGNI. BY MADHUCHOHANDAS.

1. I praise Agni, the representative, the resplendent priest of the sacrifice, the invoker (of the gods), the best giver of wealth.
2. Agni is (a god) to be praised by sages ancient and by sages modern. May he bring the gods hither.
3. Through Agni may the worshipper obtain from day to day nothing but wealth and prosperity, accompanied by renown and full of valorous progeny.
4. That sacrifice alone, of which thou, Agni, art the protector on all sides, reaches unobstructed all the gods.
5. May Agni, the skilful, true, and most renowned minister of sacrifice,—Agni the god,—come hither with the gods.

*Remarks.*—There are nine verses in the first hymn, of which I have given five. *Agni* is the Sanskrit word for fire, and hence the name of the divinity supposed to preside over fire. Some affirm that polytheism is not taught in the Vedas; but in this and the succeeding hymns there is evidence to the contrary. It is the popular belief, and many learned Hindus argue, that the Vedas are eternal; but in the second verse it is intimated that there were sages (that is, writers of the Vedas) both ancient and modern. So believers in the Vedas need not read far to find that that doctrine is untenable. It should be noticed that the prayers offered are for worldly prosperity.

#### HYMN II. BY THE SAME.

1. Come hither, handsome Vayu. (For thee) these soma-draughts are prepared. Drink of them (and) bear our invocation.
2. The singers, Vayu, cognizant of the proper time, having prepared soma-draughts, are addressing their hymns to thee.
3. Thy tongue, Vayu, that is eager and long, goes to the worshipper for drinking soma.
4. Indra and Vayu, here are soma-libations for you. Approach ye with pleasures (for us). For the libations are dearing you.
5. Vayu and Indra, possessed of quick horses, you observe these extracted somas. Come ye, then, both hither running.

*Remarks.*—Indra is the deity presiding over the Hindu paradise and the secondary divinities. Vayu is the deity-personification of the air. The soma is the moon-plant, *Asclepias acida*. The gods were supposed to be very fond of its juice, which is intoxicating; and under its influence they were said to perform mighty acts, and to show favour to worshippers who poured it out to them in offerings. How strange that people should think the deity ever needed such material things to inspire him with wisdom! And the fact of such a belief shows that the ancient Vedic authors could not have had very exalted or spiritual views of God.—*New York Observer*.

## ISRAEL.

THERE is Jewish intelligence this month from Pesth, Constantinople, and Prague. From Pesth Dr. Lippner gives in his journal an example in his own family of the difficulties and yet the hopefulness in commending the gospel of salvation to the Jew. From Constantinople Mr. Tomory refers to the distress prevailing there, and to the continued success of our schools in the midst of opposition which has appeared in the new form of a Jewish school, to endeavour, but in vain, to counteract our efforts. From Prague Mr. Moody writes about the old persecuting spirit of political Roman Catholicism. Colportage of Bibles and tracts is not authorized without a license. Licenses have hitherto been granted in this district of Bohemia by which colporteurs collect the names of subscribers, and in this way Bible distribution has been carried on. Mr. Moody mentions that these licenses have now been revoked, and thus colportage has ceased for the present. It is understood that the Foreign Bible Society of the Austrian Empire has presented a memorial on this subject to the ministry at Vienna. It is hoped this will be so supported that Baron Weber's order will be reversed, but meanwhile serious injury is done.—Yours faithfully, F. BROWN DOUGLAS.

## DR. LIPPNER'S REPORT.

*For October, November, and December 1876.*

DURING the past three months, I have had 32 Jewish patients, 46 Roman Catholics, and 15 Protestants. The visits paid at their houses are as follows :—

At the 82 Jewish houses ..... 123 visits.  
At the 46 Roman Catholics..... 151 visits.  
At the 15 Protestant..... 46 visits.

On the 14th of November, I was summoned by telegram to attend the sick-bed of my aged father, now seventy-two years. The journey was accomplished with great difficulty, as the railway lines do not extend to that remote spot, and two days and a night were spent in reaching my destination. It was precisely twenty-two years since I had left the parental roof. I set out on my journey joyfully and trustfully, yet with earnest prayer that God would guide and bless every word that I would speak to my father. Arrived at home, I found my father dangerously ill. It was a shock of apoplexy, affecting the entire right side, as also his speech, so that I could with difficulty understand what he said. I had brought a large type German Bible with me from Pesth, and gave it to my sister, requesting her to use it diligently. The first evening, I sought to comfort and cheer my father, and confined my conversation to general topics. Next day I spoke freely on the salvation which God the Lord had promised to his people Israel. The 53rd chapter of Isaiah I read and commented upon. And so abundant an answer was given to prayer, that I could but wonder and give thanks. My father would not permit me to leave his bedside, and at his request I read chapter after chapter of the Scriptures. All manner of questions he asked ; for example, he desired me to prove to his satisfaction that *that* Jesus in whom I believed was in very deed Messiah. I thank God, who enabled me to answer all ; it was not my own wisdom to which I resorted, but only to "the word and the testimony." Two days after my arrival I was greatly surprised to receive a visit from my uncle, my mother's brother, who is rabbi of the congregation to which my father belongs. He had once said he would never more look upon me, the "Meshumet" or apostate one. I greatly rejoiced to see him, hoping to effect a reconciliation, and in this hope I was not disappointed. My uncle remarked, "I thought you were a Romanist," when my father interposed and exclaimed, "No, he is one who believes in Messiah, but is baptized notwithstanding." My uncle proceeded to enlarge upon the fervent piety of my late mother and her extraordinary merit ; how that, from the day the tidings of my apostacy had reached her, she had set each Friday apart as a day to chastise and afflict her soul by fasting and prayer, and how God had accorded to her this grace that she died on a Friday. Although much affected, I could not but tell my uncle that such piety was not acceptable to God. What we needed was a free salvation, a free gift, undeserved and unmerited by any works on our part. My father called me to his

side, and in words hardly articulate besought of me to use my influence with my sister, so that she might desist from fasting ; that my mother had begged of this only daughter to accept of her vow and do penance every Friday for my sin, in that I had brought shame on the name and the house of Israel ; that my sister had consented, and conscientiously abstained from food each Friday, but being of weak and sickly constitution this had brought on fainting fits and other complaints. To reason with my bigoted sister was a harder work ; it was only after repeated conversations and earnest entreaties, that she consented to discontinue her penitential days. My sister is a young widow, and has an only child, a boy of eight years. I considered it a token of thorough reconciliation, that this boy was to be intrusted to me for his education. On the 8th of December, my sister came with her boy to Pesth. The next day he was enrolled as a scholar in the mission school. My sister was our guest for six days. During her stay, she accompanied us on a Sunday forenoon to church. The sermon she then heard impressed her, and was not without blessing. She remarked afterwards, she would gladly listen to such discourses oftener. May it please the Lord to awaken a deep and true desire for the Saviour in her soul, as also in my dear father. I desire to record, with a grateful remembrance of the care and love of my heavenly Father to me, that my visit to my Jewish home was blessed beyond my most sanguine hopes, and this was owing, in great measure, to my brother preparing my way, unconsciously to himself. My sister informed me, that my brother had repeatedly spoken to them on the claims of Christianity to be *the truth of God*. He liked to repeat all he had heard from me and from other friends at Pesth ; and he made constant reference to the sermon he heard in our hall, directed to the people of Israel, on, "For Zion's sake, I will not hold my peace, and for Jerusalem's sake, I will not rest, until the righteousness thereof go forth as brightness," &c., and which, to use his own expression, has "*converted*" him. He writes me, that but for his very bigoted wife, he would come to Pesth and request baptism, and he hopes by degrees to win her to his views. Since writing my report, my father has intimated to me a contemplated visit in March, to which I look forward with prayerful desire.

## GALATA.

*(Mr. Tomory to Mr. Brown Douglas.)*

MR. TOMORY writes :—Our distress at Constantinople is yet very great ; some of our people are literally starving ; there is no work. A Glasgow friend, among others, came to our help in the midst of our great sorrow. The Lord reward them for it. But the winter is not yet over, and the crisis and the stagnation of business as sad as ever. On account of the excitement about the Bulgarians, our Aberdeen box was not what it generally used to be ; and we had no bazaar. Mrs.

Tomory is burdened with the expenses for the Bible-woman, &c., and I could scarcely get a fourth part this time what I generally receive from the proceeds of the box. I am in a perfect deficit. The Lord, who always helped us through with our home and other expenses, will not forsake us this year. Some friend sent me yesterday, through Mr. Macdonald, two pounds.

Our work is going on as usual. The Jewish new school did not only seek to make opposition to our schools, but they aimed at our evening-class, which they consider as the focus of our mission work. One Wednesday evening we had present at our prayer-meeting forty Jews besides our people. This alarmed them. They organized an evening-class, and made every effort to empty ours. We lost a few; but we persevered, and now we are nearly as full again as ever, and the few dupes are ashamed, and drop in again. Last evening quite a number of Jews were present at our prayer-meeting.

We have two interesting inquirers; one is a widow woman, very intelligent and active. In better times she will well support herself; she is a fine sewer. She lives with the Selingers, and makes good progress in divine things. Mrs. Selinger is a treasure, and she will only learn good things from her. Both husband and wife are exemplary Christians, and an inquirer can only profit from them. He stands in his shop as a true evangelist,—whoever comes near him, of whatever nationality, they will hear the truth from him. In five or six languages he knows to speak to people about the truth of God, and his word is blessed to many one.

His good wife is Mrs. Tomory's Bible-woman. She met at first with great opposition, and often with

hostility and persecution from the women in the Jewish quarter; but she has borne down all this, and is a welcome visitor in many Jewish families. And now she has D—, our inquirer, in her house, and feels quite happy. She comes with her to church and to the meetings; and with such an influence, we trust that the instruction will be blessed to the conversion of her soul. The woman is really anxious about her salvation.

Another inquirer is A—, who attended already last year; but this time he is quite serious, and not very far from the kingdom. Indeed, he is very anxious for baptism, and we trust to see him soon joined to the little flock.

From Herman, the poor fugitive who had to flee to London, we had two days ago a letter, and he expected his baptism the first or the second Sabbath in February. His heart was full when he left us, and I don't wonder that Mr. Meyer considers him ready for the solemn sealing ordinance. The Lord baptize and bless him day by day with his power and grace. From the other young man who was carried away to Odessa, we hear nothing. Russia is a lions' den. We still hope and pray that the Lord may help him, and enable him in due time to come out with his confession and believe.

The members of the mission are well and busy. The German school will soon have its examination.

About the political aspect of the country I need not trouble you; the papers report everything, although it comes to you through various mediums. Poor Midhat, he got giddy on the height of his ambition, and was betrayed into treacherous things. Russia could not have asked more. Poor Turkey can ill afford to lose such a powerful man.

## BIOGRAPHICAL NOTICES.

### THE LATE JOHN MILLER, M.D.

*Died November 16, 1876.*

BY THE REV. THOMAS MAIN, EDINBURGH.

AMONG those in the ranks of the eldership whose enlightened apprehension and hearty appreciation of our principles rendered important service to the Disruption cause, an honourable place must be assigned to Dr. Miller.

Possessed of superior natural talents, gifted with great perspicacity, indomitable energy, and untiring perseverance, it was manifest that whatever line of things he adopted, he would throw himself heart and soul into the service, and leave no stone unturned to accomplish his object. He devoted himself to that noblest of professions, the medical; and in the University of Glasgow he received his training, and began his public career in the vicinity of his native place, the town of Kilmarnock.

That town may well bless the day when Dr. Miller entered it. Its sanitary condition, like others of its class, was defective; provision for the outbreak of fever and contagious maladies there was none. Happily, the public eye is now turned toward this subject, and legislation has been brought to bear upon it; but let us not forget those pioneers in the march who raised their voice, in too many cases like a voice in the wilderness, and expended their own personal effort

without always enlisting the enthusiastic devotion of others. It is to him that the erection of the present fever hospital in that town is due: by his appeals he stimulated the liberality of the community; while the fact that in his anxiety for the welfare of the poor he was himself struck down by fever, and was in imminent danger of his life, produced a powerful impression.

When that terrible scourge, Asiatic cholera, first visited this country in 1832, Dr. Miller was appointed as the medical officer to attend the patients; and his fearless and generous devotion to their welfare won the admiration of the whole community, and drew forth a public testimonial of their appreciation of his services.

In the early manhood of his days he was brought under the dominion of grace; and though, from constitutional reserve, he seldom made allusion to the subject, yet its reality and power were attested by the open and manly avowal of the change, followed up by a long life of thorough-going, consistent discipleship. While he continued to take as great an interest as ever in the various institutions, such as the philosophical, to which he had rendered signal service, it was the cause of Christ both at home and abroad that now got the chiefest place in his heart, and in manifold ways he laboured for its advancement. It was my privilege to ordain him as an elder in the autumn of 1841. I found him

a true yoke-fellow in the work of the Lord; ardent and enthusiastic, he not only laboured himself, but he possessed the rare gift of stimulating others, so that he became a centre of influence and a source of power. In all the religious questions of the day he took the deepest interest, and numbered among his correspondents Dr. Chalmers, M'Cheyne, and others, who were valiant for the truth. All through the Ten Years' Conflict he stood manfully forward; and when the day of trial came, he threw in his lot with those who marched forth and formed the Free Church of Scotland.

In the autumn of 1845, considerations of health led him to leave Kilmarnock for Madeira, where his brother-in-law, Dr. Kalley, had been labouring. His departure was lamented by a large circle of attached friends, who united to do him honour, under the presidency of Mr. Craufurd of Craufurdland, who presented him in their name with a service of plate. Soon after his arrival the storm of persecution burst upon the island. Dr. Miller and his family were in imminent peril of their life. Returning on shore, he was of great service in many ways to the poor, persecuted flock—raising funds for their removal from the island, so that during the two succeeding years several hundreds were sent away to find a new home in the Western World.

For ten years he remained in Madeira practising his profession, but at the same time embracing every opportunity of doing good to the people, not seldom at great personal risk, and to the injury of his worldly interests. He gave advice gratis daily to the poor islanders, at the same time imparting religious instruction, distributing large portions of the Scriptures and tracts. From twenty to thirty was the usual number found waiting for him in the morning, and many a warning did he get of the danger to which this exposed him; but faith gives firmness, and he was strong in the Lord.

Finding his own health and that of his family suffering from the heat of the climate, he returned to Scotland, and settled in Rothesay. In regard to this period of his life, my excellent friend Dr. Elder has kindly furnished me with the following statement:—

"After his return from Madeira in 1855, Dr. Miller settled in Rothesay, and practised as a physician for about fifteen years, taking the warmest and most active interest in every scheme for the social and religious improvement of the people. In particular, he devoted his great energies to the establishing of the 'Bute Certified Industrial School,' and acted for several years as Convener of the House Committee, aiding much by his wise arrangements and unremitting attention to secure for the institution the efficient character which it has since maintained. Possessed of high talents and of great gifts as a public speaker, and in all circumstances and relations maintaining a tone of thorough Christian principle, he was universally respected and esteemed by his fellow-townsmen. A few years before leaving Rothesay he was appointed a justice of peace for the county, and in his capacity as a magistrate strenuously exerted himself for the good of the community.

"Having connected himself with the West Free Church, he was, shortly after his coming, elected an elder of the congregation, the duties of which office he continued to the last to discharge with the greatest energy, zeal, and faithfulness, taking a special interest in the Foreign Missions Association, of which he was Treasurer. His devoted personal piety, his warm and enlightened attachment to the principles of the Free Church, together with his large-hearted sympathies towards all of other denominations who were willing to co-operate in promoting the cause of truth and godliness, rendered him truly valuable as an office-bearer of the Church.

His loss was therefore deeply felt when, in 1871, owing to failing health and the calamity of blindness, which then overtook him, he was compelled to retire from public life; and on leaving Rothesay shortly thereafter, he was presented with a valuable testimonial of the respect and esteem in which he was held by all classes."

The closing years of his life were spent in Helensburgh, in a spirit of cheerfulness and resignation. To one so energetic and full of activity it was no common trial to be shut out from books, for he was an enthusiastic reader, and to be shut out from labour, for he was a devoted worker; but nothing could be more beautiful than his submission to his Heavenly Father's will. He continued to manifest the liveliest interest in all that appertained to Christ's cause and kingdom. After a short period of illness, he fell asleep in Jesus on the 16th of November, in the seventieth year of his age, and passed from a world where for a season he had ceased to know what a pleasant thing it is for the eyes to behold the sun, to a world where they have "no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."

#### REV. JOHN M'MILLAN, D.D., KIRKCUDBRIGHT.

*Died November 29, 1876.*

BY THE REV. GEORGE BROWN, CASTLE-DOUGLAS.

JOHN M'MILLAN was born in Moffat in 1809. His father, whose ancestors had come from Galloway, was well known as a man of integrity and worth, accompanied by rare Christian meekness. His mother, who came of a family long noted for intelligence and piety in Dumfriesshire, was distinguished for her Christian activity and benevolence. Their influence was manifest in the early religious impressions which led their son to devote himself to the ministry. Having received the elements of his education at Moffat, he studied at Edinburgh University, and obtained license from the Presbytery of Lochmaben in 1831. As a preacher he soon attained to considerable popularity, and his gifts were recognized in his temporary employment at one time by Dr. Brown of Eskdalemuir; at another, by Dr. Dunbar of Applegarth. Afterwards he acted for more than a year as assistant at Cardross on the Clyde. A vacancy occurring in the important charge of Kirkcudbright in 1837, in consequence of the death of the Rev. George Hamilton, a good many candidates were heard by the congregation; and in recognition of a strong and general feeling in his favour manifested by the people, a presentation by the Crown was placed in his hands. For some time after his ordination he officiated in the ancient church, which was superseded shortly afterwards by a more spacious modern building. At the period of the Disruption he cast in his lot with the Free Church, and was followed by a large and influential congregation to a church erected in a great measure by the liberality of friends in America who loved and honoured him. His last public act was to assist at the laying of the foundation-stone of the present new and handsome building. He was spared to see its completion, and took a deep interest on the occasion of its being opened for public worship. But, alas! he was never privileged to proclaim from its pulpit the words of eternal life to his beloved people. After a long and severe illness, borne with exemplary Christian patience and humble submission, and full of peace and hope, he fell asleep in the sixty-eighth year of his age and fortieth of his ministry.

In 1838 he received the degree of M.A. from the College



of Princeton, New Jersey, and in 1860 the University of New York conferred on him the honour of D.D.

Than Dr. McMillan, perhaps few have been more highly esteemed as a man, more deeply beloved as a minister. In his walk and conversation he was a living epistle of Christ seen and read of all men. His whole bearing and spirit made you take knowledge of him that he had been with Jesus. There was a gentleness of disposition, a frank warm-heartedness, a humbleness of mind, combined with thorough principle, and a dignity and manliness of character, that not only secured affection and esteem, but commanded respect. In his public ministry, and in his pastoral labours, he was a workman needing not to be ashamed. In the never-to-be-forgotten crisis of our Church's history,—the period of the Disruption, when men's principles were put to the test,—Dr. McMillan, amid the many defections of brethren around him, and in the face of strong and powerful opposition,—it might even be called persecution,—held fast his integrity, and would not let it go. He took joyfully the spoiling of his

goods, and counted all things but loss, that he might lift up a standard for the truth, and maintain the crown rights of the glorious Redeemer. With him there was no halting, no wavering; and never was there any looking back. Girding up his loins, he set himself with all his heart, and with all his strength, to build up the waste places of our Zion, and to minister to our ousted people. How zealously and faithfully he served the cause of our Church at that memorable epoch, is known only to those who were privileged to labour with him, and who were helped and encouraged by his unwearied exertions, and his hearty and untiring support. To his memory the Free Church owes a deep debt of gratitude. By his death, the truth has lost a true friend, the Church a loyal and faithful minister, and the congregation of Kirkcudbright a pastor whose heart was with them, and whose prayers and labours were for their spiritual and eternal welfare.

"Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men."

## MISCELLANEA.

### NOTES ON BOOKS.

*A Voice from the Bush: Sermons preached in the early days of Victoria. By the Rev. Thomas Hastie, Buninyong. With a Short Account of the Growth of the Presbyterian Church in that Colony. (Edinburgh: Andrew Elliot.)*—These sermons derive their chief interest from the circumstances in which they were delivered. They are not original or striking, but are characterised by sound theology and sound sense. If there be a little sameness about them, it may be owing to the fact that about half of them were preached on communion Sabbaths. And it shows how steadily the author's ministry has revolved around the great central themes. The preliminary sketch of the progress of Presbyterianism in Victoria is very interesting. We only wish it had been fuller, even though this should have involved the exclusion of one or two of the sermons. That progress has been most remarkable. In 1838 there was but one Presbyterian minister in the colony. In 1876 there were one hundred and forty-three, of whom our Church has sent out a large proportion. The change that has taken place within that period is pictorially illustrated in this volume. The vignette shows the rude wooden shanty, lighted by two windows and roofed with shingles, which served as the first Presbyterian place of worship; while the frontispiece represents the elegant Scots Church recently erected in Melbourne, a structure that would do no discredit to the best site in the finest city in the world.

*The Martyr-Graves of Scotland. (Edinburgh: Johnstone, Hunter, and Co.)*—We give a hearty welcome to another volume detailing the travels of a Scottish minister in his own country. The minister is Mr. Thomson of Eaglesham, lately editor of the *Reformed Presbyterian Magazine*, and now, we are glad to say, one of ourselves. Mr. Thomson has made a special study of the history of the Covenanters, and he is doing a noble and useful work in trying to deepen our interest in their struggle. His first series has met with a success which speaks well for the state of public feeling in Scotland. Four thousand copies have been sold in a few months; and we hope that this second series, which tells of visits to Magnus Moor, and St. Andrews, and Dunottar, and Ayr, and Blackness, and many other such places, will be received, as it deserves to be, quite as cordially.

*The Freedom of Gospel Worship from Local Circum-*

*stances and National Peculiarities Asserted. (Kirkcaldy: John Crawford.)*—This is the sermon which was preached by the late Dr. Sievwright at the opening of the Free Church, Markinch, soon after the Disruption. It has been published by one of those who left the Established Church with the venerable minister of the parish, and is prefaced by some judicious remarks by Mr. Campbell, the present minister of the Free Church. The sermon is a fine specimen of the best preaching of the period, and its teaching is as seasonable as when given forth thirty years ago.

### ECCLIASTICAL REGISTER.

[THE Register will, after this month, be under the care of Mr. SINCLAIR, Secretary of the Probationers' Committee, to whom, therefore, it is requested that all intimations of Calls, Ordinations, &c., shall be addressed, at the Offices of the Free Church, Edinburgh.]

*Elections and Calls.*—Rev. E. Maclean, to Fordyce; Rev. Mr. Fleming, to Culross; Rev. H. Mackintosh, Gartly, to London Road, Glasgow; Rev. Mr. Ogilvie, Eyemouth, called to the Free Middle Church, Coatbridge; Rev. M. Brown, Hightae, to East London, South Africa; Rev. George Knight of Dollar has declined the call to Montrose; Rev. R. Waterston, Union Free Church, Glasgow, to Coté Street Church, Montreal.

*Deaths.*—Rev. J. R. Mackenzie, D.D., late of Birmingham, and formerly of Free St. Mary's, Dumfries; Rev. Robert Macindoe, Galston.

### GRAMMAR-SCHOOL BURSARIES FOR GAELIC-SPEAKING YOUNG MEN.

THE examinations for next year will be held (D.V.) on the first Wednesday of August, and the subjects of examination will be the following:—1. GAELIC. 2. RELIGIOUS KNOWLEDGE—Judges, Mark, and Shorter Catechism. 3. ENGLISH—Grammar, Outlines of Geography, and Scottish History. 4. ARITHMETIC and EUCLID, Book I. 5. LATIN GRAMMAR. 6. LATIN—translation of Latin into English, and of English into Latin. 7. GREEK GRAMMAR. Intending competitors must send their name and address to the Secretary before the 1st of July.

J. CALDER MACPHEIL.

PILGRIM MANSE, EDINBURGH.





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## Free Church of Scotland.

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Before the Opening, a **SERMON** will be Preached by  
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EDINBURGH, March 1877.

### HAMILTON BEQUEST FUND.

**THE TRUSTEES** of the Late **JAMES HAMILTON**, Esquire of **NINEWAR**, hereby intimate that they intend, in July next, to make a division of the Revenue arising from the Fund bequeathed by Mr. Hamilton for behoof of Ministers of the Free Church of Scotland and their Sons.

Mr. Hamilton directed the free annual Income of the Fund to be divided annually amongst such Ministers of the Free Church, and Sons of such living or deceased Ministers training for the Ministry of the Gospel in connection with the said Free Church, as should in the opinion of his Trustees stand most in need of such assistance; and that in sums not exceeding £15 in any one year to any one of such Ministers, or £10 in any one year to any one of such Sons.

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Monthly



Record.

No. 178.—New Series.]

MAY 1, 1877.

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## EDITORIAL NOTES.

**T**HE GENERAL ASSEMBLY will meet in the Assembly Hall, Edinburgh, on Thursday, the 24th day of May. Before the opening, a sermon will be preached by the Rev. Thomas M'Lauchlan, LL.D., Moderator of last Assembly, public worship commencing at twelve o'clock. Admission to all parts of the Hall will be by Ticket only, except on Thursday the 24th, when admission will be Free. Tickets to Members, Ministers and Elders not Members, Deacons, Probationers, and Students, will be issued in the same manner as in former years. Tickets for the Public (price 15s. for the Moderator's Gallery, 7s. 6d. for the Season in the Side Gallery, and 6d. for a single day's admission) will be issued for distribution to the following Booksellers on Monday, 7th of May—namely, Messrs. T. and T. Clark, 38 George Street; Mr. A. Elliot, 17 Princes Street; Messrs. Johnstone, Hunter, and Co., Melbourne Place; Messrs. Maclaren and Macniven, 138 Princes Street; Messrs. Ogle and Murray, 49 South Bridge; Mr. A. Stevenson, 9 North Bank Street. It is specially requested that all concerned will notice that application for Tickets must be made to one or other of the above. *Tickets will not be supplied through any other channel.*

"*Out of sight, out of mind,*" is a proverb which is capable of many applications. It may not please the Orkney people to say that their islands are out of sight; but practically it is true to a great extent, for comparatively few care to cross the stormy sea which must be passed to reach them. But the other part of the proverb holds, we fear, true also. How very few of the worshippers in the splendid edifices of Glasgow or Edinburgh realize that there are members of their own communion meeting in places affording very inadequate shelter on the islands of the tempestuous North Sea. It would do us all good on the mainland to be made to feel more sensibly the pressure of the bonds of brotherhood, and we hope that the effort which the Presbytery of Orkney is now making to carry on missionary operations in a more extensive way, will meet with hearty encouragement. There are four stations on the islands,—Sanday, Stennis, Walls, and Westray; and what is wanted in these places is suitable church accommodation.

There is one thing about our Theological Institutions which should be better known than it is—we refer to the valuable and extensive libraries which each of them has been enabled to collect. Our attention has been called to this subject just now by the announcement that the books of the famous Biblical scholar, Tischendorf, have been secured for the Free Church College at Glasgow. This is not the first example of such an acquisition. The libraries of other celebrated men have in like manner been purchased for Edinburgh and Aberdeen; and we believe we are safe in saying that in all the three cities the means of study are, considering the shortness of the time during which the seminaries have existed, wonderfully complete. We have been told that the library of the New College, Edinburgh, contains so many as 30,000 volumes; but if the authorities in the three Colleges will be good enough to send us some particulars, we shall be very glad indeed to publish them here. We are sure the members of the Church will be greatly interested to learn more in this connection. In the meantime, the following will be read with pleasure, as showing how things stand in the United States. Theoretically, it is a great thing to have a library sustained by State endowments; but it is remarkable, as a matter of fact, that both here and in America the Free Churches seem to be very well able to look after themselves.

"The largest collections," says the *New York Evangelist*, "are those of the Union Seminary in New York city, and Andover Seminary, each of which contains 34,000 volumes. Next to these rank the libraries at Princeton and New Brunswick, N. J., belonging respectively to the seminaries of the Presbyterian and Reformed (Dutch) denominations, and comprising about 26,000 volumes each.

"Generally our American theological libraries have been selected with care and kept up with enterprise. In many instances they have been enriched by the purchase of collections made by eminent foreign students for their private use. Thus the Congregational Seminary at Chicago owns the library of the German Church historian, Dr. Gieseler of Göttingen; and the Baptist Seminary in the same place, that of Dr. Hengstenberg, the

great Biblical scholar of Berlin. The Union Seminary, New York, owns the collection of Dr. Van Ess of Marburg, with its early editions of the Bible; the Baptist Seminary at Rochester, that of the Church historian, Dr. Neander of Berlin; and the Andover Seminary has obtained the rich collection of books in Latin and German belonging to Neander's successor, Dr. C. W. Niedner. The valuable libraries left by various eminent American scholars have in the same way found resting-places on the book-shelves of our seminaries.

"Notwithstanding the commendable and encouraging progress that our theological libraries have made during the last half century, their needs are still great; and they commend themselves to those who have the means, as worthy objects upon which to bestow consecrated wealth."

Here is a very striking circumstance which we find dwelt upon in the *Presbyterian Record* of the Dominion of Canada. We hear many complaints of the slow progress of missions; but does any one of us realize that the Church is growing in heathendom more rapidly in proportion to its size than in Christendom? We question it very much. The *Record* says:—

"It is not a matter of opinion, but of demonstration, that the average increase of communicants (not to speak of nominal adherents) in congregations reclaimed from heathenism is relatively greater than in the congregations of the parent Protestant Churches. Take, for example, the Presbyterian Church of the United States—the gains in membership over the whole Church in the last three years is found to have been *eight* per cent. The estimate of increase of membership in all the missions of the Foreign Board of that Church is stated to have been, during the same period, over *sixty-*

*four* per cent.! Looking no further than to the results of our own missionaries' labours in Formosa, is it a small thing to be able to say that in five years from the commencement of that mission no less than *seventy-five* idolaters have, after the most rigid Presbyterian examination, and the exercise of more than usual caution, been admitted to full membership in the Christian Church! How many congregations are there in Canada who can count so many genuine converts in the same length of time?"

A French correspondent writes:—"Every thinker in our country is amazed at the prodigious efforts made by the bishops to train up a new generation in the hatred of our modern society. There are not fewer than 60,000 nuns busy in the training of girls. The schools and colleges of the Jesuits are full. Now that they take hold of the whole hierarchy, they oblige the mothers, by the confessional, to send their sons to their institutions. The fathers, who execrate their own religion, do it reluctantly; but fashion exerts its mischievous power."

Popery is always to be feared, because it is so suited to corrupt human nature, and because of what is at its back; but it is well to bear in mind that a good deal of its influence in this country is due to its impudent pretentiousness. Since the beginning of the century its proportional mass in this country is considerably diminished. Protestants have increased during that time at the rate of 120 per cent. The Roman Catholics have increased only at the rate of 28 per cent.

Professor Austin Phelps states that the exhibition of the missionary spirit among the theological students of Andover Seminary has been periodical. The first "missionary awakening" was in 1810-12; the second took place in 1817-19; the third in 1830-32. At each period young men went out from the Seminary who subsequently became greatly distinguished in the mission fields.

Dr. Field of New York, who has been making the tour of the world, says:—"Queen Victoria has more Mohammedan subjects than the Sultan. There are forty millions of Moslems in India. Delhi is their Mecca. It has some forty mosques, whose tall minarets and gilded domes, glittering in the sun, produce a very brilliant effect. One especially, the Jumma Musjid, is the most magnificent in India. It stands on a high terrace, mounted by long flights of steps, which give it an imposing effect. Huge bronze doors open into a large court, with a fountain in the centre, and surrounded by arched passages, like cloisters. Here are preserved with religious care some very ancient copies of the Koran, and the footprint of Mohammed in black marble(!), and (holiest relic of all) a coarse red hair, which is said to have been plucked from the beard of the prophet! Nor is Mohammedanism in India a dead faith, whose fire has died out, its forms only being still preserved. The true believers are strong believers, and the recurrence of one of their festivals arouses their religious zeal to the highest pitch of fanaticism."

---

## OUR HOME WORK.

### THE ISLAY SCHOOLMASTERS—A DISRUPTION MEMORIAL.

WE give a place most willingly to the following very interesting sketch, sent to us by the Rev. James Ross of Durness. The existence of such a set of men as is here described goes a great way to account for the success of the Free Church. Let us only catch their spirit again, and the life movement they represented will continue and spread:—

Lately there was noticed in the *Record* the death of a promising young missionary, Mr. William Ross, Professor of Mathematics, Madras; and very soon after the tidings reached home, his worthy father followed him. In Mr. Hugh Ross, late of Islay, there passed away last month an excellent worthy of a former generation; one of the best type of the intelligence, piety, and worth of Ross-shire Christians at the beginning of this century.

A native of Kincardine, he went to Islay more than forty years ago, to teach the General Assembly school at Foreland; and with what conscientious assiduity he continued to communicate a sound and substantial as well as scriptural education, and all pervaded with the influence and example of a holy life, thousands can testify. His school was an attractive centre to that side of the island, to which resorted lads and younger children from many parts for the benefit of his teaching and the salutary influence of his life. The Bible and Catechism were text books, and the aim was to inform and influence the conscience and regulate the whole life; nor

was any conscience-clause needed in those days, and by such men.

And besides his regular prayer-meetings, and his friendly, even fatherly interest in the welfare and future prospects of his pupils, his good offices as counsellor, and guide, and arbiter, rendered his life a power of extensive influence for good among the people with whom his lot was cast.

The year before the Disruption the popular mind in that island seemed generally in a dormant condition, and not taking much interest in the public questions that were agitated at that time. Moderatism was strong. There were only two of the ministers who came out—one of whom, the venerable and worthy Mr. Pearson, still survives in a green, flourishing old age—and who faithfully preached the true spiritual Church principles; but of the people not many were expected to adhere.

There was then a noble band of teachers from the North in Islay—some Gaelic, some General Assembly, and two parochial teachers—who were on the Evangelical

side, of whom Mr. Ross and his godly relative, Mr. Norman M'Lean, were the senior and guiding spirits.

Immediately after the Convocation, the late Mr. Ross, with Mr. Alexander Grant, now a minister in America, and the present writer, called a meeting of all the teachers who were supposed to be favourable, and formed an association; pledged themselves to stand by each other, to adhere to, encourage, and support the ministers who would come out; also to take practical steps to enlighten and stir up the whole population, then numbering about or above 14,000. And with the teachers some others of kindred spirit joined themselves; such as Mr. John Stein of Broomhill, near Dunbar, and the sainted John Maxton, Esq. of Culltoquhey, whose devoted and holy life was but too transient here, when he was translated into a higher sphere.

Certainly the history and work of that association during the winter and spring before the Disruption, and a few years after, would, if written, furnish not the least interesting chapter among the "Memorials of the Disruption." First, they went as a body in force to various populous places on the Saturdays, and some would hold services on Sabbath in places without ministers. Then the whole island was apportioned to be visited, every district and township, by two and two. One was to explain the constitutional and historical aspect of the question, the other the scriptural and spiritual aspect of the people's rights and privileges. Many were the diverting and ludicrous incidents and adventures, sometimes perilous, of these journeys in darkness, in winter storms and fair weather. What stumblings and falls into peat-bogs and pools; what crossing of streams and rivers, late home-coming, or finding shelter in moorland huts; what extemporized preachings, the reader reclining on a low stool to read by the peat fire on the hearth. But the spirit being kept up with alacrity and cheerfulness, they but added zest to the toil and hardship; so that afterwards it became a regular institution, when at the vacation the teachers from the West would first meet at Foreland, adding to the number as they went, spending a day and a Sabbath at the centre, cheered by the kindness and hospitality of Mr. Chiene, factor, and his excellent lady.

Mrs. Miller of Islay was then at Cornabus, and the first and last meeting of the sojourning in that quarter would be at her house. The company would be hospitably disposed of,—some with the excellent teacher Mr. Ross, Port Ellen (who, with the genial and pious J. M'Sween, is the only survivor in Islay of that company),—some at Mr. Stein's or Mr. Ramsay's, and the rest at Mrs. Miller's.

The house of Mr. Ross at Foreland was the central and regular resort of all the teachers and many religious people; and we remember when the monthly or quarterly fellowship, or, as it is called in the North, the question meeting, was introduced, what a problem it would be how the small but snug house would provide,—what baking and cooking necessary,—and still more, how to

dispose of the company at night; but the heart and the hospitality of Mr. Ross and his congenial partner, with the hilarity and cheerfulness of the bairns, were always equal to the occasion. That was a centre of untold influence. Into that society there was no access to the evil genius of discord and strife, no jealousy, no rivalry. The younger esteemed and loved their seniors, and these would push on the more backward to the front. They were days of activity, of union, and of love, and their influence was felt as such. Minds were awakened to take an interest in things, and carried with the tide, and many more than at first expected joined our cause. Mr. Ross was Presbytery elder for many years.

Mr. Ross afterwards succeeded Mr. Norman M'Lean at Portnahaven, where the schoolhouse was also the church; and these two congenial spirits, with Mr. M'Gilvray who succeeded, were eminently blessed of the Lord in the fruit of their labour in the religious awakening that followed. Mr. Ross, when retired from the work of the school, became Scripture reader to the troops,—first in Edinburgh, then in Stirling, and latterly in Glasgow,—and what the fruit and influence of his labour and varied experience in garrison and hospital the Day will declare. He was a rare man, not so much by any one particular pre-eminent talent, as by a combination of all good qualities in due proportion and regular harmony, permeated by deep and solid piety, guided by intelligence and judicious good sense; an accurate theologian of no mean order, with a well-informed and well-balanced mind; a Christian of a catholic spirit, without narrowness or exclusiveness; a man of equable temperament and attractive, amiable disposition, in whom all his brethren and all who knew him could thoroughly confide, and nothing would be done or undertaken in those days without his counsel; a man that would stand square within and without; a true and fast friend, and a gentleman throughout.

There are thousands throughout the world who will cherish his memory as a sweet savour, and to whom the tidings of his death will bring genuine sorrow and sympathy with his beloved widow and the surviving members of his family. He died at a ripe old age, rests from his labour, and his works do follow.

#### HOME MISSION NOTES BY DR. ADAM.

##### ST. MONANCE.

THIS is a large village on the Fifeshire coast, between Elie and Pittenweem, the inhabitants of which, numbering about 2000, are chiefly engaged in fishing. For a considerable number of years a preaching-station has existed in it, connected with the Free Church, but locally superintended and supported without any help from the Home Mission Committee. There is a comfortable church, forming a conspicuous object in the village, which was erected largely by the exertions of Mr. Wood of Elie, and is capable of containing from

400 to 500 sitters, while it is wholly free from debt. The membership lately reached 180. The work of the station was carried on by a catechist or lay missionary. When the Presbytery felt, as they came to do very strongly, that it was high time to have matters put on a different footing, this agent, with a portion of the people attached to him, withdrew from the communion of the Free Church, and formed a separate independent congregation of some sort. On an application from the parties interested I lately visited St. Monance, met with some of the office-bearers, and preached in the church on Sabbath, when the attendance was large, both during the day and in the evening, specially the latter, at which diet from 250 to 300 were present. Under prudent, energetic management the station will soon recover its former strength, and rapidly ripen into fitness for sanction as a ministerial charge. The Committee, after full consideration, very cordially passed the usual grant.

#### ROUGHRIIGG.

The congregation of Slamannan have lately come into possession of a substantial and suitable hall, capable of containing 200, which was erected some years ago in this place for evangelistic services. It is in the heart of a district where there are no fewer than nine separate mining villages, with a population of from 2000 to 3000 people. A missionary has been appointed, and steps have been taken to carry on energetic aggressive work, with the hall for a centre. Mr. Reid and his congregation deserve and will receive the support of the Church in endeavouring to provide for the spiritual wants of this large field, in which there are not a few earnest Christian men, the fruit of former seasons of revival, ready to help forward such a movement. It naturally connects itself with the Miners' Mission, as specially charged with the interests of the class among whom and

for whose benefit the building was erected, and is still to be employed.

#### LONDON ROAD, GLASGOW.

On a late occasion we called attention to the condition of this Extension charge as peculiar and trying, and we made reference to the prospect which it then had of securing the Rev. H. M'Intosh of Gartly as its minister. This hope has been realized, for since then Mr. M'Intosh, with the acquiescence of his Presbytery, has demitted his charge, and in a spirit of self-denial and devotedness which the Church at large will know how to appreciate, has entered on the work to which he was called in London Road. The writer had the pleasure of introducing him to the people there on Sabbath the 18th March. Already he has made a most promising beginning, the accessions both of young and old at the recent communion being highly encouraging. With the Divine blessing, great results may be expected from the labours of one so able, experienced, and successful. Having him and his neighbour, Mr. Laurie, of Fairbairn Memorial Church, lately of Dumfries, this populous and necessitous district of Glasgow may be regarded as very admirably, though we can scarcely say adequately, supplied.

#### EVANGELISTIC DEPUTIES.

Already the Committee have the prospect of securing the consent of six brethren of tried gifts and large experience in such work to be designated by next Assembly for evangelistic service. It is desirable to ascertain as soon as possible what districts of country and what particular congregations wish visits from one or more of these deputies. In order that suitable arrangements may be made, and that applicants may not be disappointed, parties should communicate with the writer without any delay.

## MISSIONS TO THE HEATHEN.

### NEED OF MISSIONARIES.

It is most desirable to send to Nagpore, as soon as possible, either an ordained missionary or a highly qualified missionary teacher. Calcutta also requires an ordained man. An ordained missionary for the Santal Mission is also very desirable. For the New Hebrides three ordained men are earnestly asked by the missionaries. We would entreat the attention of the ministers and members of the Church to these pressing wants. Inquiries may be made at the Office of the Foreign Missions.

ALEXANDER DUFF, *Convener*. J. MURRAY MITCHELL, *Secretary*.

#### MR. E. D. YOUNG.

SINCE his return to this country in the beginning of February, Mr. Young has done most valuable work. He has addressed public meetings at the following places:—Edinburgh, Glasgow, Govan, Helensburgh, Greenock, Paisley, Dundee, Arbroath, Montrose, Brechin, Aberdeen, Huntly, Banff, Elgin, Nairn, Inverness, Perth, Cupar, Kirkcaldy, Dunfermline, Alloa, Stirling, Rothesay, Pennicuik, and Hawick. His "round unvarnished tale"—which, with all its simplicity, is full of life and power, and deals with subjects of surpassing interest—has availed much to stir the hearts of men in all the places in which he has spoken.

## NOTES ON THE MAP OF SOUTH-EAST AFRICA.

We beg to direct the attention of our readers to the map of South-East Africa which appears in this issue of the *Record*. We are indebted for it, and the following valuable notes in explanation, to Mr. James Stevenson, who takes the deepest interest in African missions and geographical research. We are under great obligations to Mr. Stevenson for this very acceptable and seasonable gift.

The coast is generally low, but gradually rises to a series of ranges of mountains parallel with it, of which the Drachenberg ascend to 7000 or 8000 feet, the Livingstone Mountains to peaks of 10,000 or 12,000 feet, and Kilima Njaro and Kenia are snowy mountains about 20,000 feet high.

West of these ranges are tolerably level countries from 4000 to 6000 feet above the sea, as is indicated by the levels marked on the lakes. Then a gradual slope causes the waters to collect in the Lualaba river (which is only 1300 feet above the sea at Nyangwe, and probably discharges itself on the west coast), in the Zambesi, and in the Nile.

In the south-west corner of the map is Lovedale. Then come the Transkei Missions of the Free and United Presbyterian Churches, with the new Fingo Institution of the former. Next is St. John's River, with a mission of the Society for the Propagation of the Gospel. Then come the Natal Missions, our own at Pietermaritzburg and Impolweni among them; and on the north side of that colony, the Gordon Memorial Mission. Then, the Norwegian Mission in Zululand. On the other side of the Drachenberg Mountains is the French Mission to the Basutos, which has just sent a branch mission to the Banyai. North of that is the Transvaal, with German and Swiss Missions. To the west, in a long line from the Cape by Kuruman and Shoshong to Inyati and Lake Ngami, are the Missions of the London Missionary Society. The American Mission in Natal is also about to extend to the north of the Transvaal. Thus the advanced post of missions in South Africa is on the 20th degree of south latitude.

It is interesting to see so many different nationalities and Churches uniting in the object of carrying the Christian faith among the races of Southern Africa. About 40,000 have become members of the Christian Church; and a vast number more—perhaps about a quarter of a million—are adherents.

Many of the native Churches have become self-supporting, and it was felt by the home Churches that the time had come when something should be done for the vast regions of Central Africa. We need not tell the history of the planting of the Livingstonia Mission, with its steamer, the *Itala*, on Lake Nyassa. We have marked Kitizi's, as probably the next position to be taken up, and Magomero, near which the Established Church of Scotland has its station, Blantyre; while below the Falls, Livingstone's Makololo are the rulers. We call attention to the country of the Mazitu, to whom we hope a mission may be sent. They are of the same race as the Kaffirs and Zulus of South Africa.

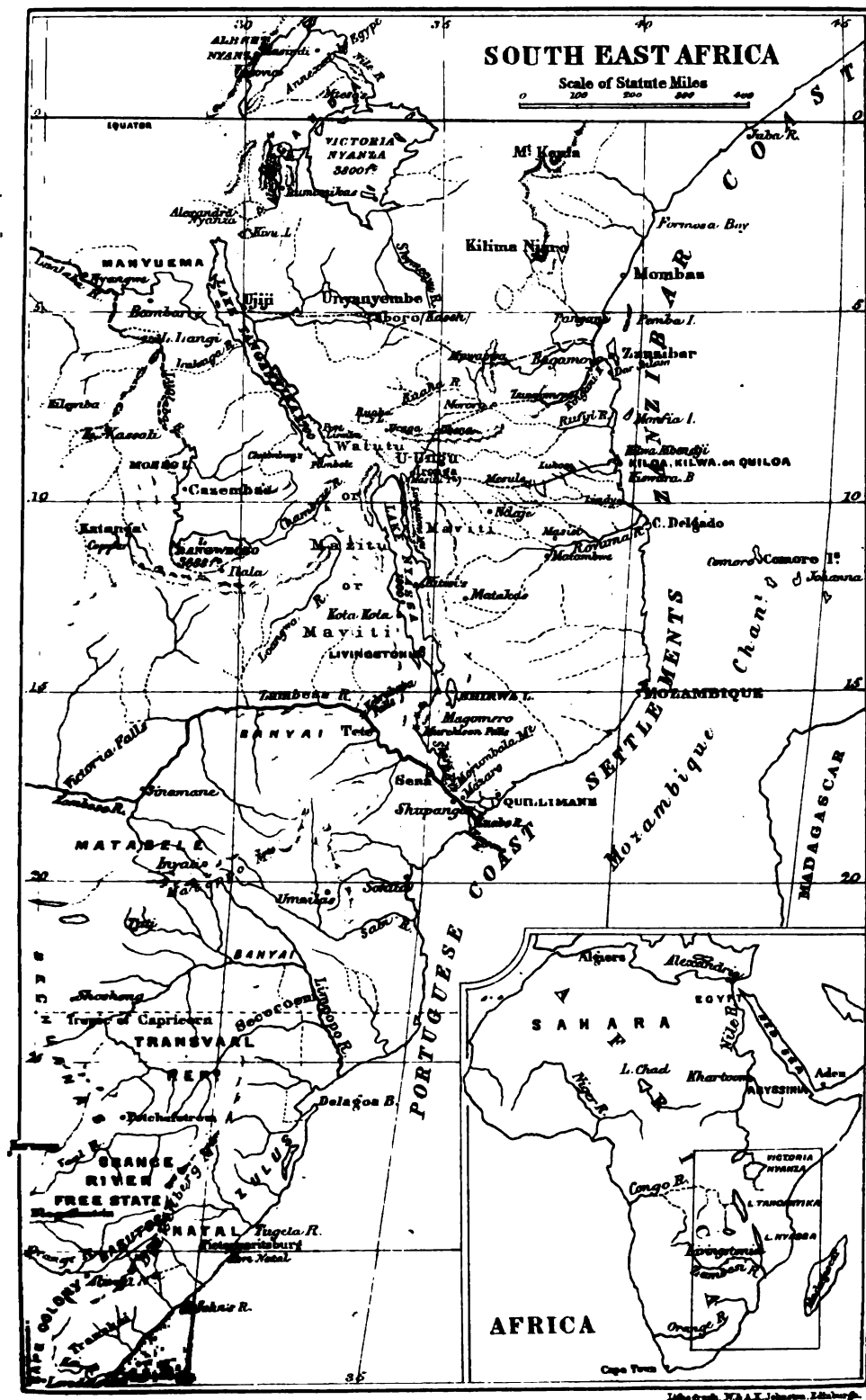
It will be seen that Lake Tanganika lies north of Lake Nyassa. There the London Missionary Society are about to launch a steamer, and to commence missionary work at Ujiji. Then there is the Lake Alexandra, just discovered by Stanley; and next come Rumanika's and Mtesa's towns, where the Church (of England) Missionary Society are just at present going. The map shows the road by which this missionary party is advancing. It also shows a road from Kilwa to the north end of Lake Nyassa, which is to be examined, and we hope partly constructed, this summer.

## LIVINGSTONIA MISSION: LAKE NYASSA.

ABOUT the end of March last, letters from Dr. Stewart, of different dates, from 4th to 26th December, relative to the Livingstonia Mission, Lake Nyassa, reached the Convener of the Foreign Missions Committee. Most of them referred to purely business matters; but from one of them, conveying information of a general kind, we gladly furnish as copious extracts as our space can well admit of. After noting that events in that region do not transpire so rapidly as to make a few weeks later news of much interest—and that it is much better that the somewhat busy routine which already marks the daily life of the little settlement should go on without interruption—Dr. Stewart thus proceeds:—

On the first and most important point of health, I suppose we may report ourselves as fairly well, though, on account of the rainy season just now commencing, there have been several attacks of fever during the month. At the change of the season the weather is generally oppressive. The attacks of fever have been comparatively slight, and there seems to be much less muscular weakness following the attack than is the rule with coast and lowland fevers; whether this will always hold good as a rule, I cannot say.

The school goes on regularly under Shadrach Ngunana. And within the last week or two we have made a marked addition to our direct missionary work, in the commencement of a short mid-day meeting with the people, held at present every alternate day; and to be held every day after a time, and as we see occasion and necessity. We must begin slowly, moderate haste being here as elsewhere good speed. The meeting is very short, generally half an hour to forty minutes. No text is



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given out, but definite subjects are taken nevertheless. The texts are reserved for Sundays, though the spirit and object of the address are similar.

The first day the subject was a watch, and the divisions of the day into hours were explained to them on a large black board; the second of its kind and the largest of its size ever seen on Lake Nyassa. We have to begin very low with our teaching. It must be simple, but not childish. And all this was as new and difficult to them as a lecture on spectrum analysis would be to an ordinary audience of working people or a country congregation at home. The real subject was not the watch and its maker, but the world and its Maker; and the transition from the one to the other was easy, without quoting Paley on the same subject, or following the steps of his Natural Theology argument. A different subject is taken every day; but whatever it be, it comes round to some point of religious teaching. In this way, no one can be two days in the place without receiving some teaching on things they have perhaps never seen, as well as on many common things, and which serve as illustrations of the far more important truths they have more need to know. These meetings are, of course, in addition to the regular Sunday meetings, which are still in the hands of Dr. Laws. Last Sunday he had a congregation of nearly ninety,—the largest he has yet had. This included men, women, and children; the majority being men, contrary to the general rule. To many at home this may seem the day of small things, and I sincerely hope it is, relatively to greater and better things yet to come. But to me, with what I know of the difficulties of getting audiences in some parts of Africa, and of the slow progress in certain districts, it seems a matter both for wonder and for thankfulness that we have got a school and regular services thus set agoing.

I mention all this that our friends at home may know that though we of necessity are busy with things material, we are not getting absorbed in these; and that we are keeping a clear eye on the real object to be aimed at, and bearing straight down upon it. I believe if, while we are thus unavoidably busy with material concerns, we still constantly aim at the spiritual enlightenment of these poor people, whose minds are very dark indeed, that in due time God will not forget to bless us, and give us the spiritual harvest, which is the real harvest we desire. For although we could now say (which we cannot as yet) that we were weaving cotton and smelting iron here, that, after all, good as it is, would fall very short of what we seek and need to accomplish. I think that this region will be elevated, and the work even of Christianizing the Lake district greatly accelerated, if, as soon as possible, a variety of other agencies besides preaching and school work were in operation. Some of these are already here. But a good store, in addition to other appliances, all working for the same end, and forming a distinct and separate part of the mission work, would be a great civilizer. There is no reason why there should not be a store here, under the

control of the mission. No sermons or daily lectures on the benefits of industry and the sin of idleness would accomplish one twentieth part of the good (at first, at least) that would be accomplished by a simple depot of goods here, where people could get what they want in return for what they have. What is the use of saying to people Cultivate this and that, when there is no one to buy it, or nothing to give in exchange for it? The natives are mad for calico, and miserable for the want of it; as most other people would be with "nothing to wear" but a rough piece of bark fraying their loins from one year's end to the other. What is the use of talking to a man in this state about things utterly beyond his comprehension at first; and assuring him that you are his friend, and that you seek his good, when you cannot supply him with the very simplest means of raising himself a little above the state in which you find him? In time he will come to discover that you are his friend, but a dozen years may slip away before that happens. When I urge the establishment of a store here, to supply white and black alike, and to be under the control of the mission, so as to exclude the unlimited sale of powder, Cape brandy, and Natal rum, and Portuguese spirits from the coast, worse than either, and all admirably fitted for the unlimited destruction of the natives,—I only urge what my brother missionaries Drs. Laws and Black see equally with myself to be a great necessity and a great means of good; and what every man of common sense would equally urge if he were here on the spot to see the natives as they are, and the missionaries at their work in relation to them. No more mischievous representations of missionary work have ever been produced than those pictures, whether in words or woodcuts, in print or platform, which represent the heathen as calling for help, and the missionary as a white neck-clothed man in a suitable black coat standing under a tree addressing a group of modest, attentive, and anxious natives. Every missionary, if he speak his whole mind, knows that the natives are not calling, though their wants may be; that really in a region like this, and hundreds more, they don't want us; that they don't understand us at first; that they are anxious about their land, and suspicious about our real objects; and that unless they have come to understand you on the lower ground of material advantage, they will probably tell you to go away. I have seen this happen before now, on the hills of the Shire. Since all this is so, it is surely better in our missionary work to take things as they are, rather than as they are supposed to be when viewed through the coloured haze of traditional or sentimental notions on the subject. If a man is naked, the best thing you can do to convince him that you are his friend, is to clothe him,—to give him calico, and not words. If he wants to cultivate, to induce him to buy tools. If he wants to build a house, and has nothing better than a wretched little axe to fight against the forest, ever encroaching on him despite both of fire and axe, the best thing to do is to give him, in return

for his labour or for anything he has already produced, a suitable weapon, that will give him heart and result in the success of his struggle.

Yet such is the inveteracy of our traditional notions and our early training by ideal pictures and other fanciful views, that the proposal to establish a mission store at Livingstonia will be received with small favour, and we shall have all the old stock of objections about missionaries trading, &c. What is now proposed has nothing to do with, nor any relation to, that scandal and disgrace wherever he is found—the missionary-trader carrying on trade in an underhand or open way for his own behoof. The two things are entirely different. Those who wish to see this matter fairly and briefly put, will find it all in a page or two of Bishop Patteson's Life, chapter xi. No one, surely, will feel disposed to accuse the martyr bishop of being a trader, and yet he did exactly what is urged now. The matter might be managed by a few Christian and philanthropic men—ten or a dozen—venturing the modest sum of £2000 or £3000 among them, the half of which need only be expended at first. No promises will be made of large returns, but a good and safe percentage is pretty certain. This is a temporary expedient, to keep out for a time unprincipled dealers in powder and spirits, till the advance of civilization renders such a store unnecessary. It is also the only counterpoise we have to Arab influence, which is not nearly so much checked as is supposed by the presence of the *Ilala*. They got a fright at first, and that fright being over, they have begun again—rather through their agents than personally. It is only a few weeks ago, and while the *Ilala* was passing up and down the river, that a gang of one hundred slaves passed within ten miles of us. Sambani, one of our interpreters, saw them and talked with them. A child of about two years old was crying very much; possibly the poor thing may have been ill, or, more likely, very hungry. It would not cease crying, and it was simply taken from its mother and thrown into the bush, while the gang moved on. Sambani picked it up and took it to the nearest village, and tried to get some one to take care of it. The child, however, died.

This is a simple narrative of facts which occurred only a few weeks ago. The natives say, "We can get anything from the Arabs we want. We can get nothing from you. They are our friends even though they sometimes take away our people." For an evil of this sort didactic statements, or even addresses with concrete illustrations before the eyes of the people, are surely a very poor remedy, as an *immediate* cure. If Arab influence, with its desolating effects, has become dominant on the Lake by means of bales of calico, hats, knives, and looking-glasses, common sense and philanthropy would say, Make Christian civilization dominant by the same means. Mark, it is the civilization, not the Christianity, that is to be secured by this means. But whoever heard of separating these two? Even John Eliot among his Indians, a century and a

half ago, recognized the necessity of carrying "civility," as he termed it, along with his spiritual teaching. The method is simple, and nothing stands in the way except certain rules adopted by some societies and tacitly by some others,—rules which are quite right and proper in their own place, and in regions where a man can buy anything by walking across the street or sending a few miles, but not quite right, proper, or convenient in a region where you cannot buy a pound of tea or a yard of calico without sending to the coast, on a journey of two months and a half, to buy either of these very ordinary commodities. Common sense and philanthropy seem to say, This is the right way. Do the right, and never mind the odium that may be incurred for a time. Perfect purity of motive cannot always remain obscured; and if this be so, it is sincerely to be hoped that missionary effort in its modes of procedure has not divorced itself from these two excellent friends and guides of human action.

In a region like this, or in any similar one, the missionary cannot clothe thousands of naked people at his own expense. He cannot encourage them to grow products, because he personally is very properly prevented from doing anything that would defile his hands with filthy lucre or lead to a suspicion that he had a craving after it. He cannot ask his society to give away as alms what should be paid for in labour or produce. He can only ask his society to authorize and organize a system under their own control, by which industry will be encouraged, the naked and the famishing fed and clothed; and if any proceeds are available after paying all just charges on the risks to those who give or risk the money, let such proceeds go to the benefit of the mission in the extension of its operations; which is the same thing as saying that it goes to benefit the natives,—this being the object and final *terminus ad quem* of the whole enterprise, undertaken, let us believe, for the good of the souls and bodies of men, and for the love of Christ himself.

There may be something in the above proposal opposed to the rules of certain societies; there is nothing opposed to common sense and Christian morality; and the sooner some such adjunct is added to missions working in Central Africa, the better for all concerned. The effort at least is worth a trial. We can hardly say that every means possible in aid of the work has already been tried.

That it is no wish to busy ourselves with material concerns, or lade ourselves with thick clay, to the damage of our spiritual work, I shall say a word more about these mid-day meetings, in which also a blessing is asked from God on the labours of the mission. Since they were begun (they have been taken in turn by Dr. Laws and Dr. Black with myself) I feel more at rest as concerns the real object of our work.

In the midst of all this activity, indispensable to our continued existence and progress here—such as the building of houses, making of roads, attending to fields,

and the construction or attempt at the construction of a small dock for the security of the ship—I must say for myself, whatever my colleagues felt, that I was far from being satisfied. All this work, satisfactory as it is to see, and beneficial as it undoubtedly will be, is of the earth earthy. It has relation to time only. It stretches not beyond. Its results begin and end here. It is true we were not doing less than is usually done at any mission station. But the sight of men coming from distant villages and going away without our being able to say anything to them unless they remained over Sunday, made me uneasy. A certain text kept constantly recurring, and would not be got rid of: "One thing is needful." What that was I could not at first discover—perhaps have not yet discovered—but these meetings have sprung out of the text and the attempt to discover what was needed.

For the rest, what we have now to wait and daily pray for is the commencement of the teaching of the Spirit of God in the hearts of even one or two. When that takes place the work is fairly begun. The seed of the kingdom has begun to spring, and it will grow and spread. The little leaven will in time leaven the whole lump, and the work of introducing Christianity to the region of Lake Nyassa may then be said to have had its real commencement. May the Lord, according to his promise, hasten it in his time.

Letters from Dr. Stewart, Dr. Laws, and others, have also come to the Secretary and Mr. Cowan of Beeslack, from which our space hardly allows us to make extracts. Dr. Laws had gone down to Quillimane to bring up goods belonging to the Mission. He was returning when he wrote, near Quillimane, on 9th January. He says:—

"We are anxious to make the station as much like home as possible, and we trust the men will feel it to be so, rather than have the feeling of living in barracks."

#### NEW HEBRIDES MISSION.

(Rev. John Inglis to Rev. John Kay.)

ON BOARD THE "DAYSRING,"

COOK'S STRAITS, NEW ZEALAND, December 30, 1876.

IN accordance with your instructions, and with the approval of the Mission Synod here, I have made arrangements for a temporary vacancy in my station. I am thankful to say that the Lord has graciously vouchsafed to us unusual facilities for the carrying out of these arrangements. His own time for our leaving the islands seems to have come. Hence we have left the station with a degree of satisfaction and comfort that we could scarcely have anticipated. I did all in my power to leave everything in good working order. I

ordained several new elders and deacons, to supply vacancies that had occurred, and to render the Session as efficient as possible. We have now fifteen elders and the same number of deacons; but several of them are teachers on some of the other islands. A short time ago I examined all our schools, supplied the natives with books wherever these were wanting, and so far as necessary also with spectacles. I have left the Session in charge of seeing that public worship be regularly conducted at the four stations, and that the schools be carried on efficiently. I put all the mission premises into as thorough repair as possible. I arranged with all the natives living on the premises to remain. I also engaged Nowanpakan, the most influential of the three principal chiefs on my side of the island, to come and live on the premises, and take the general superintendence, to see that the roofs and fences be kept in repair, and that the mission property be all carefully looked after. Mr. Annand has very kindly engaged to superintend the work of the mission, and take charge both of the premises and the property on the station; and I have passed over to him the full responsibility of everything connected with the mission, till a missionary be appointed, or further instructions be sent out from home.

In connection with all our concluding arrangements, the natives were extremely well behaved, kind and helpful. They testified their good feeling toward us, not by noisy demonstrations, for they are not a demonstrative people, but by promptly and cheerfully giving us all the help that we needed. The weather was remarkably fine, which greatly favoured us in carrying out our final arrangements. We got all my books and all our personal effects packed up, and made ready for shipment, before the arrival of the vessel from the north.

The weather was propitious. On Friday the 8th December, at noon, the *Dayspring* came to anchor; and on that afternoon we got twenty-four casks of arrow-root and all our boxes safely on board. Next day we shipped fourteen thousand cocoa-nuts, bought by the ship, to be given as presents to the Sabbath-school children in New Zealand, for their generous support of the *Dayspring*, since the former visit of the mission vessel eight years ago. At 4 P.M. the *Dayspring* weighed anchor, and proceeded to the principal harbour at Anelganhat, the other mission station. On the Tuesday following, along with Mr. and Mrs. Watt, who are on their way to pay a visit to their supporters in New Zealand, we went round to Mr. Annand's station. On Wednesday I gave a valedictory address to a large meeting in Mr. Annand's church; and on Thursday morning, the 14th December, we sailed from Aneityum for New Zealand.

On the Sabbath before the arrival of the vessel we held our valedictory services. The natives from the other three stations were also present. We had large and attentive meetings, both forenoon and afternoon. We were all solemnized. We felt it to be an epoch in our lives, and in the lives of the natives who have been

under our care. But the Lord has so ordered events in his providence that the path of duty has been very clear; and the Lord's work that we have been privileged to do we leave with great confidence in the Lord's hands, in the full belief that he will watch over it, and carry it forward in his own way and for his own glory.

*January 5th.*—We had a comfortable and prosperous voyage, and reached Dunedin on the 4th of January. We are anxious to spend two or three months in New Zealand and Australia, as it is summer here, both for the sake of the mission, and that we may have the gratification of seeing a number of old and valued friends; all the more so, as we do not wish to be home till the summer is fairly set in, say May or June.

#### PLEA FOR MORE MISSIONARIES.

THE following letter has been put at our disposal by the person to whom it was addressed. We gladly give it a place in the *Record*. Our missions are expanding. The call "Come over and help us!" sounds louder every day; yet among the men fully trained in theology far too few are offering themselves for the foreign field. We trust that Mr. Blake's earnest pleading will not be in vain. He and his fellow-labourers are full of thankfulness because they have been called to the blessed work of "preaching among the Gentiles the unsearchable riches of Christ." Such, most undoubtedly, will be the feeling of those who shall, in a like spirit, follow in their footsteps:—

BOMBAY, February 18, 1877.

MY DEAR —,—I am rejoiced to learn from Dr. Mitchell that you are almost on the point of deciding to join the great missionary band in foreign lands, in order to proclaim the unsearchable riches of Christ to those who have never heard of him, or, if at all, only vaguely and indefinitely. But I would that you had decided altogether. I write a few lines to urge you to this, trusting that my next news will be that you have decided. Why should any one hesitate? Only think of the numbers who are longing to be satisfied with a true satisfaction, and who are losing heart, as they see no one coming to them with any real good. To this great and glorious work Jesus is calling us as distinctly as Isaiah was called. "Who will go for us?" is the question of the Triune Jehovah to his chosen people to-day; and shall we not say, "Here am I; send me"? I have been much more happy in India than I could have been in England or Scotland; because there were men wanted here, while comparatively no more are wanted at home. I feel there is room here for me to work for my Master without treading on others' toes—without perpetuating the divisions of the Church. Realizing this, my nature is happy and contented. Here I am not *one too many*. Now, I want you to be actuated by this same consideration. We want many more men in Western India. But the world everywhere is open. There are places for new and original work,

as well as vacancies where you can follow up the work of others; likewise places where languages are necessary, and places where English is sufficient. There are cold places, and warm places. Believe me, in the Master's vineyard abroad there is a place for you. I sympathize with your doubts about health; but you will find even in a hot climate many *compensating circumstances*. Look before you leap, certainly; but I have looked, and I can *cordially* and *sympathetically* advise you to take the leap, knowing that you will never regret it. I find many things to encourage:—interesting conversations, constant sowing of the good seed, young minds opening and developing, old prejudices being rapidly removed, hundreds capable of following a lecture on Christianity *in English*, so that the moment you land you can begin your work for Jesus. Circumstances here cannot be fully appreciated at home. But the grand *sine qua non* is a strong faith in the living Jesus, who says, "I am with you always," "My grace is sufficient for you." All the promises are for us—all yea and amen in Christ. In the presence of those who are sunk and depraved you can feel more of the love of God, and realize more "the grace of Christ that bringeth salvation." I have been remarkably well. Mr. McKichan likewise is in good health; and our hands are strengthened by the arrival of Mr. Grieve. "Commit thy way unto the Lord." Roll all thy burden on Him.—Yours most sincerely,

BUCHANAN BLAKE.

#### EVANGELISTIC WORK AT MADRAS.

MR. TODD takes pastoral charge of the small European congregation at Madras. In addition to this, he performs evangelistic work among the natives; and the following letter will show how earnestly he has taken it up. No part of his time is occupied with the Institution; his labours may be called *supplementary* to the important work which is done in its class-rooms:—

(Rev. A. Todd to Dr. M. Mitchell.)

MADRAS, March 10, 1877.

I write a few lines to report progress. I am glad to be able to say that we are gradually getting an entrance into our own proper work. I told you that those who were engaged in a similar work with myself were equally with me desirous that we should, as far as possible, work unitedly and harmoniously.....

We arranged that Mr. Campbell should lead off by an address on the "Historical Jesus of Nazareth." He did so on the first of the month, in the Evangelistic Hall, to a fair audience of college students and gentlemen. There would be between a hundred and fifty and two hundred present. The address was very good, quite to the comprehension of the hearers, and fitted to do good, by leading to think of Christ as the Son of God. It was listened to with apparent interest and attention by almost all. A very large number of educated natives are in Government employ; and owing to the famine

which has been prevailing so largely, and to the increased work of Government in providing for the needs of the country, clerks and others have been overburdened with work. This accounts, I think, for the small number of such men being present.

Last Thursday I gave the second address, on "Jesus Christ the Reconciler." We had about the same number present, and like interest manifested. I showed, from the religious practices of the nations, and from the moral consciousness of man, the need for reconciliation; glanced at the means in use for effecting this among the nations; and then set forth Jesus as the God-appointed Reconciler, in the two senses of bringing God near to man, and bringing man near to God.

I hope you will seek to secure for us, in connection with this work, an interest in the prayers of God's people at home, so that the truth may be lodged in the hearts and consciences of many of these dear and interesting men. I feel that our hope is specially in getting the young men brought to decision for Christ. Impressions generally pass away if they leave the college before this. And is this not to be expected? Any little Christian influence exerted upon them is after that, in great measure, withdrawn. They are more than ever surrounded by heathen or entirely worldly influences; and then, their attention being entirely engrossed with business, the heart grows callous and hard. And, just as at home, there must be much less hope for them then than there was while they were yet young and under the influence of Christian training. I have found, in visiting, one or two sad illustrations of this—men who were brought up in mission-schools, impressed, leaning towards Christianity; but they did not decide,—

they got involved in the cares and sins of the world, and now they are utterly careless, or, as in one case now before me, more bigotedly attached to their own faith than ever. The philosophy of this is not far to seek. There is room in the bosom of Hinduism for a spirit and for practices which would not at all be tolerated by the spirit of Christ. After all, here, as at home, the chief difficulties in the way of the conversion of the Hindus are moral rather than intellectual; and it must be our endeavour, while instructing and informing the mind and the understanding, to appeal to and try to reach the conscience and the heart, if any good is to be effected.

I have a class for young men on the Sabbath mornings, and wish, in connection with that, to get the young men of the congregation interested in the welfare of their heathen brothers. I take up Dr. A. A. Hodge's "Outlines of Theology," and find it to be enjoyed by those who come. Mrs. Anderson has kindly taken Mrs. Todd into some of the zenanas, where she is likely to have some steady work by-and-by. Indeed, it is her wish to do what she can in the way of helping on Christ's blessed cause. I have made a few interesting visits since writing you, and entertain great hopes concerning this part of my work. I am still dependent on those whose hands and time are pretty well taken up with other work, for getting introductions; but by-and-by I hope to have plenty of work cut out for me. I am looking eagerly and hopefully forward to the glorious work of carrying the gospel in all its power into the houses and into the assemblies of India's sons. I feel a growing interest in them, and an increasing confidence in the power of the gospel to bless them.

## THE COLONIAL FIELD.

### INDUCTION OF A COLONIAL MINISTER.

THE following extract from the *Mackay Mercury*, a Queensland newspaper, gives a vivid glimpse of the conditions under which some of our colonial ministers enter upon and prosecute their labours. It will, we think, be felt that they deserve all the encouragement and sympathy that the Church at home can afford.

"The induction of the Rev. Thomas Hume to the pastorate of the Presbyterian Church at Mackay took place on Sabbath, the 21st inst. In consequence of the Rev. Alexander Hay, Commissioner of the Presbytery of Rockhampton in the vacancy here, not being able to visit Mackay at present to induct Mr. Hume, the induction was effected by the reading of a 'Declaration,' which that gentleman had previously forwarded for that purpose. Mr. Hume conducted the whole service himself. After preaching from 2 Cor. v. 20, he intimated that if no objections were offered to the settlement, he would proceed with the induction. None being forthcoming, he first narrated the steps which had

been taken in connection with the call which the congregation had given to him to become their minister. The call itself was then read over, and the people were asked to signify their adherence to it by rising and holding up the right hand. Nearly all present did so. Mr. Hume then read the questions of the Induction Formula, to which he gave satisfactory answers; and after engaging in prayer, he brought this part of the proceedings to a close by reading the Commissioner's Edict, declaring him duly inducted to the pastoral charge of the congregation. The service altogether was of an interesting and instructive character, and the attendance was good. On his coming down from the pulpit, several of the congregation who knew the custom, shaking hands with Mr. Hume, bade him welcome to his new sphere of usefulness."

### APPOINTMENTS.

*East London, South Africa.*—The Rev. Mr. Brown, Hightae, formerly a minister of the Reformed Pres-

byterian Church, has been appointed to the new charge at East London, and will have sailed for his destination before this number of the *Record* is published.

*Lay Evangelists.*—Mr. Ewen Gillies, catechist, has left for Cape Breton; and Messrs. D. Bruce, Spence, and M'Ara have been appointed to New Zealand.

*Adelaide.*—The commissioners appointed to select a minister for Chalmers' Church, Adelaide, have fixed upon the Rev. D. Paton, Dalton, who has intimated his acceptance of the appointment.

*Bombay.*—A successor has not yet been secured to Mr. Boyd, who has laboured at Bombay for upwards of thirteen years without leaving his post. The commissioners are anxiously looking out for a suitable successor.

#### CAPE OF GOOD HOPE.

MR. RUSSELL of Cape Town, writing on the 12th February, mentions a number of interesting details, some of which, bearing on the mission to Central Africa, have been communicated to the Foreign Missions Committee. We give some extracts regarding matters connected with our own Committee.

(*Mr. Russell to Mr. Hope.*)

I wrote you about the need of getting an evangelist for the workers on the railway. I am now thankful to say that in answer to a private letter from Mr. Hole of Trinity Episcopal Church, Cape Town, to Mr. Haslam in London, a young man has been sent out for this work from Mr. Grattan Guinness's Institution. The Cape Town Young Men's Christian Association has undertaken to raise part of his salary. There will be no difficulty on that score. This will direct our attention to the work of Mr. Guinness; for we see now that if we want evangelists they can be got there. I really think the Free Church ought to have a training institution for evangelists. This week we expect to open, in Cape Town, a home for aged, infirm, and indigent ladies, and for (female) Christian workers, to be conducted on evangelical principles. The High Church party has various sisterhoods in town. This is to be a centre for charitable work by Christians on an evangelical basis. Each evangelical congregation in town is represented on the committee of management.

Our Session has decided to have a bazaar this year, to pay off some debt, and to form the nucleus of an endowment for the congregation. We hold an important position; but as the wealthiest Scotchmen always move out of town, and generally attach themselves to other churches, the congregation in town has no prospect of ever being very strong in a pecuniary sense; and yet it must keep up its position and work. We ought to have an assistant minister to hold service at Rondebosch, five miles out of town. As it is, the families of our members out there are joining other communions. But we are helpless unless we can get an endowment. The future of Presbyterianism about Cape Town depends in

a great measure on something being done by us in the suburbs; for the Dutch Church is not prepared to face the English work, and won't be for many a day. The Scottish Presbyterians must undertake this work; and some day they can join the Dutch Church on a broad basis, preserving what is good in both sections.

I suppose you know that the Free Church and United Presbyterian Presbyteries in Caffraria are moving in the direction of union, and wish to include the isolated Presbyterian congregations of the colony. I hope the union will not be long of coming to pass. With the new railways, communication is getting much more rapid than it used to be, and we could make the union work to some purpose. The great difficulty with Presbyterianism here is how to deal with the day of small things. We have no Sustentation Fund, and ministers are such expensive pieces of machinery to set in motion. The Church of England can get any number of catechists; and the Wesleyans have their local preachers; but our people will have a fully ordained minister, with a congregation able to give a good salary, or nothing.

You will be interested to know that Mr. Marais, whom I met at your house before leaving Edinburgh, has been appointed third professor at the Theological Seminary of the Dutch Reformed Church. His department will be philosophy and apologetics. There is no teaching of philosophy at all worthy of the name in the literary colleges here.

I am very grateful for the *Record*, which comes with unflinching regularity. I don't know whether I told you that we hope to make out a visit to Scotland next year. The difficulty will be to find supply. I must get some one to come out for six months—some one who will use his opportunity here to stir up the people and strengthen the cause. We could only promise passage-money and a salary equal, say, to that of an assistant in a good congregation at home. It would be an interesting trip for one who would not grudge earnest work.

#### WESTERN AUSTRALIA.

DR. MACDONALD of Emerald Hill, writing on 26th January, when nearing the shores of Australia, on his return voyage, urges upon the Committee the importance of attending to the spiritual wants of the enormous colony of Western Australia. Since the receipt of his letter, the Colonial Committee have willingly acceded to Dr. Macdonald's request.

(*Dr. Macdonald to Mr. Hope.*)

The steam-ship *Tanjore*, in which I am a passenger for Australia, is approaching the coast of Western Australia, and we expect to put into King George's Sound to-morrow. In a week thereafter I hope to be in Melbourne.

What I am anxious to write to you now about is this Western Australia, for which something should be done at once in the interest of Presbyterianism. I have

found it difficult hitherto to get information on the religious condition of the Western Colony. Melbourne is morally at as great a distance from it as from Kamschatka. I do not know a single individual in Victoria who has a correspondent in Western Australia; and I do not expect to be able to awaken any interest in our colony in the Presbyterian state of that colony. I therefore again turn to you on the subject. You very probably know more about the matter than I do. Possibly some one in Western Australia may be corresponding with you. At any rate, I have been trying to get some facts since I came on board the *Tanjore*; such as, that the town of Perth, the capital of Western Australia, has a population of 7000, in which, with the neighbouring sea-port town of Freemantle, a Presbyterian congregation could surely be collected. The colony is of illimitable extent, and the Bush population are not within hail of each other.

The colony is unfortunately cursed with convictism, which makes everybody look to Government for everything. There is some State aid given to religion, and it is distributed among the Churches according to their proportions in the census. I am glad to say that in a convict colony there are not likely to be many Scotchmen, so that the proportion of State aid falling to us there will probably be little; still it will always be something.

There is a Western Australian gentleman, a barrister, on board the *Tanjore*, and I am to correspond with him for information after we land. He is to give me the name of some Scotchmen in the colony. I may also correspond with Innes, who is now at Grafton in New South Wales.

The whole free population of that immense colony is under 30,000. Perth is 300 miles distant from King George's Sound, the only place where the mail touches at.

There are several squatting districts and townships on the west coast far to the north of Perth which are rising into notice, such as Champion Bay, and Nichol Bay with its town Roeburn. Our first duty is, however, to get a man for the capital; and what I suggest is that your Committee should authorize me to get one of our Australian ministers to go and explore. I would gladly offer to go myself; but I must not so soon after my year's holiday. A right exploration could not be done under three months' time. Of course, it should be done as cheaply as possible, and probably some local aid could be got; but some church or committee must guarantee the expense. Would your Committee guarantee, say

£100, on the understanding that possibly it would cost much less? You may trust me to get it done as reasonably as possible. Do you know any laymen interested in Western Australia who would help?

Please stir up your Committee on this subject, and bring it under the notice of the Assembly.

#### NEW BRUNSWICK.

MR. WILLIAM DAWSON was sent out to the Presbyterian Church in Canada nearly two years ago, and now writes as follows:—

(*Mr. William Dawson to Mr. Hope.*)

I have been over nearly the whole of Prince Edward Island and a considerable part of Nova Scotia. I am happy to be able to state that, notwithstanding my lack of talents and acquirements, I have been well received by the Churches, and most courteously supported by the ministers. It was understood that I should follow out a prescribed course of study to enable me to take license and be ordained; but for several reasons I have asked to be exempted from that for some time at least.

Meanwhile I have been busy pursuing the acquisition of useful and necessary knowledge in theology, arts, and letters. I came to New Brunswick last week, and perhaps may remain a long time. My appointment lasts only till June. I am on the borders of the United States, beside the new colony of Kincardineshire. This colony is composed chiefly of Scotch people, many of them from my native shire, Aberdeen. It is only fifteen years old, and, therefore, poor and uncomfortable in many ways. The people are extremely kind to me, and wait upon the means of grace with great devotion and apparent delight. Our Scotch people are by far the most intelligent in the Scriptures of any nationality I have met with in these parts.

My line of life and labour may be thus described. I am sent about from one Presbytery to the other by the Home Mission Board. Sometimes I am sent by the Presbytery to supply vacancies for a Sabbath or two in the larger congregations; but I am more frequently engaged in mission stations and supplemented charges about three months at a time. The latter is more congenial to my wishes; but I have studied carefully to obey the Presbytery and Board implicitly, which has been a most pleasant privilege to me in the past, as I expect it will be in the future. The recent Union has been a very happy event to all parties.

## THE CONTINENT.

### NOTES BY THE CONVENER.

It is very encouraging to the Continental Committee, and will be felt to be so by the whole Church, that the interest taken in its special work by the congregations generally is not only maintained, but is, in a marked degree, increasing from year to year.



The funds placed at the disposal of the Committee during the past year have enabled them greatly to strengthen the hands of the native Churches and Societies for their evangelistic work all over the European Continent.

The grants made by the Committee at its meeting in March were as follows:—

FRANCE—Union of Evangelical Churches.....	£100	SWITZERLAND—Evangelical Society of Geneva.....	£75
Evangelical Society of France.....	100	Theological College, Geneva.....	75
Bellefleur Mission to Communists.....	20	ITALY—Waldensian Church, for Work in the Valleys...	100
Evangelist at Aix les Bains, Savoy.....	30	Do., for Evangelization in Italy.....	200
Evangelist at Mentone.....	30	Harbour Mission at Genoa.....	20
BELGIUM—Evangelical Society of Belgium.....	100	GERMANY—Sailors' Mission, Hamburg.....	10

Most gladly would the Committee have made these grants of larger amount; but the really effective assistance which such comparatively small sums as our Church has contributed to these Continental Churches and Societies—who are fighting a battle against fearful odds, as far as human opposition is concerned—will best be ascertained by the following extracts from letters to the Convener, acknowledging the intimation of our Church's gifts:—

Dr. FISCH writes:—

"PARIS, March 26, 1877.

"Your letter was a matter of deep rejoicing and thankfulness to us. In your happy Protestant Scotland, where your Free Church is raising £500,000 for its different schemes, you cannot imagine what relief a double grant of £100, as the two votes mentioned in your letter, may afford to our struggling churches and societies. This is the answer to ardent prayers,—a help sent by God himself to relieve us from distress, and an inducement to believe more firmly in his promises. We are thankful towards God and your dear Church. May the Lord return it upon you all in a shower of blessings!

"Everywhere the Roman Catholics feel inclined to hear the gospel. Our Union is as much encouraged as the Evangelical Society. The pastor of Aromont writes to me that lectures held in that city by Pasteur Fournieu made such an impression, that many of the first citizens of the city asked for Bibles and New Testaments, and one said that soon the Evangelical Church of the city would number three hundred fresh recruits.

"Our Union is growing, though slowly. The Reformed Church is so much engaged in its internal warfare, that none of its members will leave it before a disruption takes place. Will that disruption be soon effected? It must come to it. The Synod of 1872 had adopted a short orthodox creed. The Minister of State enforced it lately. What did the Rationalists do? They decided that this creed was to be read from the pulpit;

but nevertheless they made their élections to the Synod in opposition with that creed, and sent men who openly profess their unbelief. The next Synod will be again a battle-field. The parties will be found mustering the same number of votes. The majority will be orthodox, but split between the compromisers and the stanch Evangelicals, who repudiate with indignation such dishonest proceedings. In the meantime, we bless God with all our heart that our Union, however small, enjoys a full peace, and is growing under God's blessing. We began with 13 churches, and number now 46 of them. We began with 700 members, and our congregations, including the members and hearers, number now 9900. This shows that the Lord is with us.

"The Protestants in France have now a splendid mission. The Jesuits are pulling hard their conquests and progress. The free-thinkers, devoid of all religious principles, cannot oppose them successfully. The most eminent thinkers among them see clearly that if France is to escape the Ultramontane enslavement, she is to become Protestant. The celebrated philosopher Renouvier writes thus: 'O Protestants! you alone can save France. Come out!—come forward! you have a splendid mission.' Whilst the Established Reformed Church is taken up by its divisions, we, fully free towards the State, enjoying more religious liberty, we are in our weakness called from God to a great and solemn task. Oh, may our brethren abroad sustain our hands!"

Dr. DE LAHARPE writes:—

"GENEVA, March 28, 1877.

"Many thanks for your kind letter with its welcome news, which I was able to communicate at once to our friends, as I received it on the day of our monthly meeting."

As to the two objects for which the grants have been made, to which reference is made above, Dr. De Laharpe says:—

"ECOLE DE THEOLOGIE.

"ORATOIRE, GENEVE, March 15, 1877.

"The long experience which the Directors have now acquired is telling in the improvement of the system and the march of studies, unquestionably superior—that

is, more regular and complete—than it was a certain number of years back. We have lost, no doubt, two very excellent men, Gausson and Merle d'Aubigné; but those who remain after them, without having the same renown, are nevertheless effective and able professors.

"Six professors divide amongst them the divers branches of scientific and practical tuition. The amount of each is properly balanced, so that the young men have a fair opportunity of joining practice to direct study. The study of the Scriptures in the original Hebrew and Greek forms an important item in the scientific curriculum.

"The studies in general comprehend six years,—three in the classical division, and three in the Hall. The time of study is about nine months in the year, from the beginning of October to the end of June, including the times of examinations, which are yearly and half-yearly, according to progress; the younger ones being examined twice, the others once in the year.

"In the Hall, or theological division proper, the students have about five lessons a day five days in the week (about twenty-three or twenty-four hours). Some of those are devoted to practical study, reading aloud, reciting, extempore speaking, all under the direction of a professor; also analyzing texts with a view to the pulpit, and composition of sermons, &c. Each man, in the course of his studies, has to preach six regular sermons, in presence of two professors; to give in four essays upon theological subjects, selected according to their taste from a list made up by the professors; give two catechetical expositions for some young boys, &c.

"About two-and-thirty students are present in the college, rather more than the half of whom (say eighteen) are in the upper division. They are French, Swiss, Italian, Belgian, one Spaniard (*Carrasco's* brother). Among them are three recruits from the Catholic clergy: the two oldest have been parish priests for several years; the younger one came out of one of their colleges as a student for the priesthood. They all give entire satisfaction, and we hope well of them. One of them had already laboured as an evangelist for two or three years; but feeling that his knowledge of the Scriptures wanted a more thorough grounding, he came to us, and is now finishing his second year of theology.

"The Directors judge the present march of the college—intellectual, moral, and spiritual—to be satisfactory. The constant difficulty of this work is the want of resources. It is a great undertaking to be carried on without any regular income, any endowment. £2000 a year, or thereabouts, is a difficult point to reach. The expenses are about: £800 a year for bursaries to students; £900 for professors' salaries; £300 for tuition in the lower classes, house rent, library, &c.—£2000. The bursaries are found to be quite necessary, most of the young men being either entirely or to a great extent without the means to support themselves during their studies. Their expenses are now (when all has grown dearer) about £50 a head. Were we to supply everything, it would take about £1500; so, in fact, we give them only the half of what is required. They provide for the rest more or less as they can, and sometimes they suffer want a good deal, especially those who don't complain; but it is our duty to help them to the extent

of our power, and they get a certain amount of help that never passes through the treasurer's accounts.

"The collection made last year by M. Necker and Dr. De Laharpe did not come up to our hopes, although, the two delegates having travelled at their own expense, the whole amount of collection has been available without deduction of a single fraction. But everywhere we were told the *times were hard*. We had wished to secure, for the benefit of students without resources, a promise at least for a few years of, say, £400 a year. We did not get nearly to that in amount, and especially not in promise. People would not oblige themselves for the future. So we remain very much as we were before. J. Henderson of Park, when alive, supported entirely six of the students, taking on new ones as the former went off. (He did this for twenty years and more, giving £40 a year for each.) Since his death, we have vainly tried—we are still trying—to get some friends to take up his work and supply the deficiency.

"In conclusion, I would submit that a theological college, from which, as from a source, flows the doctrine which makes the Churches, is above all a concern of faithful Churches. I feel that a Church, knowing its duty, ought not to leave that first and most important portion of the service of God exposed to the chances of individual zeal or individual influence. And I have always felt that amongst the Churches, the Free Church of Scotland was placed by the Lord himself in the foremost rank to take that care for His glory."

#### "SOCIÉTÉ ÉVANGÉLIQUE DE GENÈVE.

"ORATOIRE, GENÈVE, March 13, 1877.

"Forty-three years have elapsed since this Society began a gospel work in France, in the first instance in the department of *Saône and Loire*, where chapels were built, and a number of evangelist school-teachers were settled. Under God's blessing, that important work has grown and spread in a remarkable manner, and the Society at present supports in France about twenty agents of this class—pastors, lay-preachers, or school-teachers of either sex—in a number of the French departments in the western and south-eastern portions of the country,—Saintonge and Poitou, Vendée, Vaucluse, Isère, &c. Our dear agents, who fulfil in their own persons the command of the Lord, 'Go and preach the gospel,' send us periodically full reports upon the progress of their labours. Of course there is a certain amount of sameness in those reports, but occasionally some striking and cheering facts. There have been also revivals in their field of labours, the only regret as to which was that they were too limited, and did not extend as might be wished; but the nature and character of the influence sufficed fully to show that the Spirit, that 'wind which bloweth where it listeth,' had condescended to blow there.

"The stations of the Society are, as often as possible, visited by members of our Committee, who go to inquire

and see the state of affairs with their own eyes. These visits are found highly useful.

"Our agents generally conduct public worship on Sundays in one or more places. They also perform a vast number of evangelistic rounds, holding meetings, whenever field-labour permits it, in the evenings, almost every night, in private houses, barns, &c. This mode of intercourse has proved in many cases very beneficial with regard to the teaching of religious truth amidst a very ignorant people.

"Some parts of the French country are entirely Romanist; but in some departments, such as *Vaucluse*, there are great numbers of Protestants, the descendants of those ancient Huguenots who were so cruelly persecuted under the reign of King Francis I. *Cabrières* and *Merindol* have been remembered ever since for the cold-blooded massacres by which they were all but annihilated. (Dr. Caesar Malan was descended from one of their families.) Those poor Protestants have been much neglected, and are indeed to be pitied, as now-a-days the greatest proportion of the ministers in that region belong to the rationalist or *negative* side of the National Protestant Church. Our action in that part of the country is proportionably important, and also valued as such. In addition to the Protestants, many of the Romanists attend the evangelical places of worship, and a good number have been gained to the gospel.

"In *Saône et Loire*, where all the people forty years ago were exclusively Catholic, there are now several evangelical churches, with some preaching out-stations.

"In Switzerland, for the last few years, our Society has formed preaching stations for evangelical worship, in the French language, in the summer residences and watering-places most frequented by strangers (most Italians, and all Russians, who come about those places, speak, or at least understand, the French perfectly). Of that number are *Interlaken*, *Thun*, *Lucerne*, *St. Moritz*, and others. The meetings are everywhere well attended, and each year brings new requests for the formation of some new station; but the pecuniary means are wanting, although, generally, the attendants are willing to contribute at least for a part in the expense,—which shows that they really value the privilege.

"We have begun a work of evangelization for the numerous (about 2000 or 3000) workmen who are employed about the boring of the great St. Gothard tunnel, between Switzerland and Italy. We have there an Italian-speaking evangelist.

"In connection with the stations we have a number of schools for children—boys and girls. The teachers who direct the week-day schools hold Sabbath schools as well; and it were to be wished that blessed institution might become more common in France."

As to the work of Bible distribution, Dr. De Laharpe, in a separate note, says:—

"All persons who follow closely and with intelligence the present march of events in France, are led to this uniform conclusion—that, with things as they actually are, the *work of works* in that fine but unhappily distracted country must be that which we are doing by the diffusion of the Holy Scriptures, abundant and universal, as well as of other books and tracts, calculated to bring the reader to a closer acquaintance with, and in time to a deeper study of, the Word of God."

Of their financial position he adds:—

"The general requirements of the Society, in order to carry on its labours regularly, amount to about £7200 a year.....The friends of the work in Geneva itself give about £3000 a year. The rest must come from our friends abroad.....The time is important, the need pressing. When we do all we can, we come with a good conscience and tell our Christian brethren, all devoted to the same work, Give us help, for the sake and service of Him who gave Himself for us!"

#### ITALY.

The Committee has renewed the grant of £200 for the work of Evangelization by the Waldensian Church, and has been able to give also £100 for work *within* the Valleys; their intention being, that to the College and Latin School at Pomaret, and to the Normal School at La Tour, that sum should be specially applied. The following extract from a letter of the Rev. J. D. Charbonnier, Moderator of the Waldensian Church, has been received in acknowledgment, and his request complied with:—

"TORRE-PELLICE, PROV. OF TURIN,  
March 27, 1877.

"DEAR AND HONOURED SIR,—I have received your letter of the 21st current, announcing that, besides the donation of £200 given by your Continental Committee to our Committee of Evangelization, there has been added to it, on your proposal, £100 more for the work of our Church in the Valleys. Accept, honoured sir, and convey to your Church, the expression of our deep gratitude for this generous mark of your good Christian re-

membrance of the old Church of the Valleys,—the very affectionate sister of your Church, now striving to renew its youth in returning to its first love and its first works.

"I desire to draw your attention to one of the most useful establishments that we have, which up to this time has been the least privileged in the way of material resources. I allude to our Normal School, the only evangelical establishment of this kind in Italy, as far as I know. It is attended each year by about thirty pupils, who for the most part are preparing for the

career of elementary teaching. Almost all the school-masters now at work, either in the Valleys or engaged in evangelization (even in other Christian denominations besides the Vaudois Church), have been trained in this institution; there are also some among them employed in teaching in different countries, and some even in Africa and America. This school, then, in spite of the unfavourable circumstances through which it has had to struggle, has already given very appreciable results, and when it has received the necessary development, it will do still more good. But, with the exception of about 750 Italian pounds of income, of which 600 go to form three bursaries for young men who show talent and good dispositions, and who consecrate themselves to the work of evangelization, this establishment is supported entirely by voluntary donations, which we receive from various quarters.

"The support of this establishment costs us each year about 6000 francs, and for the current year we have received as yet only 1405 francs. Therefore, if your Committee would kindly consent, I would ask permission to apply the generous gift it has made to us to the Normal School, rather than to the College and the Latin School of Pomaret, which for the moment have pretty much all

that is necessary for their support. I would be much obliged to you if you would give me a word of reply on this subject.

"We would have a splendid opening for the work of evangelization among the Catholic inhabitants in the neighbourhood of our Valleys, if we had the men and the means. I had to go a few weeks ago to Barge, a little town entirely Catholic, twelve miles from Torre-Pellice, for the interment of a Vaudois. About two thousand persons came to the cemetery, and listened with great respect as I preached the gospel to them as faithfully as I could. All the men uncovered their heads, and I did not hear a word nor see a sign of disapprobation or scorn. Such events have been repeated in other localities. But, again, the Roman Catholics, who are increasing daily amongst us by a continual immigration, are rendered very fanatical by the priests, and are almost unapproachable on the subject of religion. The persecuting spirit of Popery is far from being extinct. We have examples of it here almost every day in the insolence which the Catholics—and specially the children—show to us, and in conversation amongst themselves. There is no doubt that if they had the power, they would use it against us in a terrible manner."

#### BELGIUM.

The Rev. M. Anet, Secretary of the Société Évangélique, writes:—

"You will see from the *Christian Belge* of this month that our financial circumstances are not prosperous, and that the assistance you have had the kindness to send us was truly needed. But our good and generous Master knows what we want, and we may remain in peace, looking with joy to his hands."

The vast field for Christian effort which is revealed in these extracts loudly calls our Church to increased liberality and more constant prayer for the progress of gospel truth on the Continent of Europe.

## ISRAEL.

### EDUCATION OF JEWISH CHILDREN.

OSTGASSE 767, PRAGUE, BOHEMIA,  
December 7, 1876.

READY response was made to my appeal on behalf of our mission school at Pesth, which was published in the *Christian* in 1870. The lively interest shown by Christian friends in the welfare of the hundreds of Jewish children committed to our care was quite touching, and inspired us with fresh zeal and hope.

An interesting work on behalf of the young of Israel has developed in connection with our Prague mission also. Soon after my arrival in this city, five years ago, a Jew came to see me, named Moses S—. He had once been a corn merchant in good circumstances, but had lost his money through unfortunate speculation, and now earned his living as a hawker. I found that he had had much intercourse with Christians at various times, and was well acquainted with the New Testament. He was very anxious about the education of his family, and spoke with much affection of his three sons,

Chaim, Israel, and Joshua, and his daughter Pearl, whom he had left with his wife at home, in a small town near the Russian frontier, but for whom his limited means allowed him to do but little. He was concerned especially about the eldest boy Chaim, and asked me for advice and aid in his case, as he was desirous to have him sent to a good school.

After consideration and inquiry, I resolved to send him to the institution of the Moravian Brethren at Gnadensfrej, in Russian Silesia. The arrangement turned out well. He was there for more than two years, and received excellent training; the teachers taking much pains to instruct him, and interesting themselves unweariedly in his good. He was afterwards apprenticed to a Christian master, a coppersmith and bell-founder, and got on remarkably well. He has just finished his three years' term, and will now be able to maintain himself. He wishes to be baptized, and we hope to have the joy of receiving him into the fellowship of the Church before the close of the year. His name is Chaim (life).

May he have a place truly among the living in Jerusalem.

Israel and Joshua I sent also, at the father's earnest request, to the Gnadenfrey Institution, and the result gives us occasion for much thanksgiving. Israel inclined his ear to the word of truth, and received it, and the accounts sent me from time to time regarding his progress have been most cheering. I have no doubt that when his elder brother comes forward to confess the name of Jesus, it will be his earnest desire to follow. He finished his term at Gnadenfrey a few weeks ago, and I have now sent him to the Government Polytechnic School at Komotan, where he will be under the eye of the director, who is an excellent Christian, much interested in the conversion of the Jews. The third boy, Joshua, is still at Gnadenfrey, and gets on well.

We are also much interested in the case of a Jewish girl, Olga K—, who was committed to our care some

years ago. She was rather a wild, thoughtless girl, and her mother said that perhaps a good Protestant education was the best remedy. We sent her to the institution for girls at Gnadenberg, where she enjoyed every educational advantage, and was under the care of earnest Christians. She returned a few months ago, greatly improved, and has expressed her desire to be a Christian. We wish to send her now to a good boarding-school in England or Scotland, and hope that she may eventually obtain a suitable situation as governess in some Christian family.

I have spent on the education of these children during these five years nearly £500, kind friends having sent me help from all quarters. Hitherto we have lacked nothing. I shall be thankful for fresh aid now, with a view to the prosecution and extension of the work, and shall be glad to enter into correspondence with friends who may be willing to help us.—Yours truly,

ANDREW MOODY.

## BIOGRAPHICAL NOTICES.

### THE REV. GEORGE A. CHISHOLM.

*Died December 30, 1876.*

BY THE REV. ANDREW D. MACKENZIE.

MR. CHISHOLM was born in Easter Ross, pariah of Kilmuir, in the year 1815, his father being tenant of the farm of Tullich in that pariah. About the usual age in the Highlands he repaired to King's College, Aberdeen, where he seems to have completed his whole course in arts and theology. On the ground of a Highland cousinship, the writer of these lines was glad to make his acquaintance there in 1834, and to form a friendship which has lasted throughout his life. He was then known as a youth of excellent character, good abilities, and as a conscientious student. Though not among the distinguished few, he was never far behind them.

The session 1842-43, the last of his theological course, was, in all the universities, a heart-stirring time. I can remember, as if it were yesterday, how in Edinburgh every spare moment at the meeting of classes was occupied with earnest discussions regarding the Church's prospects and the merits of outgoing or instaying; and how reluctantly these discussions were discontinued even at the approach of our revered professors, who, we knew, were themselves heavily burdened as well as we with the perplexities of the thickening conflict. Much has been said and written of the trials of ministers in settled charges during this time,—not too much, certainly,—but we have sometimes thought that too little notice has been taken of the struggles of our students of theology when bracing up their minds to follow the path of duty at whatever hazard. Then there were those sallies of humour and sarcasm with which students never fail to spice the gravest discussions. Some there were who indicated with ludicrous candour the perplexity in which they found themselves, while others saw clearly that the conflict was nearing, step by step, the vitals of the Church's testimony, and made up their minds accordingly. Of this class was the subject of our notice; and though he spoke little, his mind was clear and decided, and when the time arrived, he cast in his lot without misgiving with the Free Church.

In April 1844 he was licensed by the Presbytery of Tongue,

and during the following six years he laboured as a preacher in different parts of the Highlands and Islands. For a considerable time he laboured in the Lewis, where, having to reside in Stornoway, he was wont to walk distances of from fifteen to twenty miles to his preaching stations, and where, on one occasion, he narrowly escaped being drowned when attempting to cross a stream swollen with rain. Naturally grave and gentle in his disposition, and having enjoyed a godly upbringing, it is not easy to determine at what period of his life he became the subject of a gracious change; but we have before us a paper written by him on the first anniversary of his license, when stationed in the parish of Glenelg, in which he records, in terms of the deepest contrition, his sense of shortcoming and unfruitfulness as a preacher of the gospel, combined with earnest prayer for more grace to enable him to live a more devoted life in the future. Though somewhat reticent as regarded his own experience of divine things, one could not know him long without feeling persuaded that his heart was right with God.

Having been appointed to officiate for some time in Avoch, he received from the congregation a harmonious call, and was ordained as their pastor in 1851. Here his time of active service, though acceptable to his people, and not without some tokens of the Master's presence, was lamentably brief; for, in consequence of exposure to the sun, when preaching at a neighbouring communion in the open air, in the second year of his pastorate, he was seized with apoplexy, which eventually assumed the form of epilepsy. For a year or two, clinging to the hope of recovery, he continued to employ preachers, assisting them himself in the administration of ordinances; but in 1856 he obtained leave from the General Assembly to associate a colleague and successor. And having seen his charge thus suitably provided for, he retired to Aberdeen; where, by supplying vacant pulpits, and by superintending the studies of young men attending the university, he continued to eke out his scanty means of subsistence. We have reason to know that during his residence in Aberdeen his Christian life and gentlemanly bearing procured for him the warm esteem of many of the ministers and elders of the Free Church. Soon after his

settlement in Avoch he married Miss Brander, only daughter of Mr. Brander, late of Embo, Sutherlandshire, in whom he found a faithful helpmate and a devoted wife.

And now there remains but that we should chronicle the closing scene of his life. Towards the end of November he was asked by Mr. Gillespie, Free Church minister of Keith, to supply his pulpit during a week's absence from home. Arrived in his usual health on Saturday; and when about to retire for the night, Mrs. Gillespie observed him turn suddenly pale, and asked him if he felt ill. He had scarcely time to reply when he was seized with the illness of which he shortly after died.

Mr. Chisholm's life journey was sufficiently chequered, and his disappointments were not few; but patiently and bravely he accepted his lot, as became one who knew that his race was set before him, and that he was guided by an unerring hand.

#### THE REV. JAMES SWINTON, PORTMOAK.

*Died February 8, 1877.*

BY THE REV. DUNCAN MACLAREN, DUNNING.

SUDDENLY, on the evening of Thursday, the 8th of February last, Mr. Swinton was called to join the general assembly and church of the first born in glory. He had left his home on the morning of that day in good health; had spent several hours in work to which he was greatly devoted—the work of pastoral visitation; and having reached the last house he proposed that day to visit, and in which he intended to close the day's labour by the services of a cottage meeting, he felt so weak as to request for himself a short season of repose. After lying upon a sofa that had been prepared for him, he was asked by the mother of the family whether he might not partake of any refreshment. "I am sick," he replied—"I am very sick." And scarcely had he uttered the words than he fell into a sleep from which he never woke. He died within two hours, and was carried lifeless to his manse. The tidings of his unexpected departure spread quickly through the parish, and filled all, but especially his own deeply-attached congregation, not only with surprise, but with the deepest sorrow. The day of his funeral was a day of sadness to the members of his Presbytery, his ministerial and personal friends, as well as the old and young of his flock and neighbourhood, who assembled in large numbers to carry him to his grave, and made great lamentation over him.

Mr. Swinton was born at Burntisland in 1823, and received in its parish school the elements of his education. Having been brought to a saving knowledge of the truth as it is in Jesus at an early period of his life, he devoted himself with ardour to the work of preparing for the office of the holy ministry in the University of Edinburgh, and was distinguished among his fellow-students for his attainments in classical literature and mental and moral philosophy; while he was held in the highest respect for the calmness of his singularly unassuming deportment, the transparency of his upright character, and the warmth of his deeply-rooted affections. After receiving license to preach the gospel, he was appointed assistant to the Rev. Dr. J. J. Wood. Afterwards he laboured for a season in the then mission-station of Culross; and having been chosen by the people of Portmoak colleague and successor to their aged and venerable minister, the late Rev. Dr. Hugh Laird, he was, on the 14th day of February 1850, ordained a minister of the Free Church, and admitted to the pastoral charge of the Portmoak congregation. The promise of his early years has been abundantly realized. In the pulpit he proved himself a workman that did not need

to be ashamed. Possessed of a clear and well-trained intellect, great reverence for the Word of God, and warm interest in the spiritual and eternal interests of the people of his charge, and animated by a large measure of the *perferendum ingenium Scotorum*, he never shunned to declare to his hearers the whole counsel of God, being as firm and decided in upholding the rights and prerogatives of the Most High, as he was affectionate and earnest in unfolding the provision that Divine mercy has made to meet the wants and necessities of the children of men. His word was with power. The Lord was pleased to crown his labours with a gracious outpouring of the Holy Spirit; and never did husbandman rejoice more in the falling shower on the dry and thirsty ground, than he did in the showers of blessing which the Great Head of the Church was pleased to send during the years that lay between 1860 and 1870. The young were the object of his peculiar care; and whether in his Bible classes or Sabbath school, or day school previous to the establishment of the national system of education, or in the School Board after the Free Church schools and parish schools were merged into one, he laboured with unremitting diligence and evident delight for the godly upbringing of the young. The progress of the young, mental and moral and spiritual, as it was one of the chief cares, so, when achieved, it was one of the chief joys of his life—a feature of his character this which was touchingly attested on his funeral day by the tears that fell from the eyes of many of the young that followed his remains to his grave. The space allotted to me prevents all detailed reference to the active part he was accustomed to take in the maintenance of the Scottish Tract Society, in the management of the affairs of many of the committees of our own Church, in the convenership of the Evangelistic Committee appointed by his own Synod (the Synod of Fife), not to speak of the admirable manner in which he for many years discharged the duties of clerk to the Presbytery of Kinross. Before closing, however, I must be allowed to refer to the interest which he took in the Home Mission enterprise of the Church. He often spoke of the benefit which he himself derived from engaging in its operations, by its imparting a practical tone to his preaching which academic instruction, however valuable, cannot be expected to give; and now we may speak of the energy, and ardour, and prayerfulness, and preaching power which he brought to bear upon the work of the Home Mission in all the leading mining and manufacturing districts of our native land. He carried his fervour across the Border, and took a prominent share in laying the foundations of the present flourishing English Presbyterian congregation in the cathedral city of York.

The county of Kinross, in which he himself resided, has been the chief witness, not only of the indefatigable character of his labours, but of the great success that has attended them; and, as has been truly remarked by one of his co-presbyters, "It is but seldom that the minister of a secluded country parish can leave behind him a memorial such as the Presbytery of Kinross supplies of the life and labours of Mr. Swinton. The three ministerial charges of Cowdenbeath, Lassodie, and Kelty, all of them in spiritually destitute localities, owe the position which they this day occupy largely to the untiring zeal and energy of our dear departed brother."

We join—we cannot but join—with his mourning widow and sorrowing flock in lamenting his unexpected departure from the Church militant; yet we are cheered by the voice from heaven which says—"Write, Blessed are the dead which die in the Lord: Yes, saith the Spirit, that they may rest from their labours; and their works do follow them."

## MISCELLANEA.

## NOTES ON BOOKS.

*Disruption Worthies of the Highlands. Another Memorial of 1843.* (Edinburgh: John Greig and Son.)—We have the greatest possible pleasure in calling attention to this new series of *Disruption Worthies*. The work is publishing in parts, so that it is within the reach of many who could not procure the former volume. The Part now before us contains a graphic sketch of the late Mr. Sage of Resolis by Dr. Kennedy of Dingwall. In this sketch several very striking things are mentioned; one, in particular, which has much interested us—namely, that Mr. Sage left behind him an extensive record of *Memorabilia Domestica*, containing reminiscences of the places he lived in, and the people he had met. Such a record may contain, possibly, a great deal of what could not be published; but there must be in it also so much that is worth preserving, that we hope it will not be lost sight of. In the hands of a judicious editor, the volume might be invaluable.

*Critical and Homiletical Commentary. The Book of the Prophet Ezekiel Theologically and Homiletically Expounded.* By F. W. J. Schröder. Translated, Enlarged, and Edited by Patrick Fairbairn, D.D., late Principal of the Free Church College, Glasgow; and Rev. Wm. Findlay, M.A., Larkhall; aided by Rev. Thomas Crerar, M.A., and Rev. Sinclair Manson, M.A. (New York: Scribner, Armstrong, & Co.) Also the *Book of the Prophet Daniel*.—An old Scottish Act of Parliament, while prohibiting the importation of various articles from foreign countries, makes one notable exception in the case of "books imported forth of Germany." Scottish theologians have largely availed themselves of the permission, and our sacred literature has been thereby enriched to no small extent. To the series of commentaries known as "Lange's" the pulpit in Scotland lies under a considerable debt of obligation, not only for the deeper insight afforded into the meaning of the sacred text, but also for the aid afforded to what has always been a feature in Scottish preaching—namely, the homiletical and expository. The latest addition to this valuable series has but recently come to hand, and we have no hesitation in saying that the Commentaries on Ezekiel and Daniel fully bear out and even add to the reputation gained by those that have gone before. Our space admits solely of a brief reference to the Exposition of Ezekiel, which has, independently of its value as an eminently able exegesis of a specially difficult book, several features of special interest to the members of the Free Church. The commentary in its German form is from the pen of the successor of Dr. Krummacher, which serves in great measure as a passport to its acceptance as a reverent and evangelical exposition. Dr. Schröder has himself passed away from the Church on earth, but in this volume he has bequeathed to the Church a legacy such as few have been privileged to give. The arrangement by which the late lamented Principal of the Free Church College, Glasgow, was to have presented this volume to the British public in an English garb, was in every way wise and judicious. Not only his ability as a German scholar, but the fact that he had himself written one of the best commentaries in our language upon Ezekiel, rendered it fitting that the work should be committed to him. His unexpected removal by death has thrown the work into the hands of men who are evidently well qualified to succeed him in what was to the deceased Principal a labour of love, and, we suspect, the last product of his pen. Another noteworthy point about the volume is the circumstance that it is the only specimen in

the Lange (American) series which can claim to be exclusively the work, so far as translation and notes go, of Scottish theologians, or, to be more particular, of theologians belonging to the Free Church of Scotland. Mr. Findlay, to whom we owe the first 180 pages, has, along with his fellow-labourers, presented us with a rendering of the German so skilfully effected that, as we read page after page, the idea is lost sight of that it is a translation from another language. Compared with the translation of "Lange's Life of Christ, by Miss Taylor and Mr. Ryland," the superiority of the present volume becomes very apparent. We have none of those Teutonised English sentences, which grate so painfully upon the ear, but nervous, idiomatic Saxon. Looking at the volume as a whole, we have no hesitation in saying that it will take and keep its place as one of the best commentaries on Ezekiel which has ever been given to the Christian Church.

## ECCLESIASTICAL REGISTER.

[The Register is now under the care of Mr. JOSEPH SINCLAIR, Secretary of the Probationers' Committee, to whom, therefore, it is requested that all intimations of Calls, Ordinations, &c., shall be addressed, at the Offices of the Free Church, Edinburgh.]

*Elections and Calls.*—On 19th March, Mr. John F. Macrae, assistant to Rev. Mr. Laird of Cupar, to Cockpen; on 27th March, Mr. Alexander Brown, assistant to Dr. Fairbairn, Newhaven, to Lerwick; Rev. Robert Murdoch of Blochairn has accepted the call to Wamphray; on the 12th April, Mr. John Allan received and accepted a call to the West Church, Girvan.

*Ordination and Inductions.*—On 13th March, Rev. Thomas Murray, M.A., Aberdeen, ordained at Maryton; on 29th March, Rev. Finlay M. Harper, late of Portknockie, inducted to the pastoral charge of Martyrs' Free Church (late Reformed Presbyterian), Pulteneytown; Rev. Alexander Ogilvy, M.A., late of Ryemouth, to Middle Church, Coatbridge.

*Deaths.*—On 23rd March, at Free Church Manse, Dumfries, Rev. James Julius Wood, D.D.; on 9th April, at Free Church Manse, Largo, Fife, Rev. Robert Lundin Brown.

*Degree.*—On 10th March the Senatus of the University of Aberdeen conferred the degree of B.D. on the Rev. James Gage, minister of the Free Church at Dyce.

## MINISTERS' WIDOWS' AND ORPHANS' FUND.

Contributions received by Mr. Martin, C.A., Treasurer.

From Executors of Mrs. Jessie Henderson, Westfield, Pollokshaws, Legacy with Interest.....	£104	2	9
From Dr. Miller of Helensburgh, late of Kilmarnock and Madeira, per Dr. Kalley.....	10	0	0
From Dr. Fleming, 39 Manor Place, Edinburgh.....	1	1	0

## SUSTENTATION FUND.

State of the Fund at 16th April 1877.

Total for 11 Months to 16th April 1877.....	£148,682	17	7
Do. Do. 16th April 1876.....	145,703	4	11
Increase.....	£2,979	12	8
Associations, 1877.....	£141,469	10	8
Do. 1876.....	136,683	15	8
Increase.....	£4,785	15	5
Donations and Legacies, 1877.....	£7,213	6	11
Do. Do. 1876.....	9,019	9	8
Decrease.....	£1,806	2	9
Net increase, as above.....	£2,979	12	8

### YOUNG MEN GOING TO LARGE CITIES.

We annex a note of the Secretaries of Young Men's Societies who are willing to assist young men coming from the country in obtaining respectable lodgings and congenial friends, and to introduce them to congregations and societies. We cordially recommend this to the attention of ministers, elders, and others interested in the welfare of young men.

Those desiring lodgings should address a letter, *at least one week in advance*, to any of the undersigned, stating the locality, kind of lodgings, what rate, and when required.

**ABERDEEN** .....Mr. SHERIFFS, 198 Union Street.

DUNDER.....Mr. JOHN W. SHEPHERD, 8 Prospect Place.

EDINBURGH.....Mr. JOHN MACNIVEN, 138 Princes Street.

(GLASGOW ..... Mr. R. G. MUNSIE, 16 Royal Terrace, W.

LONDON ..... { Mr. J. H. DUNCAN, 51 South Hill Park,  
Hampstead, N.W.

MANCHESTER. { Mr. A. A. GILLIES, Scottish Widows' Fund,  
Albert Square.

## YOUNG WOMEN.

MINISTERS and others interested in young women leaving their districts, and coming to houses of business in KPINBURGH, are invited to give them letters of introduction to the Honorary Secretary of the Young Women's Christian Association, 4 Abercromby Place, who will have pleasure in introducing them to the members of the Association.

Entire or partial board may be had at the Institute, 19 Young Street; also lodging for a limited number. Assistance is given to find lodgings or employment by the House Superintendent.

Young women coming to GLASGOW are cordially invited to the Young Women's Reading and Refreshment Rooms, 59 Union Street. Those requiring employment are assisted in seeking it; and comfortable lodgings may be had at the Young Women's Christian Association Boarding-House, 4 Chatham Place, Stirling Road. Friends interested in young women coming to Glasgow are requested to communicate with the Secretary.

LADIES' SOCIETY FOR FEMALE EDUCATION IN INDIA AND SOUTH AFRICA.

*Contributions from 1st to 31st March 1877.*

ASSOCIATIONS, CONGREGATIONS, AND COLLECTIONS.				CONTRIBUTORS.				GLEANINGS.			
Baldernock	.....	£1 2 0	Dollar	.....	£10 6 8	Glasgow	.....	£11 0 0	Mrs. Gibson, Edinburgh, for	.....	£1 0 0
Baltimore Prayer Meeting	.....	£1 2 0	Dunee	.....	0 18 0	Per Miss Lorimer	.....	£11 0 0	Eranna Work	.....	£1 0 0
Oswendenbath	.....	0 6 8	Edinburgh—Barclay	.....	4 0 0	Kennoway	.....	2 3 0	Ladies in Greenock, per Mrs.	.....	10 0 0
Orkney	.....	0 10 0	Per Mr. Cleghorn	.....	3 0 0	Per Miss Nicolson	.....	2 3 0	Hodger, for Localities	.....	10 0 0
Orkney Female Association	.....	1 10 0	St. Stephen's	.....	0 10 0	North Ronaldshay	.....	6 10 0	Alexander Mitchell, Esq., for	.....	6 0 0
Orkney Association	.....	1 10 0	York	.....	12 0 0	Rathes	.....	0 15 0	Dr. Mitchell, for	.....	6 0 0
Orkney Association	.....	1 10 0	York	.....	12 0 0	Donations	.....	0 15 0	Miss Watson, for	.....	6 0 0
Orkney Association	.....	1 10 0	York	.....	12 0 0	Per Mr. Graham, Edmond Castle	.....	3 0 0	Patton "at Napier"	.....	6 0 0
Orkney Association	.....	1 10 0	York	.....	12 0 0		.....		R. N. O.	.....	0 10 0

Contributions Received by the Treasurer of the Free Church,

From 15th March to 16th April 1877.

[illegible]





	Sustenta- tion Fund.	Educa- tion Fund.	Foreign Missions Fund.	Jewish Mission Fund.		Sustenta- tion Fund.	Educa- tion Fund.	Foreign Missions Fund.	Jewish Mission Fund.		Sustenta- tion Fund.	Educa- tion Fund.	Foreign Missions Fund.	Jewish Mission Fund.
<b>Dunee and Chirnside.</b>					<b>Kirkcudbright.</b>									
Alison .....	5 0 0	1 10 0	..	..	Auchincloss .....	18 18 2	1 0 0	..	..	Chapelhall, &c. ....	5 12 2	0 2 6	1 0 0	..
Archie .....	..	..	..	..	Balmahie .....	2 3 9	..	..	..	Chapelton .....	7 15 4	..	..	..
Burn .....	4 9 4	0 17 6	..	..	Borgue .....	..	..	..	..	Coatbridge, East. ...	33 10 0	..	..	..
Carluke .....	..	1 13 0	..	..	Castellary .....	8 7 5	6 10 0	1 11 6	..	Do, Middle. ....	5 6 0	..	..	..
Clackmannan .....	..	1 2 1	2 3 10	..	Do, M'Millan .....	..	..	33 5 0	..	Dalziel .....	..	..	..	..
Forfar .....	..	..	..	..	Girthon, &c. ....	8 7 3	2 0 0	..	..	East Kilbride .....	3 1 9	4 2 2	..	..
Glacow .....	..	..	..	..	Glenkens .....	..	0 16 0	5 3 9	..	Greengairs .....	8 7 0	0 8 7	..	..
Perth .....	..	..	..	..	Kirkcudbright .....	9 2 8	6 2 6	0 8 0	..	Hamilton .....	20 3 2	3 0 0	..	..
Strathgordon .....	..	..	..	..	Tongland .....	..	0 19 0	..	..	Bushbank .....	14 12 4	4 4 0	51 0 7	..
										Holytown .....	8 6 7	..	..	..
<b>Kelso.</b>					<b>Ayr.</b>					Larkhall .....	3 12 1	..	2 13 5	..
Carlisle .....	1 9 3	..	..	..	Do, Ayr .....	24 3 11	3 18 8	7 19 6	..	Shotts .....	12 3 1	0 7 6	..	..
Forfar .....	..	..	..	..	Do, Warriston .....	12 1 5	1 0 0	1 8 10	..	Stoneshouse .....	29 16 1	..	..	..
Forfar .....	..	..	..	..	Bellshill .....	..	..	..	..	Strathaven .....	6 10 1	0 9 0	2 0 0	..
Forfar .....	13 1 7	..	9 10 0	1 0 0	Barr .....	..	..	..	..	Uddingstone .....	0 7 8	..	..	..
Forfar .....	..	..	1 17 0	..	Barrhill .....	..	..	..	..	Wishaw .....	10 3 1	..	..	..
Forfar .....	23 8 6	2 6 0	10 0 6	0 5 0	Colmonell .....	..	..	1 8 0	2 11 0	Whitburn .....	3 1 0	..	..	..
Forfar .....	..	..	..	..	Crosshill .....	..	..	3 6 6	..	Whitburn .....	4 0 0	..	..	..
Forfar .....	..	..	..	..	Dalry .....	..	..	..	..	Coatbridge, West. ...	10 0 0	..	..	..
Forfar .....	..	..	..	..	Dalmellington, &c. ...	6 2 5	..	..	0 15 0					
Forfar .....	..	..	..	..	Dalrymple .....	10 11 9	0 10 0	..	..					
Forfar .....	..	..	..	..	Dunelm .....	5 12 2	0 10 0	..	..					
Forfar .....	..	..	..	..	Girvan .....	..	..	..	..					
Forfar .....	..	..	..	..	Do, West. ....	..	..	..	..					
Forfar .....	..	..	..	..	Kirkcudbright .....	..	..	..	..					
Forfar .....	..	..	..	..	Marble .....	15 7 10	2 1 6	9 17 1	..					
Forfar .....	..	..	..	..	Monkton .....	10 15 6	..	..	..					
Forfar .....	..	..	..	..	Newton-on-Ayr .....	10 3 6	2 0 0	..	..					
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*April 1877.*

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Forms of Petition will be furnished on application to STUART NEILSON, Esq., W.S., 1 North Charlotte Street, Edinburgh, with whom the Petitions, properly filled up and signed, and accompanied by the proper Evidence of the Child's Age, must be lodged on or before the 18th May 1877.

# GLASGOW FREE CHURCH COLLEGE.



**THE FREE CHURCH COLLEGE** at Glasgow, since its establishment in 1855, has carried on a considerable part of the Professorial duty of the Church. The attendance of Students for the last ten years has been, on an average, 74 annually; being three-eighths of the number of Students attending all the Colleges. The Glasgow College has never been a burden upon the Church, and has not participated in the Collections sanctioned by the General Assembly for College purposes. Through the munificence of the friends of the College, a good Library of about 12,000 volumes has been formed, which is being added to year by year; and the Bursary Funds, the entire revenue from which is divided amongst the Students, amount to about £20,000.

But the provision for the remuneration of the Professors, of whom there are four, has all along been singularly inadequate. The amount of the Endowment Funds of the College is only £35,000, and the Revenue from it is charged with the Taxes on the Building, Insurance, Janitor's Salary, and other incidental charges. The balance, and the Fees paid by Students, form the entire fund from which the Professors are remunerated.

The salaries of the Professors have fluctuated more or less, but they have seldom exceeded £400 a year. These emoluments, inadequate as they are, are relatively of less value now than when the College was established. The Professors now serving, and who have hitherto served, the Chairs, devoted themselves with singleness of purpose and much success to the discharge of their duties, but it is manifest that the Church accepts their services without fair or reasonable remuneration.

Several friends of the College, believing that this state of matters was not worthy of the Church, have been considering what measures ought to be taken for putting the Endowment of the College on a satisfactory footing. They are of opinion that the salaries of the Professors should not be less than £600 a year, and that to attain so desirable an object a fund of at least £20,000 should be raised. A sum of £4000, which would form the nucleus of the fund, is now available from the bequest of the late Mr. Whyte of London. It is believed that the balance would be freely contributed if the position of the College were made generally known. It is scarcely necessary to add, that adequate provision for the maintenance of the Colleges and the endowment of the Chairs is a matter that intimately concerns the welfare of the Church at large.

The subject was brought before the Free Synod of Glasgow and Ayr, at its meeting on 11th April last, when the following deliverance was pronounced:—

*Inter alia*—"The Synod agreed to take up the Overture anent the Endowment of the Free Church College of Glasgow. The following appeared as a Deputation, to solicit its aid in the prosecution of this object, viz.:—James White, Esq., Dr. W. G. Blackie, Robert Ross, Esq., Gilbert Beith, Esq., Robert MacCowan, Esq., William Scott, Esq., and Thomas MacMicking, Esq.

"The Overture was read.

"The Deputation were heard; and, after deliberation, it was resolved that the Synod, having received the Overture regarding a proposal to raise £20,000 to increase the Endowment of the Divinity Hall in Glasgow, and having heard a Deputation which has appeared before it to solicit its support, expresses its very warm interest in the scheme which has been suggested, and its grateful acknowledgments to those gentlemen who have advocated its claims, and who already have promised their liberal aid.

"The Synod, feeling the importance of having the Colleges fully equipped for their work, which so deeply concerns the welfare of the Church, commends this matter to the earnest attention and sympathy of the Office-Bearers and Members of the Free Church in the West of Scotland, and respectfully asks a united effort on their part to accomplish the end contemplated."

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Monthly



Record.

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JUNE 1, 1877.

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## EDITORIAL NOTES.



**AMONG** those who took part this year in the London May Meetings was Principal Rainy. He was invited to preach the annual sermon of the Baptist Missionary Society in Bloomsbury Chapel on the 25th of April, and he did preach accordingly, with great acceptance.

We are glad to see that Mrs. Murray Mitchell's little book on the Zenanas of India is being appreciated abroad as well as at home. A thousand copies have been ordered by the Canadian ladies for circulation among the friends of missions in Canada.

The China Mission of the English Presbyterian Church continues to be greatly blessed. At the Synod recently held in London, it was announced that sixty-eight adults had been received into the Church during the year, and that there are no fewer than eleven students in training for the ministry. The Jewish Mission of the same Church is doing a good work in London; and so much of interest in Israel has been awakened that it is proposed to break fresh ground, in Galicia. Mr. Meyer, in giving in the report to the Synod, gave it as his opinion that the national redemption of Israel is unmistakably drawing nigh.

"In all the Protestant parts of Europe and America the contact with Christian civilization has given the death-blow to Rabbinical Judaism. A return to simple Mosaic or prophetic Judaism, which for some time was the *beau-ideal* of eminent and leading rabbis, turns out to be an impossibility. A superficial Deism, or an abstract monotheism, is now the religion of Israel in the countries alluded to. And even in other countries where the Jews are still continuing in their isolation, the foundations of Rabbinism are already undermined, and it is merely a question of time how long the whole edifice will stand. The Jews in this state are amenable to all

the Christian influences around them, and imperceptibly, and almost without knowing it, they take them in, and reflect them in their peculiar manner. Nowhere is this more perceptible than in Great Britain and Germany; and the articles which especially the *Jewish World* and the *Jewish Chronicle* are launching forth against Christianity from week to week prove only that its leaven is working among them, and against their will they must help to spread a knowledge of the New Testament Scripture and of the historical truths on which Christianity is based."



The following account of the perversion of a member of a well-known Jewish family will be read with painful interest by all who have any concern for the conversion of Israel :—

"The Rev. Dr. Adler was for a number of years the rabbi of the Temple Emmanuel congregation in New York city. He was regarded as a man of great learning, especially in those departments of learning in which a Hebrew rabbi is expected to excel. After serving his people well and acceptably until advancing years weakened his strength, he was made Emeritus rabbi, with a competent yearly salary. Dr. Adler had a young son whose promise was unusually great. The congregation, in gratitude for the labours of the father, and hopeful of what the son might become, took money out of the treasury, and sent young Adler to Europe to complete his theological studies in famous universities, or in those noted rabbinical schools well known to the Hebrews. The young man has returned, and there seems to be no doubt that his years abroad have given him scholarship, and fitted him intellectually to influence his fellow-men for good or ill. He is a professor in Cornell University, and we do not hear that he is incompetent, or unfurnished for the duties of his post.

But he has dropped all religion from him in his way to the high education for which his co-religionists paid so liberally. He is not a Jew, and he is not a Christian. We suppose that there is hardly a form of faith on the earth which he would accept as his own. He has gained culture, and lost faith. What he has left, however—a series of negations—he is in earnest in inculcating on others. He is neither rabbi, priest, nor plain minister. He is professor in Cornell, and lecturer to the 'Society for Ethical Culture,' which meets at Standard Hall, Broadway, and Forty-second Street, New York city, every Sunday morning. In the latter rôle he proposes, as one of the Jewish papers says, 'to break down and expose the religion of his forefathers, which has stood the test of time for over 5600 years.' But he does not propose to do this that, like a young Hebrew scholar of the first century, he might preach Christ to his brethren after the flesh, but that he may destroy all faith in any religion at all."

As the time for the holding of the Pan-Presbyterian Council approaches, an increased interest is felt in the question of who may be expected to be there. We find in a New York paper the following description of the deputation from the American Presbyterian Church :—

"Our own Church will be nobly represented :—New York will send Drs. Adams, Crosby, Schaff, S. I. Prime, and Dickson, as embodying, as we suppose, theology, scholarship, Biblical learning, literature, and Home Missions; Brooklyn will send Dr. Van Dyke, the Moderator of the last Assembly; Princeton will send Dr. M'Cosh (who has had more to do with this movement than any other man on either side of the Atlantic) and Dr. Atwater. Welsh Presbyterianism will be well represented by Dr. Roberts of Elizabeth; and the Irish be looked after by Dr. Blackwood of Philadelphia, assisted by his co-presbyter Dr. Beadle. If our eldership cannot send dukes or earls to the Council, our ministry will at least send one 'Marquis' from Baltimore. Steubenville will send Dr. Beatty, whose munificent gifts to the Western Seminary will long be a

memorial of interest in his Church. Dr. Moore of Columbus will be able to advise the Council as to the law and practice of our Church, while Dr. Nicolls of St. Louis by his eloquence may influence the *perferendum ingenium* of Scottish hearers. Dr. Campbell of Rochester will furnish an excellent specimen of the efficient and successful American pastor; Dr. Patton of Chicago will represent the Church Militant; while Dr. Eells will show how Presbyterianism has taken root on the Pacific coast, and may grow in time to be like one of the big trees of California. The venerable missionary, Dr. William H. Thomson of Beirut, whose work, 'The Land and the Book,' is as well known in Great Britain as in this country, will be a worthy representative of our Foreign Mission fields."

The Rev. Dr. Howard Crosby's church in New York has for some years past been conducting a very promising mission among the few Chinese in that city. These number about 150 adults, nearly all men, scarcely any women or children being among them. They are employed as family servants, in laundries, and in the manufacture of cigars. The mission was first started by Miss Sara W. Goodrich. In the course of two years Dr. Crosby's congregation assumed its support, and has raised about 300 dollars a year for its use. The rooms are at 523 Pearl Street, where a school is kept up, attended by an average of a dozen Chinamen each evening. Seven have become Christians, three of them members of Dr. Crosby's church. The first printed report of the mission has recently been issued.

The end of heathenism in the York Factory district in North-Western America is announced by Archdeacon Kirby. Beady, the chief of the Samatawa tribe, and sixteen others of his party, were baptized on Whit Sunday. York Factory station was founded by the Church Missionary

Society in 1854. Now, Mr. Kirby says, "heathenism, with all its cruelties, has become a thing of the past." He adds that, although no doubt there is much of sin and imperfection in the Christian Indians, yet "there is not a house or tent in which prayer is not daily made to God, and not a single individual among them who does not regularly attend the services of God's holy day."

In the twenty years from 1855 to 1875 the number of native clergy in the South Indian missions of the Church Missionary Society has risen from ten to seventy-five; of communicants, from 5,147 to 12,728; of baptized Christians, from 22,355 to 48,928; of professing Christians, including catechumens, from 33,231 to 63,258.

A steady and dreadful decrease is taking place in the population of Fiji, apart from the awful plague of measles which swept over the islands some two years ago. There are three deaths to one birth! But, spiritually, large numbers have lately been born to God. The Rev. J. Waterhouse, writing from Navuola, describes a series of special services held by him in a large number of places, in which a great number were converted. A native minister is also holding revival services with marked blessing.

Africa continues to be the object of chief interest to our missionary societies. The Church Missionary party is by this time established on Lake Nyanza; and the agents of the London Society, headed by the veteran Mr. Price, are on their way to Lake Tanganyika.

The first Christian church in Constantinople was founded in 1846; there are now seventy-six in the Turkish empire, about a third of which are self-supporting and all self-governing. Four "Evangelical Unions" have been formed for mutual counsel and aid; one at Harpoot, in Mesopotamia, of twenty-six churches; another in Southern Asia Minor of twenty-three churches; another in Central Asia Minor of eight churches; and another in Bithynia of eleven churches. Connected with these churches are 3,303 members, and congregations numbering 13,000, with a population of over 18,000 native Protestants.

The Rev. H. N. Barnum, a missionary at Harpoot, Eastern Turkey, finds that the most successful way to carry on his work among the Turks is to "teach them truth thoroughly first in the Sunday school; and hence the Sunday school has become as important in Turkey as preaching services. Often the former is more fully attended than the latter are, non-Protestants often going to study the Word of God when they would not stay to hear what a mere man would say. No member of the congregation regards himself as too old to study the Bible. The term Sunday *school* does not suggest to any one that it is a place for mere children; but all regard it as a duty and a privilege to be where the truths which God has given to man are the subjects of careful study—and this, too, while the Bible is the book read more than everything else at home. In this way these simple people, many of whom a few years ago did not know how to read, are becoming more familiar with the Scriptures than many of their brethren in more favoured lands who have enjoyed the privileges of a Christian education from their infancy."

---

## THE COLONIAL FIELD.

### COLLECTION FOR THE COLONIAL SCHEME.

*Fourth Sabbath of June, the 24th.*

As the day on which the Annual Collection for the Colonial Scheme is usually made will have passed before the publication of the next number of the *Record*, and assuming that the General Assembly will name the same day this year, we insert the Convener's statement, which will be circulated in the pews when the collection is appointed, and we very cordially commend this statement to the attention of our readers.

"There are many grounds on which the Colonies may

claim no inconsiderable share in the efforts, contributions, and prayers of the Church. First of all, while we are debtors to all men, Jew and Gentile, Greek and barbarian, we owe a special duty to our kinsmen according to the flesh. The apostle Paul, though he gloried in being the apostle of the Gentiles, felt the peculiar claim which his brethren, the seed of Israel, had upon his services, and acknowledged it wherever he went by preaching first in the synagogue to the Jews. So, while our Church is bound to preach the gospel as she has opportunity to every creature, it is specially incumbent on her to follow

with the means of grace her own children who are leaving our own shores for the Colonies year by year. They are the members of our own families and our own congregations, and they naturally look to us for help. From the nature of the case, some time must elapse before the colonists can bear the expense of providing ordinances for themselves, and it will be long before they are able to educate a sufficient number of ministers to supply their own wants. In the meantime, therefore, if we are not to leave them to lapse into heathenism, we must provide them with pastors; in most cases bearing the expense of their transit, and in some contributing towards their support for a time.

"The Colonies present a great and growing field for the Church's labours. Compared with the country that gave them birth, they are in their geographical dimensions perfectly gigantic; and although in some parts this vast area is but thinly peopled, that makes them all the more dependent on the fostering care of the mother Church. We cannot leave these scattered sheep to perish in the wilderness; we must send them pastors who will 'feed them with knowledge and understanding.' Besides, these territories are in the course of being continually filled up, partly by the natural increase of the population, and partly by a steady stream of immigration. Thus, while in some of our rural districts a process of depletion is gradually going on, in the Colonies there is a constantly rising tide, and so a continually increasing demand for ministerial service. If, from whatever cause, the supply of labourers from the home Church were to be intermitted for a single year, it would require more than double the number the year following to make up the deficiency. We must not, therefore, let arrears accumulate. It is to be feared we are doing so in some cases at the present time.

"It is encouraging to know that a little given to this field goes a great way. Sometimes it enables a few scattered settlers to obtain a minister when this would otherwise be hopelessly beyond their power; and any help which this Committee gives is always administered so as to stimulate and encourage local effort. This we do not merely from motives of economy, but because we believe it to be good for the colonists themselves. We are persuaded that people will value ordinances more when it costs them some effort and some expense to procure them. Our own experience as a Free Church has taught us that giving for the cause of Christ is an important means of grace, and therefore we do what we can to evoke a spirit of liberality in those whom we have occasion to assist. To the credit of the Colonies it must be said that the response on their part has been such that the standard of ministerial income has risen very decidedly in most of them of late years.

"Moreover, these Colonies are evidently destined to become great nations; their progress during the last thirty years has been amazing. If it goes on as it has been doing, considering their vast territory, their great resources, and the vigorous and enterprising character of

their population, they will be most important factors in the future history of the world. It is true that they are at a distance from Europe, the great political centre; but as they increase in wealth and power they will become more and more independent of that centre. And already steam navigation and the electric telegraph have brought them vastly nearer than they were. Now every Christian must feel that it is of the utmost importance to leaven these young communities with gospel truth. This is what our Church is endeavouring to do, and it is a noble work. It may require the sacrifice of men whom we seem to need, and would willingly keep at home. But the sacrifice will be abundantly rewarded. For 'there is that scattereth and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty.'

"Lastly, in helping to raise up strong and lively churches in the Colonies we are contributing towards the evangelization of the world. Not only are we preventing our brethren from lapsing into heathenism, we are helping to build up Christian Churches, which in their turn send forth missionaries to preach the gospel to the heathen, especially in those parts which lie nearest to themselves.

"During the past year, the Committee have made seventeen appointments to the Colonies, distributing them as fairly and judiciously as they could among our fellow-countrymen in Canada, Australia, New Zealand, India, and South Africa. If we had sent twice that number, there would still have been an urgent need for more labourers to supply the necessities of so vast a field. We hope that during the year on which we have entered many will be found ready to offer themselves willingly for this work. The expenditure of the Committee last year exceeded by fully two thousand pounds the sum realized by the Annual Collection. Happily several large legacies were received, so that the finances are still in a satisfactory condition. Still, as these are a precarious and fluctuating source of income, it is hoped that the congregations of our Church will, by their steady and liberal contributions on the day of the Annual Collection, enable the Committee to do more than they have ever yet done for the Colonial field. And let us not forget to follow our offerings with our prayers, that 'the administration of this service may not only supply the want of the saints'—our brethren in foreign parts—but may be 'abundant also by many thanksgivings unto God.' R. G. BALFOUR, *Convener*."

#### ODESSA.

THE following extract letter, of date April 20th, from Mr. Clark, will be read with interest at the present time. We are sure that the sympathy and prayer which he requests will not be withheld. After acknowledging a small supplementary grant from the Committee, Mr. Clark proceeds to refer to the present circumstances of his congregation:—

"Besides having been diminished throughout the past year, others are leaving Odessa in the prospect of war, which may be declared before this reaches you. Some by the cessation of business, educational or otherwise, are without means, and all of us are exposed to losses by depreciation of paper, and the necessity of arranging for the safety of our families; so that the future may be a total blank in our accounts. Our foreign subscriptions have greatly gone, and may naturally go altogether. The misery in Odessa at present, not only in thousands of the servile class being out of work, but in shopmen without business, and proprietors without rent, and merchants without commerce, has reached a point far beyond anything which the town has ever suffered in its years of greatest depression.

"I ask the prayers and thoughtful consideration of the Committee for our Church, passing through a crisis which may shatter it in pieces.

"The town wears a very bellicose aspect, the ordinary civilian air being exchanged for the military. Thousands of families have already taken flight, and others are preparing to follow. As for myself, the position of our house is beyond the probable range of the Turkish guns, in case of bombardment, and I do not mean to anticipate events. But, in view of contingencies, I hope to secure rooms in the suburb most remote from the shore, although my family may be compelled to fly altogether from the scene.

"Such is war, and such the indirect effects which it produces!—a reason, certainly, small part though it is of the whole, for watching all avenues in our minds by which the wild, barbarous sentiment may take possession of us, coming so often in the disguise of patriotic and humanitarian sympathies, if not of feelings more allowed still."

#### MADEIRA.

Mr. HUTCHISON, a respected elder of the Presbyterian Church, Madeira, sends the following appeal. It refers to what may be a decisive crisis in the struggle for religious liberty in that island. The progress of Protestantism can hardly fail to be seriously affected by the issue of the impending trial. We trust that the appeal will be liberally responded to.

#### MISSION AMONG THE PORTUGUESE, MADEIRA.

This work still goes on. A notable event has recently occurred. The chief judge of the island has issued a warrant for the imprisonment of the Rev. Mr. Mattos and Sen. Vieira, on the charge of "disrespect to the religion of the kingdom, propagating doctrines contrary to its dogmas, and attempting to make conversions to a different religion." They have both been liberated on bail. If the charges could be proven, the result would be their expulsion from the island. No such charges, however, can be proved; the proceedings of the mission having always been prudently conducted within the

limits of the law. Several Portuguese have been arrested on a similar charge; their only crime being that they have been attending Mr. Mattos' services, against which there is no law. The judge is a man notorious for his bigotry, and it is said he has been instigated to this step by a few of the leading priests.

Should the result be an acquittal, as no one doubts, and as the advocate for the defence declares it must be, it will be a great victory for the cause of Christ in this island, and will, in all probability, leave the field free of embarrassments for the future. Meanwhile, it has been an imperative necessity to defend the action; and this involves considerable expense, especially as the case may ultimately be appealed to Lisbon. The friends of the cause are therefore earnestly requested to aid with their contributions, as well as with their prayers, in this emergency.

Mr. Angus has been all along very zealous in the cause; and by assiduity in obtaining subscriptions, by encouraging the timid, and counselling those engaged in the work, he has done valuable service. His great regret has been that, owing to the bigotry of the people, and the influence of the priesthood over them, the work could not be carried on at a pace commensurate with his wishes.

Subscriptions will be received by the Rev. Peter Hope, Free Church Offices, Edinburgh, and by the British Linen Bank in Glasgow.

#### QUEENSLAND.

THE writer of the following letter was sent out by the Colonial Committee in the capacity of a lay evangelist, and in a short time was ordained minister at Dalby. The state of his wife's health, an affection of the lungs, was the special cause of his going to Queensland, and he now mentions that she has completely recovered.

(Mr. Robertson to Mr. Hope.)

In June and July of last year I went a journey of seven hundred miles into the interior toward the "Dawson" and "Burnett" districts; and they had seen no clergyman from my visit of the previous year. And in January of this year I paid a visit into the "Mooney" district of three hundred miles, where they had had no visits from a clergyman for several years. I hold service once a month sixteen miles from Dalby, also at another station seven miles, once a quarter at one thirty-seven miles, and once a quarter at one twenty-one miles. These are, with the two services every Sabbath at Dalby, the regular work in connection with the congregation here. I had thought to go at an early date on the same journey as on the previous two years, but have postponed it on account of an arrangement whereby I have the pulpit at Rockhampton to supply for six weeks previous to the meeting of Assembly, which is six hundred and fifty miles from Dalby; but in this case the journey will not be on horseback like the others, but by rail and sea. The

Rev. Alexander Hay, M.A., is tutor of Greek and Hebrew for the students, of whom there are now seven, and they meet in Brisbane for seven weeks before the Assembly; so in order to allow him to be present with them, we exchange pulpits for the six Sabbaths, although by doing so he will require to travel one hundred and fifty miles going and returning to Dalby each week.

The congregation in Dalby continues in a prosperous state. There is always manifested the deepest interest in the services; the attendance is always good; and I think there is fruit being gathered by the great Husbandman from amongst the people,—nay, I know that there is. In membership there has been a slight increase also, and the Sabbath school continues to flourish. In regard to the temporal prosperity of the congregation, it has exceeded my greatest expectations. During the year my stipend has been paid regularly in advance, a rare thing in the colony; the congregation have also paid for the keeping of a horse in the stable for me, to save me the expense should I be under the necessity of keeping one, which I am nearly all the year. When at grass, they also provide for them.

No doubt others better able than I am will communicate with you concerning the state of the Church in general. I think, from what I know of it, it is doing a good and great work in the land. Almost unaided, the Presbyterians of the colony are doing their share of the spiritual work of the colony, and the Presbyterians in the colony are doing equally as much if not more for the spreading of the gospel in the destitute parts, from colonial resources alone, than any other of the Churches who are all assisted from home. It is true that the Presbyterians do also get aid from home, but that is being used solely for the work of training young men for the ministry. There are none of the congregations that receive any aid from our Home Mission and Church Extension Funds; but all, in some measure, contribute unto it, although many of them are in poor enough circumstances themselves, and have to strain every effort to keep moving along.

I think this effort which is being made by the Church to train her own ministers is one that in the future shall be her strength, as men who know something of colonial hardships will be better able to endure them than those who come from home, and know more of the way of the people. It requires men with peculiar gifts to undertake bush work in connection with the Church. In the cities the work is somewhat similar to what it is at home, say in Glasgow, where the most of the people are sharp business men; but even in the cities there is none of the respect paid to the office that there is at home. The man must be everything that they expect of him, and as energetic and as little afraid of doing hard work—not study merely, but physical labour—as themselves. In the bush you meet with all sorts of opinions and all sorts of men; and the minister requires to be able to outdo them all in everything, and be able, if not to meet their arguments in the regular form used in discussion, he

must be able to silence them somehow or other; and many of them pride themselves in trying to get, as they say, the “minister into a corner;” and if he is not afraid of a wild horse, a mob of blacks, and a journey of fifty miles on horseback at a moment’s notice, and can sit down contentedly under a gum-tree and eat his bread to a drink of dirty water, he is looked upon with some measure of respect, if his gifts and ability in his own profession are of an ordinary kind.

#### VICTORIA.

(*Mr. Dykes to Mr. Hope.*)

WHEN I left home, under the auspices of the Colonial Committee of the Free Church, for service in this colony, you kindly exacted a promise from me that I should write by-and-by to inform you of the things that might befall me by the way. I have been thus late in redeeming my promise, but I do it to-day with much pleasure and with much thankfulness. I have now been two years in the colony, and one year in a settled sphere of labour; and so far my experience has been most satisfactory. In connection with my residence and labours here, I have nothing but matter of thanksgiving and praise to record. I was brought, in God’s good providence, to a place where there was a solid and substantial community of Scottish people of the best type, among whom the light of the gospel had been kept burning from the first settlement of the district by the faithful labours of my venerable predecessor, Rev. W. Hamilton (who, I am glad to say, is still spared to go out and in among us, and who, though not preaching, yet willingly renders the remainder of his strength to the work of the Lord in the Sabbath school and in connection with the young); so that I think my experience has perhaps been more than usually favourable. I have entered into a cultivated field; I have entered into the labours of another; and I have need of grace, and I trust it will be given, that the cause of truth and godliness may not recede but advance under my hands.

As you may perhaps remember, I left home with a kind of faithless fear upon me; but seas divided and mountains disappeared without hand of man, and time after time I have sustained the rebuke, Why so fearful, thou of little faith?

I have abundant work. My parish is thirty miles long and fifteen broad; population very much scattered of course. Mortlake, the principal township, is near the southern end of it. Hexham and Woorndoo, the other centres, are, the former ten miles off to the north-west, the latter, seventeen and a half (measured miles on a main road) nearly due north. I reside at Mortlake, and preach there every Sabbath morning; while I preach at the other two places in the afternoon on alternate Sabbaths. On the day on which I preach at Hexham, I return to Mortlake and preach there again in the evening. The distance is too great to return from Woorndoo for evening service, but I go a regular round among the

settlers, and hold a short informal service at one of their houses each evening I am there. Although there has been no marked awakening yet, I think that some have been decided, and I trust I err not in supposing that there is a deepening of interest in divine things throughout the district.

I hope your scheme will be carried out, to give us relays of young men. You must keep infusing your warmest life into us by every means, or we may get to flounder on as a Church in impotent respectability. We want a race of determined, fearless, uncompromising preachers of the gospel, who will speak whether men will hear or whether they will forbear, who will not seek success in getting a settlement first, but success in the work of the ministry, the rebuking of sin, and bringing of men to the Saviour.

#### OTAGO.

DR. STUART, of Dunedin, pleads urgently for more ministers, as he has so often done before. The Committee, to their great regret, have not of late been able to do anything for Otago. Dr. Stuart's letter affords a cheering instance of the way in which our Colonial Churches operate in extending the Redeemer's kingdom among the heathen around them.

(Dr. Stuart to Mr. Hope.)

We are badly off for preachers. We have five vacancies, but are not able to supply them. It would add greatly to our comfort if you could send us two smart men who covet the honour of laying foundations.

Our Sustentation Fund Committee have begun operations with the view of raising the annual dividend to £250. Mr. Mackie, of the First Church, and Professor Salmond have thrown themselves into the movement. You will be glad to know that the Synod have shown their appreciation of Professor Salmond's fitness for his work and willingness to work, by advancing his stipend from £500 and a residence to £600 and a residence.

As a Church we are advancing, and would continue to do so if we had more ministers. Our congregational revenues last year, exclusive of our Trust Funds, which are about £8000 a year, amounted to £27,500.

A young man of Norwegian origin and education, but who has been a long time in the colony, offered himself to the Synod for missionary work in the New Hebrides Mission. The Committee to whom he was referred have recommended that he put himself under Professor Salmond for a year, with a view to a careful study of the English Bible before getting an appointment as a catechist. Michelson has received from all who know him a good report for faithfulness, diligence, and Christian consistency. We are offering two scholarships this year again for students intending to study for the ministry of our Church. I hope candidates will present themselves. The scholarships are for the undergraduate course.

#### AUCKLAND.

(Mr. Bruce to Mr. Balfour.)

As the mail has not yet gone, I enclose a brief note to say that we very much want a good, active, and prudent minister for the Waikato. In fact, we want two, as that extensive district needs three men to work it, and as it also is necessary, owing to its distance from Auckland, to have a Presbytery there.

The missionary in the western side has resigned, having received an appointment to an important school. Rev. Mr. Neill is the only man left, and he is at Cambridge, the group farthest removed from Auckland on the eastern side of the district. We will do our best to work the district with catechists or readers, but we need three *fully equipped men* to occupy that field as it ought to be. Please send us one good fellow who is not afraid of work and is not easily put about, and he will be highly thought of. Please also to do this *soon*, for as in conducting war, so in planting Churches, time is everything. The district (Waikato) is able to provide stipends of £200 and a manse for three ministers easily.

#### CANTERBURY.

THE following letter from the Rev. William Douglas, Akaroa, deserves careful perusal from all readers of the *Record*, and calls for the special attention of probationers and students of divinity:—

"In writing you again, I am thankful to say that I still enjoy the blessing of good health, and continue to like this country and my work here very much. We are progressing as well as I could expect as a congregation. Since our first communion in Attawa, our members here have *fully* doubled, and the average attendance on Sabbath days also *nearly* so. Yet our numbers are but a handful as compared with congregations at home. Of course we have not the population to work upon, and not more than a fifth or sixth of this population are Presbyterian. Such is the case in all the provinces except Otago. By the last census (1874), out of a population in Canterbury of 60,000, there were about 10,000 Presbyterians. I am sorry to tell you that, for want of being able to reach our people, many, many of them have been lost to our Church; and when I add, that as a rule Scotchmen come to the front as enterprising and prosperous colonists, you may fancy what a loss they are to our Church. I grieve from my very heart to see whole districts, year after year, lying spiritually waste; our Church, like a cruel stepmother, apparently not caring for her children, instead of being like a mother to them. I do believe that had you an *adequate* idea of the sad consequences of not being able to supply the crying need of this country, you would, if possible, redouble your efforts to get men to come. Oh! it is sad to think of probationers scrambling for vacancies at home, and haunting the offices from week to week for employment and a miserable apology of a remuneration,

wasting precious time ; while here, in a glorious country and climate, among a kind and warm-hearted people, they might be doing noble work, happy and useful, and instrumental in gathering in a harvest of souls for Christ. It is true we do not offer very great inducements in the way of money, our minimum stipend being in Canterbury £250 and a manse ; but this is just as much as the number of families that generally make up a congregation here can give. And if not wealth, it is at least sufficient for ordinary need ; and, at any rate, it is as good as the common stipend at home. But is money the only thing to be considered ? Is the ministry a mere chase after materialism ? Is there no faith implied in the office—that faith which is the substance of things hoped for, the evidence of things not seen ? Does not the calling imply a Moses-like spirit, looking through the present to the future, and having respect to the recompense of a heavenly reward ? Some may say, Why don't you rear your own ministry ? The answer to this is,—

"1. We have not got the machinery ; and, consequently, any ministry reared here must be inferior in many respects to that obtained from home.

"2. We have not got the materials, comparatively few out here turning to scholastic pursuits ; and worse, through neglect on the part of the Church, there are very few suitable. Every day is improving matters in this respect ; but, as yet, it is very difficult to find those who are qualified, and inclined to study for the ministry.

"3. We are moving in this direction ; but years must pass ere our students are ready. What are we to do meanwhile ? The case is really a serious one, and a terrible responsibility rests somewhere. When I tell you that in Canterbury we need nearly as many again as we have—that on the west coast there are only two ministers of our Church, when there ought to be at least twice that number—that in the whole of the large province of Nelson there is only one small struggling congregation in Nelson city—that the same thing is true of Marlborough (I don't know so much of the North Island)

—you will see that our cry for more men is not without great reason. I have no hesitation in saying that men of the true spirit, and having ordinary talents, will be heartily welcomed here, and will only repent that they did not come sooner. This is my deliberate conviction, after being here now for three years.

"I was a member of our last Assembly at Auckland, and enjoyed the trip and visit to Auckland very much. Auckland is a fine city, and its suburbs are beautiful. I stayed, during the time I was up there, with an old fellow-student, Rector of the Auckland Academy—Mr. M'Rae.

"The Assembly was most pleasant, a cordial, brotherly spirit pervading it from beginning to end. A great deal of earnest, practical work was done. Mr. Bruce was appointed agent for the Church, and accepted the office. He takes charge of the various schemes, and travels for the purpose of bringing their claims before the people. His church will become vacant in consequence, and being one of the most important and commanding spheres in our Church, it is hoped that a worthy successor may be appointed.

"I have now seen a good deal of New Zealand ; and it is astonishing to find everywhere towns and villages and a large rural population springing up. The whole country is thoroughly in hand, and promises to be one of the finest of the Australasian colonies soon ; and also, from all I can gather, it is the most Presbyterian of all our colonies south of the line. If only our Church is properly nursed and cared for, New Zealand will be the head-quarters of Presbyterianism all round. We owe this to the Scotch element in Otago largely. In New South Wales, with a population of 700,000, they have some 40 or 50 congregations. Even in Victoria, with a population of about 900,000, they have only 140 congregations or thereabouts. While in New Zealand, with only 400,000, we have close on 100 ; and if our wants were fully supplied, we should have 130 or 140. This fact ought to tell in our favour, I think ; and why should not our Church come to hold the same relative importance here that it does in the States, America ?"

## MISSIONS TO THE HEATHEN.

### TWO DAYS AT LOVEDALE.

BY REV. J. D. DON, KING WILLIAM'S TOWN,  
(LATE OF CALCUTTA).

My first visit to Lovedale has given me much pleasure. It was sudden and short, for I took advantage, at an hour's notice, of an opportunity to run down to be present at the winding up of the session, and I did not see the ordinary work of the Institution in full career ; but my visit has sufficed to impress me with the importance and value of what is being done there.

We paused on the brow of a hill where we caught our first glimpse of Lovedale, and gazed with interest on the place, one of us I thought with feeling, for he has

reason to look upon it with affection and reverence. Near us lay well-tilled fields belonging to the Institution, laden with crops ripening to the harvest. Beside and beyond them were green hills, also its property, where the flocks wander which supply food for near five hundred pupils. I can testify that the combination of intellectual culture with manual labour in one well-ordered community subject to a definite rule, and the care shown to pervade its whole life with the spirit of living religion, as well as to consecrate its work by stated acts of united worship, made a deep impression on my mind. The social influence is very powerful for good when rightly used. It has been so used at Lovedale,

and there is a fine spirit abroad of it. Susceptible young hearts are such as to catch the contagion.

A quick run down the hill brings us to the Churnie, which flows in a deep-cut channel between steep banks, here quietly and smoothly, there brawling over rocks and stones in clear sparkling rapids which remind us of Scottish streams. We cross at the ford, pass the clean, English-looking village of Alice on our left, and soon find ourselves within the precincts of Lovedale. The road is shaded by trees and hedges; on either side cultivated fields and gardens are seen; houses are passed rich in verdure and enjoying ample shade. Industry and care, taste and the look of comfort, a regard to the useful as well as to the beautiful, and to the beautiful as well as to the useful, have left their traces on all sides. The hedges are of quince; the trees are mostly fruit-trees—apricot, peach, orange, lemon; and the walks are trim, the runlets of water clean, the lawns neat, the gardens not like the sluggard's: in short, the hand of man is visible everywhere. We have left wild nature behind, and find ourselves at last in the presence of civilization. In South Africa one is glad to do so. It is well that people who live in semicircular huts monotonously like each other, scattered over bare hill-sides, and whose dwelling-places are painfully wanting in amenity of every kind, should become familiar with a different manner of living. Every field and garden, every fruit-tree and flower-bed, every effort to make house, or room, or garden comfortable and nice, means not merely so much done towards the missionary's comfort, but so much done towards the great end of raising the people of this country to a higher level.

Of course it is with this view that the Industrial department at Lovedale is kept up. For my part, I should be inclined to make the experiment in any country, believing the atmosphere of such an institution to be singularly wholesome for the inmates of every class, and age, and colour, and its good influence on the country or portion of society affected by it to surpass in intensity that of other institutions in which there is not a like combination. It seems plain in dealing with nomadic people that to teach them handicrafts and put them in the way of exercising various industries, is a necessary part of their civilization. One has but to open one's eyes to see that the people are in a state of transition from the old life to another which at worst will ape civilization, but at best must realize it, more or less completely. Either way, handicrafts are necessary.

We were hurrying to be present at the exhibition of work by apprentices and others which had been announced for that day. This was the first occasion of the kind, and excited unusual interest.

It is usual to hold a prayer-meeting at noon on Wednesdays. At the stroke of twelve, every book is closed, every tool is laid aside, work-shops and classrooms are emptied, and the inhabitants of Lovedale are seen on all sides streaming towards the church: here, masters and pupils, both workmen and scholars; yonder,

the girls of the female school, white and coloured, headed by their teachers, coming from their somewhat distant quarters on the farther side of the large enclosure which we should call a mission-compound in India. This hour of prayer is spoken of with the deepest appreciation. On the day of our visit it was found convenient to put it off till evening. Thus it formed a solemn and fitting close to the work of the term, for nothing remained but to distribute the prizes before breaking up next forenoon. The girls of the female school filled one side of the church. The centre and the opposite side were occupied by boys and lads of colour. The white pupils and others connected with the mission sat to the right and left of the pulpit. Mr. Buchanan presided. There was singing and prayer both in English and Kaffir, and the remarks in English were interpreted in Kaffir by Rev. P. Mzimba, the native minister. It was a solemn meeting. Some were about to leave Lovedale, never to return. Some had found the pearl of great price during the past months; others had been seeking as yet, without finding, about to leave and were still undecided.

Speaking as one familiar with the working of the great Indian institutions, I am deeply convinced that Lovedale possesses a great advantage in having the youths as boarders, living on the premises day and night, separated from adverse influences, and subject to the rule of the Institution for a whole term at a time. Otherwise the influence of even the best school is counteracted outside. It is very hard, and often proves impossible, to make way. The Lovedale teacher fights the devil at an advantage compared with his Indian comrade; and I am glad to think that he often wins.—*Lovedale Christian Express*.

#### THE TRANSVAAL.

THE recent annexation of the Transvaal Republic to the British territories in South Africa is a very important event. Into the political bearings of the question we do not enter; though we do not doubt that the annexation was more than justifiable—was necessary. The doings of the Dutch Boers, and particularly their treatment of the native races, were intolerable. Recently the opposition of the Boers to the truly excellent French missionary, Dieterlen, who wished to proceed through their territory to carry the gospel to the Banyai race near the Zambesi, was tyrannical in the highest degree. The Rev. J. Buchanan, now at Lovedale, who writes with his wonted calmness and with fulness of knowledge, thus expresses himself:—

"The Brethren of the French Mission in Basutoland have resolved on making a fresh attempt to carry the blessings of Christianity to the far distant Banyai. Thwarted in their former effort, at their very doors, by the jealousy and intolerance of the now notorious officials of Transvaal, they have determined to intrust the conduct of this new mission not merely to one of years and experience and character, but to the very



best agent within their reach. Accordingly, in a recent meeting at Thaba Bosigo, they presented an urgent request to their brother, the Rev. F. Coillard of Leribe, that he would undertake the weighty charge. The Christian world will rejoice to learn that he has acceded to their request, accepting it rather as a call from the Master than as the mere invitation of brethren, and that he and his indefatigable wife are already busily engaged in preparing for the long and perilous expedition.

"That the race of 'absurd' men is not yet extinct, even among those who boast of civilization and progress, let the recent history of the Transvaal bear witness. The civilized world stands aghast to-day before a Turk-like exhibition in that republic of combined cowardice and cruelty, an exhibition which will brand for ever on the page of history the memories of the present mighties of Transvaal. Who that has read the accounts of their atrocities, in the affair of Secocoeni, can wonder at the hostility shown by the same parties, only a little while before, towards Mr. Dieterlen and his defenceless company? A few peaceful missionaries could not be suffered to pass quietly through the territory of the republic, strictly on the service of the gospel, but they must needs be arrested, and turned back by the way they came, and denounced to the world as dangerous conspirators against the peace and happiness of Transvaal! Equally ridiculous in their aims, and equally deaf to reason, they are yet alike formidable to the Christian missionary, whether they assume the attitude of obstinate obstructives, or rise into the fury of active antagonism."—*Christian Express*.

#### JALNA AND INDAPUR.

##### DEATH OF THE FIRST CONVERTS.

DURING the year the first convert of the Jalna Mission, Paul Jayaram, sweetly slept in Jesus on the night of 29th November. His was a long, consistent, and useful Christian course, extending to nearly fifteen years. He and his excellent wife, who survives him, were baptized by our friend, Dr. M. Mitchell, in 1861. It was at the earnest request of Dr. Mitchell that we ourselves first visited Jalna in 1864, with the object partly of noticing how the couple were getting on with their newly adopted faith amongst their heathen relatives and friends. We were gratified to see them sound in the faith and attachment to the Lord Jesus Christ; moreover, they had succeeded in imparting their convictions to a number of their friends. This circumstance eventually led us to adopt Jalna as one of our rural stations.

Paul Jayaram was for a number of years employed as a colporteur by the Bombay Auxiliary Bible Society. As such he performed several tours, each extending to several months. He had once and again visited almost every place of importance in the Nizam's territories and the Berars; and wherever he went he tried to commend the Word of God to all classes of people. Being blessed with a venerable appearance, mild temper, and suavity

of manner, he invariably commanded respect, and put in circulation a large number of Testaments and Scripture portions. For the last five years or so he was infirm and feeble, but was most regular in his attendance on the means of grace. He was ever ready to give a reason of the hope that was in him. During the last four or five weeks the infirmities of old age grew on him; he was too feeble to walk to the house of God, but took special delight when the Word of God was read to him by our young evangelists.

The last time he saw us after our return in last November he said, "Sir, I am now ready to depart and be with Christ." "I was anxious to see your face once more in the flesh, and wanted to die when you would be at the station." "Now this desire of my heart the Lord has granted, and now let his summons come to me at any time, and I am ready to depart and be with the Lord." During his closing days several of us had the unspeakable privilege of reading the Word of God and ministering to this aged servant of the Lord. He seemed to take special delight in hearing the 14th, 15th, 16th, and 17th chapters of the Gospel by the loved apostle.

His was the largest funeral we remember to have seen at this place.

We have had also to mourn the loss of the first fruit of the Indapur Mission. This conversion to Christianity we noticed in our last annual Report. Narayan Vishnu Sahasrabudhe was a Konkanasth Brahman, very intelligent and full of zeal in the cause of the Lord. His highest ambition was to prepare himself for the ministry of the Word amongst his countrymen. But it pleased the Lord to take him to himself in the midst of his days. He died in Poona, where he experienced much Christian kindness and tenderness at the hands of our brethren; and they in their turn had the privilege to behold in the closing scenes of this youthful brother, his child-like trust in the finished work of the Redeemer, his calm resignation, and his willingness to depart and be with the Lord.—*Report of Jalna Mission for 1876*.

#### CHINDWARA, CENTRAL PROVINCES OF INDIA.

##### BAPTISMS.

(Rev. J. Dawson to Dr. M. Mitchell.)

CHINDWARA, April 6, 1877.

LAST Sabbath we were privileged to admit by baptism two souls into fellowship with our little church here,—a mother and her boy. It had been arranged during the week that the father, mother, and son should all receive baptism on the Sabbath-day; but it pleased God to remove the father from the earth before the rite of baptism was administered. He had been ailing for about two months, and latterly was living in our friend Samuel Hardie's house in the mission compound. On the Friday evening, at the man's own request, Samuel came for me to baptize him there and then. Ere I arrived, he became insensible, and I thought

I should delay the baptism till next day, at all events. About half an hour after I left he died; and he was buried on Saturday afternoon. Notwithstanding all the grief occasioned by his death, his widow, Williemma, and her boy, Rajagopaul, desired to be baptized on the morrow. Accordingly, on Sabbath evening, in Samuel's house, in presence of our little congregation, and a few others, they were both baptized on profession of their faith in Christ. The boy is eleven years of age and the widow thirty-five. The father was head-servant in the deputy commissioner's house here. He and his wife had known a good deal about the Christian faith formerly, and they have been known to Samuel for eleven or twelve years. They are Tamulians, and therefore their baptism cannot be regarded as indicating any general movement of the people of the place, either Hindus or Gonds, towards Christ; but it is of value as indicating, we trust, an inward work of grace in their hearts. Samuel and I had a conversation with the woman on Sabbath before the baptism, and her whole heart seemed to us to be given to the Lord. The boy also said that he loved the Saviour, and believed on him.

## MR. NORDFORS.

Mr. Petros Nordfors, of the University of Upsala, and lately of the New College, Edinburgh, who accompanied Mr. Dawson to Nagpur as an evangelist, writes a letter containing his first impressions of the people and the work. Mr. Nordfors, though his knowledge of English is slightly defective, is a very well educated man. One proof of this is a Latin letter which accompanies the English one, written with perfect accuracy and apparent ease. Mr. Nordfors has entered on his missionary life with a zeal that leads us to hope much from him in time to come.

(Mr. Nordfors to Dr. M. Mitchell.)

CHINDWARA, April 6, 1877.

I never so overwhelmingly felt my own weakness against the formidable powers I would have to contend with as on the 6th January, when we came to a village six miles from Chindwara, and Mr. Dawson told me that we now were in our parish. But when I began to see the people, lo, my heart was moved with love and compassion! I also soon began to long till I shall be able to take part in the work among them.

There are many encouraging incidents, indicating that faithful labour in the past has not been in vain among the people of this place, and that they are beginning to open their minds. I have always much enjoyed to go with Mr. Dawson and Samuel to the bazaar, though I, especially at first, have not much understood of what they have said. But I have been watching the effect of the preaching on the people's mind. And I have often wished that many could only come to see the people, and they would likely be more hopeful and more patient to wait for the Lord's time than perhaps they are while they at home are only counting the reported conversions and baptisms.

## SCHOOLS FOR HEATHEN CHILDREN.

THE Seventeenth Annual Report of the Rangoon Missionary Society contains the following passage: "If God has blessed any form or kind of effort for the salvation of souls among the Karens and Burmese, it is above all that of *Christian schools for heathen children*. Christian schools for heathen children in Burmah are all, and a great deal more than all, that Christian Sunday-schools are in England and America for unconverted children. They are no more a failure than the ordinary preaching of the gospel is a failure."

We put these weighty words on record, because there is still a strong feeling in some quarters against schools as a proselytizing agency. Not a few affirm that, when schools are set up, they should be so for the children of Christians, not of heathen. For ourselves, we by no means exalt teaching above preaching, but would avail ourselves of both agencies to the uttermost. As to schools, the testimony of the excellent Baptist missionaries in Burmah, which we have given above, will doubtless receive the consideration which it well deserves. "Nothing cuts diamond like diamond." The clamour against schools for heathen children began, we think, in America; and it is well that America should refute its own heresy.

Since the above lines were written, we have come upon the following important statement among the editorial remarks of the *Indian Evangelical Review* for January 1877:—

"It is with great pleasure that we mention an encouraging fact for all educational missionaries,—the baptism of nine persons by the Presbyterian missionaries of Gujrauwala, Punjab, including six teachers and pupils of the mission-school there, and the second teacher of the Government school. We have not been informed of the particulars of this occurrence, but it is an indication that God's blessing rests upon the educational work of our missions, and may well give courage to those who often grow weary in this most arduous department of missionary work." J. M. M.

## BENGAL: PREACHING TOUR.

THE Rev. Gurudas Maitra, pastor of the Free Church Bengali congregation, Calcutta, sends us an account of a preaching tour made by him a short time ago. It will be seen that Mr. Maitra was in almost every case kindly received by the villagers, and that much attention was paid to his message. He writes hopefully of the future.

*Extent and Route.*—I left Calcutta on the 6th December; went up the river Hoogly as far as Chagda, and then entered the Matabanga, passed Ranaghat, Haskali, Kissengunj, Choadanga, Hat Beanlah, Alumdanga, Magura, Naral, and then returned to Calcutta on the 3rd January, *via* Khoolna and the Soonderbuns. I visited, in all, twenty places.

*Books sold.*—Nearly five rupees' worth of books were sold at places such as Haskali, Kissengunj, &c., which had been visited before,—people very eagerly bought

books. At other places people flatly refused, saying, "So and so came distributing books; why do you sell?" In this work I was very ably assisted by one of my sons. The demand for whole Bibles, English and Bengali, was very great, and the few I had with me were soon sold.

*Samples of discussions.*—After I had done speaking, there always followed some very lively and intelligent discussion. I may as well put down a few notes. Once while I was speaking, some very respectable Mohamadans came and stood listening attentively. Just as I stopped, one of them, stepping forward, said, "We believe Jesus to be a very holy man, a great prophet and teacher; but how can he really be God? That is what I cannot believe." I said, "My friend, that is very easy. Do you believe that Adam disobeyed God, and so was cursed and driven out of Eden? You do; well then, after God had cursed the serpent, that is Satan, he said the 'seed of the woman' shall bruise the serpent's head. Now, whom do you believe the 'seed of the woman' to be? Certainly not a mere man. For if Adam, the first man, who was as pure and as holy as the angels in heaven are, fell so easily and so disgracefully, do you believe Him to be a man?" "No," said the old man, shaking his head; "some one greater than man and the angels was required to fulfil God's gracious promise to lost man." At Bansbaria, a young man interrupting me, said, "Oh, what is the use of all that? If I call upon any of our gods, I am sure of salvation." I answered, "The Bible says, 'Whosoever shall call on the name of the Lord shall be saved.' But how will you call if you really do not feel your need? Simply calling won't avail. You must feel yourself a sinner, and your need of salvation; and then your calling on God will be of use." At Nagrihat, a Brahman came up as I was preaching, and said, "You are a priest, and so am I; but I don't go about making converts; and I don't see why you should do so." My answer was, "I do so, because I believe that salvation is the one thing needful, and that Christ died to save people who believe on him. And I also believe that I am a sinner, and that Christ has saved me. So I want every one to believe on him." The Brahman walked off without another word.

*Incidents.*—At Magura, the munsif, who is a fine young man, received me very kindly. I had a long talk with him, in the course of which he remarked, "It is very sad that though there are here a few Christian families, they have no one to look after them, and no public worship, but are left exactly like the heathen around. How do you expect us to know and appreciate Christianity, if the Christians themselves don't act up to their faith?" He also said that zenana teachers were very much wanted there; and he, for one, was willing to do everything in his power, if only some kind-hearted ladies went there as such. Haskali is growing to be quite a favourite place with me. The people there received me quite gladly, so much so, that one young man, a shop-keeper, stopped selling as soon as he saw me, and insisted on my making his shop my head-

quarters while he gathered the people. And as I was speaking, some persons came to buy; but he turned them away with "Go somewhere else, please, and don't interrupt me now." At Choadanga, while I was returning to my boat, I met a young Brahman, who said he had been looking for me, as he was thinking of being baptized. I told him that I did not know him at all, neither did I know how much he had read or thought on the subject. I gave him my address, and asked him to see me here. At Alumdanga I went to the station to preach; and there a young man, after hearing me for some time, said that he had been reading the fifth chapter of Matthew lately, but could not understand what Christ meant by telling his disciples that they were "the salt of the earth" and "the light of the world." After I had explained, he asked my address, and whether I would allow him to write to me whenever he met with passages he could not understand, as he was in the habit of reading the Bible always. Several people in other places did the same. So it is a fact that people do study the Word of God. May the Spirit of the Lord help them!

*Conclusion.*—And now, in summing up, I have to make the following remarks. Revisiting villages, towns, and persons, if possible, is the best way, as it enables us to see whether the people remember and think on the words sown amongst them. In preaching we should always keep to two points. First, man dead in sins and transgressions; and, second, Christ the sure Redeemer, the life and the light; avoiding discussion on the professed faith of the people, for this only irritates them. My experience is that the people at large are gradually growing in the knowledge of Jesus Christ; and in no distant time, I hope, the "nation will be born in a day," if the people of God water the seed sown broadcast with their earnest supplications. It is no small sign of the coming event, hoped for, that Christian people in all countries and in all sections of the Church are pleading with God on specially appointed days for this great work. May God hasten on this glorious time when "at the name of Jesus every knee shall bow, and every tongue confess that he is Lord."

#### KAREO MANJHI, THE SANTAL VILLAGE-CHIEF.\*

My name is Kareo Manjhi; my father's name was Choonoo Manjhi. I live in Pokurrea, on the estate of the Raja of Valgunjo; our family has lived there about twenty-five years. I am about thirty-five years of age; I was born in the village of Bissunpore in Khoorchooa. Our family came to Pokurrea a few years before the Santal rebellion, which I remember very well. I am a farmer, and cultivate about three acres of rice land; I also cultivate land on which Indian corn and many other kinds of grain are produced. I am the Manjhi,

\* This statement is an exact translation, kindly supplied by Mr. A. Campbell, of answers to questions put at our request to Kareo Manjhi. It is a most interesting specimen of pure Santal thought.—J. M. M.

or head-man, of the village in which I live. This position I inherited from my father, who was among the first who came and cleared the jungle and settled here.

I used to respect the bongas [spirits—generally, *demons*], which the Santals at present worship. As a child I did not receive any instruction in the mysteries of our religion; but a short time before my father died, he taught me how to perform the sacrifices that are offered in the house. Pointing out the places, he said,—"Sacrifice a white fowl here to Marang Buru; a gray one here to the Atang-Tela-Bonga; and another gray one here to your dead relations." I had seen the sacrifices so often that I was perfectly well acquainted with the days in which the different sacrifices were offered, and the modes of conducting them.

At times I used to worship in the village Jahersthan. This is a small part of the jungle which was left near the village when the clearances were first made. In it are a number of *säl* trees; but the ground is very hard and stony, and the trees have not grown very large. The principal bongas who reside here are Marang Buru, Jaherera, Gosainera, Mourekoturniko, Rongobudhi, and the Purgunnah [district] bonga. Rongobudhi lives in a *terel* tree; Gosainera in a *matkim* tree; the others live in *säl* trees. At the foot of each tree in which a bonga lives, is a small stone on which, at the time of worship, red lead is rubbed. In the Jahersthan about fifty bongas reside. There are numberless bongas, who live in trees, hills, springs, tanks, &c. I do not know the names of all of them.

My father died without disclosing the names of the Atang-tela-bonga; and I always worshipped him under the above name, which means "the bonga brought into the house." When I went to sacrifice to him, I used to pray thus: "Having borrowed, I am giving to thee. Do not make me sick, or cause me to suffer pain; for this reason I am giving to thee. Do not allow any one to deceive me by anything he may say, and do not listen to such a one. Do not allow sickness, sorrow, or suffering to enter this house." I used to offer fowls and rice to the bongas residing in the house.

Santals believe the sun to be a god, and they call him Chando Bonga. They do not fear him. He is the greatest of all the bongas. I always used to take his name before I sacrificed to any of the others. Once in four or five years I used to sacrifice to him; but I never thought of anything he did for us. We know what the other bongas do; but I did not know that Chando Bonga did anything for me.

I used to think that, when any one died, some bonga had eaten him, and sometimes I have heard people say that Chando Bonga had taken him away. Santals say there is another earth below this, to which the spirits of the dead go. Jom Raja and Hoodool Raja reign there. It is customary for Santals, when comforting those whose friends or relations have died, to say, "Chando has allowed you to live together so long; do not think any more of him [the deceased], but set to and work diligently."

I have heard it said that stealing and telling lies were sinful, and that Chando Bonga would punish them who were guilty of them.

I first heard of Christianity many years ago from a gentleman who passed through our village. He told us we were wrong to worship bongas, as there was a God whom we ought to serve. I had forgotten all this, and once, when I came to Pachamba, a gentleman, accompanied by a Santal preacher, came and spoke to us. I thought a good deal about what I heard; and at length believed in Jesus, and was baptized.

The differences between Christian and heathen Santals are very many. Heathen Santals do all kinds of work on Sunday, instead of worshipping and thinking about God. They sacrifice many times in the year. They do many things which Christians know to be wrong; and, when talking together, they use many bad words.

I am much happier now than I was before; but when I look around me, and see so many heathen Santals, I feel like an orphan among them. But when I think upon eternity, and what is after it, then I am very happy. It would be well if all Santals were Christians. I am very anxious that all should believe in Jesus; but they say,—“We have worshipped the bongas so long, that if we should give up now they would be very angry with us, and make all our labour fruitless. Let us watch a Christian for a number of years, till we see whether the bongas will ruin him or not.” I am always telling them about the true God. Some hear me, but others get very angry. Two men especially abuse me very much. They say,—“We will have nothing to do with you.” Some of my friends also try to set my children against me, saying that I am bad because I have left our old gods for the God of the Christians. I know two men who are thinking of being baptized, but they are afraid that after baptism every one will be against them and everything go wrong with them.

#### BOMBAY INSTITUTION-WORK.

THERE is an impression in some quarters that the work in our Indian Colleges is both hard and dull. Mr. Grieve, who has lately joined the Bombay Mission, is not of that opinion. The testimony he bears regarding its attractive character will, we trust, draw the attention of young ministers and theological students:—

(Rev. A. C. Grieve to Dr. M. Mitchell.)

BOMBAY, February 17, 1877.

So far as I can gather, I shall like the work exceedingly, and certainly I have been led to entertain a very high regard for my fellow-workers. During the week I have been in the Institution every day, having got "into harness" on Tuesday. I have just fallen into Mr. Small's place. The young men and I are getting quite friendly already, and I am beginning to enter into sympathy with the work required. The older students—some sixteen of them—are going up for their exami-

nation in April, and will now be pretty much engaged in revising what they have gone over. I have been studying the University callendar somewhat carefully, in order to familiarize myself with the subjects presented by the examiners, and in that way adapt my teaching to the students' wants. The work in the Institution, so far as I have yet engaged in it, has been to me quite fascinating; and I trust, as it becomes better understood by me, that it will grow even more interesting. My colleagues are all that any one could require, in the genuine kindness of their bearing towards me, a stranger. And even from my short intercourse with them I can gather this, that they are men who know they have a very important work to do, and that they

do not fear to stand up to and face it. I have had this week the pleasure and privilege of meeting with a number of missionaries. On Monday there was a meeting of Presbytery, and there I saw Mr. Small, Mr. Whitton, and Mr. Narayan Sheshadri; and on Tuesday evening there was a gathering at Mr. Stothert's of almost all interested in mission work in Bombay.

#### HINDU LIBERALITY.

PETER, a good Christian at Kuvalakam, has just now finished building a pretty little stone-built church in his village almost by his own exertion, and (with a little help from us and others) his own money.

## THE CONTINENT.

### NOTES BY THE CONVENER.

It is well to remind those members of our Church who may be turning their thoughts and steps towards Switzerland, that, as in former years, services will be conducted by ministers from home at Lucerne and Interlaken. When other arrangements make it possible, our people will do well to make one or other of these towns their Sabbath resting-place.

May I be permitted, in connection with this suggestion, to call attention to the immense importance of the example which our countrymen set in regard to religion and the Sabbath in Continental wanderings? A painful article on this subject appears in the *Eglise Libre* newspaper of 27th April, in which specific statements are given regarding those of whom better things might have been expected on the mere ground of good taste, "*à défaut de piété personnelle*," as the writer puts it. It is deeply discouraging and saddening, as this article points out, in a land where our Protestant brethren have so hard a battle to fight, to have their hands weakened by the example of those who do not hesitate to act in a foreign land as they would not dream of doing on our own shores.

The state of religious matters in Switzerland is deeply interesting and full of hope. This very question of the Sabbath is prominent, and strenuous efforts are being made to secure its observance, not only among the Protestants, but also among the Roman Catholics. The activity of the *Société Evangélique de Genève*—referred to in our last number—and, not to speak further at present of older organizations, the singularly rapid consolidation and Christian liberality of the young Free Church of Neuchâtel, are remarkable tokens for good. It is most satisfactory for our Church that we have permanently on the spot so intelligent and earnest an observer and worker as Mr. Buscarlet, whose labours are alike valuable in keeping together our own countrymen at Lausanne, and in communicating with and encouraging the native Churches and Societies.

It is very cheering to know that at the approaching Presbyterian Council, to be held in Edinburgh in July, a good representation may be expected of the Continental Churches generally. The Council is fitted to do good service in many ways; but, on the whole, it seems as if the moral support which it will give to the isolated and feeble Churches of Christ abroad, by identifying them with our strong and alert Presbyterianism in America and Britain, is conspicuous among the great benefits to be anticipated from this important meeting.

A word as to Norway. Last year, it will be remembered, Mr. Munch and Mr. Wettergreen addressed the General Assembly, and afterwards the Continental Committee, on the awakening of spiritual life in their country, and on the subjection of their Church to State interference as a barrier, beyond their power of fully explaining, to the evangelistic work which many of its mini-

sters desired to carry on. They showed, moreover, the extreme difficulty of their position; as a minister leaving the State Church sacrificed thereby not only his status and means of livelihood, but his rights and privileges as a citizen. We learn that Mr. Wettergreen, having been appealed to by a large number of heads of families to leave the State Church and to minister to them, has accepted their call; and having counted the cost, has left all for Christ.

His letter is so simple and affecting in its narrative, that it is best to give his own words:—

"Yesterday, the 27th March, I went to the Minister of the State Church, and declared, by signing my name in the Church Book, that I quitted the Establishment. It was rather with strange feelings and anticipations of the great opposition which this one step will probably cause—and that from many good men—that I put my name in the Church Book; but I did it in Jesus' name;

and, as far as I can judge my own heart, in obedience to the Word of God; putting myself, my wife, and my children in the hands of our heavenly Father. And, as I was writing slowly my name, I felt the peace of heaven streaming through my heart, and—praised be God in the name of Jesus—I am very glad!"

This reads like a story in the annals of our own Disruption—only, the Norway sacrifices are even greater than the Scottish; not solely because more is given up, but because there is so little there, as yet, of the sympathy and enthusiasm which were such elements of encouragement and strength in our own day of trouble

#### LAUSANNE.

BY REV. A. F. BUSCARLET.

THE many Christian friends who so liberally responded to my appeal for the funds required for building our new church at Lausanne will rejoice to hear that it was opened on the 12th of April. The Rev. Mr. Nixon of Montrose very kindly came over from Montreux, and with him several friends who wished to show their interest in our work here. We had a congregation of about three hundred. Mr. Nixon preached on Jeremiah xvii. 12; and Monsieur de la Harpe, D.D., of Geneva, added a few words full of Christian sympathy and of affection for our church. The collection amounted, morning and evening, to about £40. In the evening, at the French service, Monsieur le Pasteur Bonar and Monsieur le Professor Vigué, who had been deputed by the Commission Synodale to represent the Free Church of the Canton de Vaud, Monsieur Wagner of the German Swiss Church, and Pasteur Cousin of the National Church, as well as Monsieur le Pasteur Panchand, well known for many years at Brussels, addressed us. All they said was filled with brotherly kindness, and made me feel more than ever, I trust, the responsibility of such a post. It was quite an Evangelical Alliance meeting. Above four hundred people were present, and all have expressed their admiration for the chaste designs furnished by Monsieur Viollet-le-Duc, the great French architect, for the interior and in all its details. On the first Sunday following our attendance was very good, and it has been so since; and our collections have increased. I hope this may continue, for I am most anxious to lessen the burden which rests on our Continental Committee. In fact, the only drawback to my full satisfaction just now is, that I have yet £450 to find to defray our expenses for building. I wish I could impress upon friends at home the great importance of not suffering this debt to weigh upon us. I cannot return just now to collect it. Our friends here have done

what they can. Several, like Mr. Barbour of Manchester, Mr. Duncan of Benmore, Mr. Kerr of Gareloch, have added to their first most liberal donations; and I do most earnestly entreat those who have the means to relieve my mind of this burden! I had fondly hoped to be able to state at the Assembly that there was no debt on the building; but, as usual, the estimates have been exceeded.

I fearlessly appeal, not only to our own Church, but also to members of other denominations, and leave this cause in the hands of Him who has, I know, blessed our work here to many young people of our own and other Churches. We had an Italian service on the first Lord's day evening after our opening, and about fifty workmen attended. It was so pleasant to hear "Safe in the arms of Jesus" sung in Italian.

I think I must add a few lines written by a very able English architect on our little church:—"A successful effort has been made to dispel the false notion that a purely Protestant church must either be devoid of all beauty, or derive it solely from the unreal imitation of forms originating in medieval worship at a time when every feature of a church directly illustrated, or at least symbolized, the imaginative but legendary teaching of Rome. It may be safely asserted that this church will be worthy of comparison with any other church of similar size and cost lately built either in France or England for any community or creed."

Surely a few of our wealthy men might clear off this debt at once, and enable me to give *all* my thoughts to my work as a minister here.

#### ROME.

WE give a portion of Mr. Sloan's report regarding Rome:—

In giving, through you, a report regarding my two months' labour in Rome, I desire at the outset to ex-

press my high appreciation of the privilege conferred on me in such an appointment by the Continental Committee. In addition to the pleasant and hopeful work in which I found myself engaged when in Rome, the opportunity of becoming acquainted with that most interesting city, and with some departments of Christian work in Italy, was a boon for which I may well be grateful all my life. I regard it as one of the most enviable trusts which your Committee possesses—the ability to send out to stations on the Continent men broken in health, or worn with labour and anxieties, who may nevertheless do good service in the field to which they are appointed, and profit permanently by the lessons such a sojourn is fitted to teach.

The principal facts regarding the work in Rome with which I was connected will be brought out by a few notes on different points adverted to in the Committee's circular of "Hints and Directions." To these I shall now refer.

1. Place of meeting: Presbyterian Church, Rome.
2. Accommodation: sittings for 170.
3. Rent: £25, or rather 500 lire.
4. Date of commencing work: February 4, 1877.
5. Date of closing work: March 25, 1877.
6. Number of Sabbaths employed: eight.
7. Number and hour of services each Sabbath: two; 11 A.M., 3 P.M.

(Owing to my having a colleague of the Established Church, I conducted only one service each Sabbath.)

8. Number attending: average, 140 in forenoon; 105 in afternoon. The particulars are as under:—

February 4	Forenoon, 150;	afternoon, 100.
" 11	" 100	" 100
" 18	" 140	" 110
" 25	" 150	" 140
March 4	" 150	" 120
" 11	" 160	" 70
" 18	" 120	" 120
" 25	" 150	" 80

The sacrament of the Lord's Supper was dispensed on February 4, when fifty sat down at the Lord's table; and again on March 4, when ninety joined in showing forth the Lord's death.

11. A prayer-meeting was held every week, on Wednesday at 11 A.M.; attendance, 25.
12. Pastoral visitation. I visited the most of those whose names were on my list, or rather *called* on them. In many

cases, however, I failed to see the parties, owing to their being out all day—some at meals. I attended one or two cases of sickness.

The advertisement of our meetings seems to be very well attended to; and the church has been made most comfortable and attractive by the internal arrangements.

Though there are on the Continent peculiar difficulties for the service of praise being properly conducted, the singing in the congregation is as hearty and good as could well be expected anywhere. The library (congregational) is a most admirable selection of books, and indicates care, liberality, and intelligence of no ordinary kind in the formation of it.

The office-bearers, too, do their utmost to supply the lack of a stated minister by the hospitality they are ever ready to extend to visitors as well as residents.

During the two months of my sojourn in Rome I was, as the Committee are aware, associated with the Rev. Mr. Mitchell of Leith, of the Established Church. My relations with him were of the most cordial and brotherly character; and his discourses, and efforts otherwise to further the interests of the congregation, and to improve its financial position, were of a very helpful and stimulating nature.

During Lent, Jesuit preachers of considerable fame are employed in several of the principal Roman Catholic churches in Rome to defend the Popish faith and to assail Protestantism. These discourses are, in general, largely attended; and Protestant ministers—especially the Waldensians, Rabetti and Meille—replied to them before large audiences on Sabbath evenings; and Gavazzi on the evenings of Wednesday and Friday from week to week. Hundreds would attend these services, and not one-fourth of the audience be Protestant. It was very significant to hear from such audiences bursts of applause when any good point was made, or any unmistakable homethrust given to a system that has helped to degrade Italy.

As I listened to the faithful preaching of the gospel, and to these "conferences" on Popery, as they are called, I could not but feel convinced that vigorous work is being done to pull down error and to establish the truth.

## OUR HOME WORK.

### THE ASSEMBLY'S EVANGELISTIC DEPUTATION.

BY DR. ADAM.

On a special report by this Committee, last General Assembly adopted a somewhat new method of carrying on that evangelistic work which has always been a prominent feature of the Church's Home Mission operations. It was then agreed that six brethren in the ministry, possessed of proved fitness for this kind of service, should be selected and invited by the Committee

to give themselves to it for two months in the year, and that they should be solemnly designated to it by special religious exercises at one of the diets of the Assembly. The brethren recommended and set apart as the first band of spiritual labourers in connection with this new plan were:—Rev. John Macpherson, Dundee; J. Kelman, Leith; W. Fraser, Edinburgh; A. C. Fullarton, Glasgow; S. R. Macphail, Elgin; and J. Morgan, Edinburgh. Interesting reports have been received from them all, but it is not possible to do more here than

give the briefest sketch of their work, with a few extracts from these reports.

Mr. Macpherson spent three weeks of July within the bounds of the Presbytery of Wigtown, visiting in succession Whithorn, Isle of Whithorn, Sorbie, Garlieston, Newton-Stewart, and various places in the neighbourhood. He says:—

"On three successive Sabbaths I occupied the pulpit at the ordinary diets of worship, and a special service was held on almost every night during these three weeks. The meetings were held in churches, in school-rooms, in halls, in a smithy, in the open air, on the street, at the seaside among the stones of the beach, beneath the shadows of the tall trees within the policies of a noble house, and in a quiet sequestered nook beside a railway station in the country; in short, wherever access to the people could most conveniently be obtained. This part of the country being purely agricultural, the towns are small and the population is sparse. Taking that circumstance into account, the attendance at the services was fair—in some instances, indeed, uncommonly good. The interest was well sustained, and for the most part went on deepening from one meeting to another, while sometimes there was marked impression."

In November Mr. Macpherson laboured for several weeks in Falkirk and the large neighbouring villages of Camelon and Shieldhill. After giving a number of interesting details of the work, he concludes with this general summary:—

"In the course of my six weeks' service, besides prayer-meetings, inquiry-meetings, and a good deal of speaking in other forms, I enjoyed the opportunity of preaching the gospel some forty-five times, inclusive of addresses to Christians, Christian workers, and children, as well as to the unconverted of every class. A good deal of time also was spent in interviews and conversations with ministers, elders, Sabbath-school teachers, and other labourers in the vineyard of Christ. If the hands of brethren in the ministry have been strengthened, if Christian workers have been stimulated, if believers have been refreshed and lifted a little higher in the experience of grace, if inquirers have been guided aright, and if sinners have been aroused to flee from the wrath to come, then surely time and strength given to the work are more than recompensed. I came away with a deepened conviction that the field for evangelistic labour, even in Scotland, is immense, and that the call to our Church to arise and throw herself into the work is louder and more urgent than ever it was before."

Mr. Kelman's field was first Wishaw, and then Dundee. He writes:—

"I was in the former place in August, and in the latter in four congregations—M'Cheyne Memorial, Dudhope, Chalmers', and Chapelshade) in November and December. Altogether I spent about six weeks—seven Sabbaths—in the work. On the Sabbaths I preached twice (the second service, that in the evening, being always of a decidedly evangelistic character), and I held an evangelistic meeting every evening of the week except Saturday. Besides these, I held five meetings for children; and for three weeks we had a small prayer-meeting daily in the middle of the day. The work was exceedingly delightful and encouraging. I never was engaged in any work in which I enjoyed more conscious nearness to the Master, or more of a sense of his presence.

"It is impossible to give any exact estimate of the amount

of good done on such occasions. But I think it worth mentioning (and I think I can say it without hesitation) that in connection with the meetings in *every one* of the five places where meetings were held, there were persons who professed to be brought out of darkness into God's light; cases of what appeared to me to be, so far as man can judge, genuine conversion (of course I would not say this to the persons themselves). From several of the ministers I have heard since, and have learned that those who professed to have received saving benefit still remain steadfast. Another result upon which I put very great value is this, that in all the five congregations, those of the people of God who threw themselves into the movement received much blessing, and were greatly quickened and encouraged. And in this way, no doubt, the work of God in the several congregations received an impulse that will be of permanent value."

Mr. Fraser laboured first in East Lothian, holding a number of services at Haddington, Prestonkirk, and Garvald; then at a later season in Cromarty and Caithness, where Halkirk, Thurso, Keiss, Canisbay, Wick, and Pulteneytown were visited; and finally in the island of Cumbrae. The following extract from Mr. Fraser's report will convey some idea of the work done, and its probable results:—

"Canisbay was reached on the 14th September. The minister, Mr. M'Gregor, like his neighbour, Mr. Gunn of Keiss, made excellent arrangements for the evangelist, and accompanied him to his work. It was judged best to go to three districts of this large parish. At the Drill Hall at May, and in the school-houses at Duncansbay and Freswick, there were crowded audiences, and much appearance of devout attention. It was interesting to preach the gospel at John o' Groat's Bay, but still more so to visit the island of Stroma in the Pentland Firth. For one unaccustomed to the winds and tides of the Pentland there was some romance in boating three and a half miles out between the 'boars' (or breakers) of Duncansbay and May. The intelligence and godliness as well as hearty hospitality of the lone islanders were very pleasing. In a wonderfully brief time word was passed over the island, the harvest-fields were forsaken, and the school-house, early on a Saturday afternoon, was well filled. Those who know the island mark a great improvement in its population in recent years; certainly there are not a few in earnest sympathy with the good work in the land. The work in Canisbay was closed with an address to the young, and preaching to the congregation on the Sabbath day. In Keiss and Canisbay there are efforts made by the ministers, and others who pray and labour with them, which show that the revival influence has been there. The visit of Evangelist Deputies seemed welcome as an encouragement, and has been followed by renewed efforts and prayers. Many tracts were given away, and some books sent to Stroma."

Mr. Fullarton's fields of labour were Lewis, specially Stornoway, and Buckie in Banffshire. It is matter of painful regret that he returned from the latter place seriously unwell, and has been laid aside from his ministerial duties for several months in consequence. He is now in a great degree restored, and there is every prospect of a permanent and complete recovery. He thus writes regarding his work in Lewis:—

"I spent twenty-three days in Stornoway, including the four Sabbaths of the month. I found there a fleet of 500



fishing-boats, of which 400 came regularly into the inner harbour, and about 100 made their stations about Holm and other places at the mouth of the harbour. Each boat has a crew of five men, and adding those employed in cooking, curing, &c., there were above 3000 persons in Stornoway during the month of June connected with the fishing alone. Many of these were from the east coast, where the revival of late years produced a considerable change. Many of them were my own children in the gospel, and many others were earnest religious men. During the twenty-three days I spent among them I preached forty times. I began in the open air, and went on sometimes in the open air and sometimes in the churches, sometimes in Gaelic and sometimes in English, as circumstances seemed to require. On Sabbath I preached in the forenoon in Gaelic in the Gaelic Church, and in English in the afternoon in the English Church, and in the evening in the open air. On week-days I preached sometimes in Stornoway, inside doors or outside doors as might best suit, and sometimes in the country districts, and rejoiced that I could preach to these people in their native Gaelic the glorious gospel of the blessed God.

"As regards spiritual conversion work it is perhaps premature to speak. Time will test and tell. However, the meetings were everywhere well attended—the Gaelic best. A warm breathing was felt in the meetings; heads were often bent, handkerchiefs used to wipe off the tears, and petitions breathed into the ear of Him who seeth and heareth in secret. The professed people of God were refreshed, and were not slow to express their feelings. The strangers who were willing to come to hear had the gospel preached to them, and multitudes of them came to hear. I may also mention that I found in Stornoway, walking in the beauty of holiness inside the communion of the Church, fruit that was the result of a week's work in Stornoway six years ago, and of which at that time I knew nothing. And I believe that hereafter similar fruit may be found resulting from the present visit."

Mr. Macphail's principal field was Caithness, but he also did a certain amount of evangelistic work in Inverness and Aberdeen. He devoted five weeks of incessant labour to the following places in Caithness—Westerdale, Bower, Reay, Thurso, Lybster, preaching also at Bruan, Halkirk, Watten, and Latheron. His journal is full of interesting details, but here only its concluding sentences can be given:—

"This closed my Caithness work, which was to me, if hard, yet most pleasant and refreshing, and left the most

kindly and grateful recollections behind. I had not, of course, the means of access to the people in *after meetings* which I have in my ordinary work, but I feel assured, from the deep and kind interest in the work shown by the ministers, and their intimate acquaintance with all those present—for nearly all in the country districts visited are Free Church people—that this was less required than generally in my work of this kind, where often there is none to follow up impressions with instruction unless done on the spot. My own conviction is that a cordial welcome will be given by all the brethren I had the pleasure of visiting to any brother sent by the Assembly; and I know of no field where a better attendance, and a more eager and willing attention will be given to the word spoken. Men who may have a peculiar aptitude for addressing young men might be particularly selected for the Caithness field, where the youths who attend such services are not only many, but have every appearance of being most intelligent."

Mr. Morgan was not able to render the full amount of expected service. He reports as follows:—

"The only work I was able to accomplish, I am sorry to say, was in connection with the Wool Fair at Inverness in July last. The Fair is always a time of unusual interest and activity. The town is crowded with strangers who come to buy and sell and get gain. Mr. Moody happened to be in Inverness at this season in 1874, and it was turned to good account, and many got blessing of a kind they had not anticipated. The Young Men's Christian Association there have endeavoured to keep up the interest, and both in 1875 and 1876 there have been special efforts made in connection with this great annual gathering. It was my privilege to take part in last summer's work. We had a daily prayer-meeting at noon, and evangelistic meetings in the open air every night, followed by an inquiry-meeting in the Association Rooms. Great crowds came to hear, and the impression was often very deep and solemn. Many who had got blessing in 1874 came to testify that their new life was permanent, as well as to seek to have it more abundantly. Some could testify that having been blessed themselves, they had been instrumental in carrying it to far-off mountain homes and Highland glens, and there in turn were made a blessing. Mr. Grant of Tain gave valuable help by preaching in Gaelic, and not a few were reached in this way who could not follow the English service. On the closing night, when the town was densely crowded, we had a large meeting on the Castlehill, and at the close adjourned to the Free High Church."

## MISCELLANEA.

### JEWISH MISSION.

[The following letter from Constantinople reached us too late to be put in its proper place, but the interest of news from that quarter at present is too great to allow any delay, and we therefore insert it here.]

(Mr. Tomory to Mr. Brown Douglas.)

"GALATA, May 4, 1877.

"I APPREHEND no danger here, but under certain eventualities an English fleet would surely make its appearance in the Bosphorus. In case of real danger, I would send away the female teachers, Mrs. Tomory, and Mrs.

Leonhard, with the children; for myself, I could not make up my mind to forsake our people at such a time. And I am happy to say that Mr. Leonhard is quite willing to share with me the trouble and the care, if there should be any. But we trust that we may be spared all these troubles and anxieties, and be permitted to carry on our work uninterrupted. The friends at home need not be over anxious. The papers do the mischief; they create constant alarm.

"Our schools are crowded, the evening class is quite full, the services are well attended, and we have encouraging work among the inquirers. But the suffer-

ings of our people are very great. We shall soon have war prices, and how shall our people live? The bread is already twice as dear as last year; and if nothing can come from the Black Sea, how and where shall we get provisions? I still think the Committee should assist us at such a time with an extra grant. The public in general take too little notice of an appeal. My last letter, which you kindly sent to the *Record*, brought me just *two pounds*; but the members of Committee understand the circumstances, and feel for the station, and a corresponding liberality should accompany it.

"The Russians sent away *two* shiploads of Jews from Odessa who had Turkish passports. If I had the means, what a work could be carried on among this people! During the Crimean War a colony of Jews came over from Kertch; what a work we had among them! I was daily in the khan where they lived, and the gospel was broad-cast sown among them. At that time we had Lady Stratford here, and means were put into my hands; but now the distress here is so great on account of the commercial depression, and who is to help us? Help this time must come from home. Here is nothing to be had. We have a very unhealthy season, and numbers are ill with, and die of, typhoid. The members of our mission are all well. It is a great mercy."

#### INVITATION TO PRAYER

*For the General Presbyterian Council to meet at Edinburgh on 3rd to 10th July 1877.*

At the request of Dr. Blaikie, we gladly give a place in this number of the *Record* to the following appeal:—

In obedience to that longing for Christian Union now so general, ministers and members of the Presbyterian Churches throughout the world adhering to the Standards of the Reformation, are to meet, in General Council, at Edinburgh next July. From the United Kingdom and the United States, from eight or ten Continental countries, from the British Colonies, and from several of our mission fields, two or three hundred brethren will come together, either as representatives of Churches, or in their individual capacity, with the earnest desire, through prayer and mutual conference, to advance throughout all their borders the kingdom of our Lord and Saviour Jesus Christ.

Some of themselves, writing from the ends of the earth, have expressed a strong desire that this gathering should be preceded by united prayer. Deeply sympathizing with their feeling, we have taken upon us, as friends of the movement, to give form to this wish, and invite ministers and members of our Churches generally to implore God's blessing on a meeting which will in some degree represent and influence between twenty and thirty thousand Christian congregations. While trusting that many will remember it from time to time, at prayer-meetings and on the Lord's day, we would re-

spectfully suggest that on the two preceding Sabbaths, 24th June and 1st July, it should be especially kept in view.

If we might venture to suggest topics, they would be such as these:—That it would please God to make this meeting the means of presenting to the world anew those fundamental truths of Divine Revelation which, as they are the soul and kernel of the Reformed Confessions, are still the power of God unto salvation to every one that believeth; That while keeping down all rivalry and vain-glory, the brethren may so commend and enforce the true features of the Presbyterian system as to promote increased purity and efficiency in all their wide-spread organizations; That through knowledge of each other's methods and experience, the various Churches may be better fitted to grapple with prevailing errors and evils, and promote Christian work among all classes of the people; That the weaker and struggling Churches may derive much encouragement from the sympathy and prayers of the stronger; That the Council may have an especial blessing in considering the condition of the heathen world, and the command laid by our Lord on his Church to preach the gospel unto every creature; That the spirit of Christian liberty, and, at the same time, of Christian charity, may pervade all the meetings; That a kindly and brotherly feeling may be shown toward other Evangelical Churches; That practical methods of co-operation may be found, in evangelistic and philanthropic work, alike in Christian lands and the wide realms of heathendom, by which the movement may become permanently useful; And that there may be such abundant tokens of the Divine blessing from first to last as to make it truly a time of refreshing from the presence of the Lord.

*"Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you."*

ALEXANDER DUFF, D.D.  
WM. ROBERTSON, D.D.  
ANDREW THOMSON, D.D.

#### BRAIDWOOD TESTIMONIAL.

IN June 1875, shortly after the death of the Rev. John Braidwood, the fellow-labourer of the Rev. John Anderson and Rev. Robert Johnstone at Madras, a movement was initiated in that city by two daughters of the Rev. P. Rajahgopaul of our Free Church Mission, to raise a monument to the memory of Mr. Braidwood, who had done so much for female education in South India. After much consideration, it was decided that the best monument would be something to contribute to the advance of "*Female Education*," which he had so much at heart, and of which, in fact, he laid the foundation in connection with the Madras Mission; and it was resolved to aim at raising the sum of £600, the interest of which should be devoted to providing prizes for the best scholars in Bible knowledge in the female schools of the

mission. Since the movement began, Mrs. Braidwood has also been removed by death, and as she was one with her husband in all his efforts for the elevation of the females of India, the testimonial may be considered as commemorating their joint labours in the good work. A considerable sum has been raised in Madras by the native converts, and it is hoped the friends of missions in this country will aid these two young native Christian females in their laudable effort to honour the memory of him to whom they and their countrywomen owe so much, by contributing to this object. It is proposed to aim at raising £300 in this country in aid of this effort, for the proper investment of which the Ladies' Society for Female Education will be responsible.

Contributions will be received by—

MISS FRASER, 3 Atholl Place.  
Dr. PRINGLE, 27 Rutland Square.  
COLONEL YOUNG, 3 Greenhill Park.  
Mr. A. WYLLIE, Free Church Offices.

A. G. YOUNG, } *Hon. Secretaries*  
D. MACLAGAN, } *Ladies' Society.*  
JOHN PRINGLE, *Treasurer.*

#### THE LATE REV. ROBERT LUNDIN BROWN.

*Died April 9, 1877.*

BY THE REV. WALTER WOOD, ELIE.

ANOTHER of our Disruption ministers has passed away from us. Mr. Brown was descended from a long line of clerical ancestors, the last of whom was minister of Newbattle, in Mid-Lothian. He was born in 1792, ordained minister of Largo in 1821, cast in his lot with the Free Church of Scotland in 1843, and died in his eighty-fifth year, on the ninth day of April 1877. He took the name of Lundin in 1855, on the succession of his wife to the estate of Auchtermairnie. The survivors of his family, two sons and two daughters, along with his wife by a second marriage, watched by his sick-bed during the few days through which he survived a stroke of paralysis, and were much cheered by his humble yet confident hope of eternal life through Jesus Christ. Some memorials of his last hours have been put into our hands, but the space at our disposal will not permit us to insert them. We make room for one saying, which may cheer and strengthen those who know that a similar trial awaits them. "I have not," he said, "the bright and luminous views I would like to have; but I am trusting on my Saviour, and I sometimes feel even more than that—I sometimes feel overpowered."

#### THE LATE EX-PROVOST POLLOCK, PAISLEY.

*Died April 12, 1877.*

BY THE REV. DR. THOMSON, PAISLEY.

THE Free Church in the West has sustained a great loss by the lamented death of the late Provost Pollock, one of the elders of Free St. George's, Paisley. In referring to this event on Sabbath the 22nd April, and after alluding to the high estimation in which he was held by all classes, as a man of superior intelligence, of extensive information, and of firm religious principle, and to the eminent services which he had rendered to the community as a useful citizen and an able chief magistrate, Dr. Thomson concluded his discourse as follows:—

"My first, or at least my most intimate, acquaintance with Mr. Pollock was made at his own house, which, on my first coming here, in 1845, I had frequent occasion to visit when it was a house of mourning caused by sore family bereavement, borne, however, on his part, with true Christian resignation. I remember, too, his zealous and efficient labours at that time as superintendent of one of our Sabbath schools, which, under his able and gentle management, became a model of what a Sabbath school ought to be. Then, in July 1846, he was elected and ordained to the office of the deaconship; and in the following year he was appointed clerk of the Deacons' Court. The duties of both these offices he discharged for many years with exemplary diligence and fidelity, as well as with consummate tact and ability; so that, in resigning the latter office in 1853, he received the unanimous and cordial thanks of the Court. In 1852, he was elected and ordained to the office of the eldership; and during the quarter of a century that he held that office, he was instant, in season and out of season, as long as health and strength permitted, in visiting the sick, in counselling the young, and promoting the spiritual interests of those under his care. He was one of those elders who rule well, and who are therefore "accounted worthy of double honour." It was truly refreshing to hear his voice in the prayer-meeting, and still more to observe his evident growth in grace, and his increasing interest in all that pertained to spiritual things, and to the advancement of the cause and kingdom of Christ in the world. I never met with any one who had clearer or sounder views of gospel truth, or a keener appreciation of its vast importance and value, or a greater delight in hearing it proclaimed from the pulpit. Many are the conversations I have had with him on the subject, and from these it was deeply interesting to observe his steady growth in Christian knowledge and experience, and in the graces and virtues which adorn the Christian character. He had no sympathy with the strange, though not new, doctrines which have been forced of late on public attention, and which are destined soon to vanish like the snow-flakes on the river; but he clung tenaciously to "the old, old story of Jesus and his love," as preached by the apostles, and as embodied in the admirable Standards of the Presbyterian Church. That was the motive power that impelled him to his many works of faith and labours of love, and that led him also to take such pains in the godly upbringing of his family. Acting on the principle, that,—

'A Sabbath well spent brings a week of content,  
And strength for the toils of the morrow.'

he made that day a day of high enjoyment to his children, and not a day of gloom; for his Sabbath lessons were looked forward to as a rich intellectual and spiritual feast. If all parents would do likewise, what a comfort would it be to them in after life, and what a blessing to their children, and to society, and the Church. In 1868, he was appointed treasurer of the Sustentation Fund, and the duties of that office he discharged with remarkable efficiency and wisdom up to the time of his last illness, when he received the valuable aid of one of his sons. To his watchful care and kindly attentions, while he held this office, we are in a great measure indebted for the honourable position which, as a congregation, we have maintained in supporting and spreading the gospel. During his lingering illness of more than a year, which he bore with exemplary patience and even cheerfulness, it is comforting to know that he was sustained by an Almighty arm; that the Word of God, which was his daily study, was the joy and rejoicing of his heart; and that he was animated by that living hope which enters within

**Resignation.**—Rev. Robert Wilson of North Ronaldshay has given notice of the resignation of his charge, owing to age and infirmity.

**NOTE.**

State of the Fund at 15th May 1877.

*Contributions from 1st to 30th April 1877.*

**NOTE.**—The Juvenile Offerings are, or will be, acknowledged in the *Children's Record*

**JOHN PRINGLE, Treasurer.**

Communications for Dr. JOHN PAINOLLE, Treasurer, or Mr. ANDREW WYLLIE, Secretary, to be addressed to Free Church Office, Edinburgh.

*From 16th April to 15th May 1877.*

I.—Sustentation.	III.—Aged and Infirm Ministers.	Home Mission—continued.	Foreign—continued.	Foreign—continued.
Permacster Arthur Ellis, London..... \$5 00	MENNONES' MISSION. Sheriff Campbell (three instalments)..... \$18 0 0	Edinburgh— Hollywood..... \$1 7 0	Barr..... \$1 7 8	Barhill..... 1 17 7
A & G Co., Glasgow..... 2 0 0	Legacy by a Member of F. G., per Dr. Kennedy..... \$10 0 0	Knox's..... 2 18 6	Dalrymple..... 0 13 0	Dundee..... 4 2 0
Mrs Turnbull, Bonhill..... 100 0 0		Addiewell..... 4 10 0	New North..... 1 19 0	Old Cumnock..... 4 2 8
A Friend..... 2 0 0		John Cowan, Esq..... 30 0 0	St. Andrew's..... 43 1 0	Ochiltree..... 1 3 10
Mr. J. Adamson..... 3 0 0		H. Moorman, Esq. (last instalment)..... 6 0 0	St. George's..... 14 5 0	Irish..... 3 15 5
			St. Mary's..... \$26 11 0	Beith..... 7 15 11
			Stephenson's..... 7 15 0	Fallowfield..... 2 15 0
A Lady, per J. Wilson, 21 Gilmore Place..... 80 0 0			Tobacco..... 22 12 6	Kilmarnock..... 6 7 6
James Barreson, Esq. 700 0 0			Viewforth..... 18 10 0	Mauchline..... 10 7 0
The late W. Baillie, Esq., to account..... 3500 0 0			Westport..... 19 9 0	St. Johnstone..... 0 10 0
The late And. Grig, Treasurer..... 200 0 0			Portobello..... 12 12 0	Bridges of War..... 0 6 0
Ewing, Esq., half-yearly annuity..... 34 12 8			Glencairn..... 9 12 0	Lochness-inn..... 1 19 8
The late Mrs. H. Muir, Treasurer..... 10 0 0			Lindholm..... 4 2 0	Paisley..... 4 16 0
The late Miss E. Drummond..... 100 0 0			Uphall..... 3 1 7	Glasgow/A..... 4 16 0
			Inverlathen..... 1 12 0	Greenock..... 0 13 10
			Nairn..... 1 9 0	Crawfordburn..... \$1 14 1
			Skirling..... 1 9 0	Middle..... 6 10 0
			Dalkeith..... 9 12 3	Wellpark..... 6 10 0
			Dunbar..... 0 6 0	Bothwell..... 10 17 4
			Dumfries..... 3 2 10	Coatbridge..... 4 11 6
			Duns..... 2 17 11	Middle..... 3 19 0
			Eryewood..... 1 3 6	Holytown..... 2 5 3
			Houndwood..... 5 10 0	Shotts..... 1 1 6
			Winton..... 3 2 10	Old Kilpatrick..... 4 0 7
			Greenock..... 10 0 0	
			Hawick..... 7 9 10	
			Selkirk..... 3 10 2	
			Annan..... 0 14 8	
			Kelso..... 1 10 0	
			Banquhar..... 4 15 0	
			Portpatrick..... 8 0 0	
			Borboe..... 1 0 0	
			Carnegie..... 2 12 0	
			Tongland..... 0 6 2	

Foreign—continued.		Foreign—continued.		Foreign—continued.		Foreign—continued.		Continents—continued.	
Glasgow—		Old Meldrum.....	£2 8 6	REPORTED PRESBYTERIAN MISSIONS.		Fairley		Montrose.....	£3 9 6
Hamilton Street.....	224 7 6	Cilda.....	0 0 0	Mr. J. Lindsay, Pen-		J. Young, Esq.....	£2 2 0	The late Miss E. Drum-	mond.....
Hopie Street.....	2 13 0	Petherhead.....	4 0 0	wick, for New 11 bri-		J. Lochhead, Esq.....	2 0 0	mond.....	19 18 9
Maryhill.....	0 3 3	Rathen.....	2 14 0	des.....	£5 0 0	Rheriff Cowan.....	2 0 0		
Handil.....	2 10 0	Forgan.....	1 5 8	Do., for Daypeyning.....	1 0 0	Rev. G. Gray.....	2 0 0		
St. George's.....	6 10 0	Fyvie.....	0 1 6			W. H. Thomson, Esq.....	2 0 0		
St. Luke's.....	3 7 7	Monquhitter.....	1 4 0			A. Graham, Esq.....	2 0 0		
St. Stephen's.....	1 3 6	Turriff.....	2 12 7			A. Bell, Esq.....	2 0 0		
1 Kirkintilloch.....	0 1 0	Cullen.....	3 2 10			Provost Murray.....	2 0 0		
St. David's.....	0 1 0	Hortlephrie.....	0 19 0			Rev. Dr. Thomson.....	0 0 0		
Rothsay.....		Gartly.....	0 13 7			C. D. Watson, Esq.....	1 0 0		
West.....	22 14 6	Glase.....	0 13 0			A. Hutcheson, Esq.....	1 0 0		
South Knapdale.....	1 3 0	New Narnoch.....	6 2 0			A. Speirs, Esq.....	1 0 0		
Killean.....	1 3 6	Inveraray.....	0 7 0			A. R. Pollock, Esq.....	1 0 0		
Alidaton.....	0 5 0	Norriach.....	1 5 1			Misses J. and H. Far-			
Killarow, &c.....	0 13 6	Roths.....	5 18 7			lane.....	1 0 0		
Appin.....	4 18 11	Burghhead.....	1 6 3			Rev. A. Mackintosh.....	1 0 0		
Douglas.....	4 10 9	Elgin-High.....	4 10 0			J. Farlane, Esq.....	1 0 0		
St. Ninian's.....	1 13 9	Lossiemouth.....	2 14 9			Collection, Free St.			
Marling-South.....	4 18 0	Pluscarden.....	1 8 2			George's.....	13 17 8		
Tullibody.....	1 3 3	Dallas.....	0 16 4			Per Miss Lookhart.....	3 5 6		
Clunie.....	1 5 0	Dyke.....	0 19 1			Per Miss Boyd.....	3 14 0		
Glenfryn.....	5 14 8	Forres.....	2 19 3			Per Miss Campbell			
Armagh.....	0 6 0	Inverness.....				and M. Millan.....	3 2 0		
Collice.....	0 13 10	High.....	5 19 4			Sums under £1.....	1 8 0		
Logiehead.....	0 19 0	Auldern.....	1 13 3			(Expenses, Advertis-			
Boons.....	2 6 1	Nairn.....	7 13 9			ing, Printing, &c.,			
Monzie.....	3 19 9	Kilmorack.....	7 3 9			£7, 1s. 6d.)			
Muthill.....	0 8 9	Fearn.....	2 6 0			Col. Young.....	1 0 0		
Dunfermline.....		Kincardine.....	9 16 6			John Cowan, Esq., and			
Abbey.....	8 17 6	Tain.....	4 19 0			Misses Cowan (3rd			
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## THE GENERAL ASSEMBLY.

THURSDAY, May 24, 1877.



BRIGHT sun shone on the opening of the Assembly of 1877, and an immense audience, as usual, filled its customary place of meeting. The retiring Moderator, Dr. M'Lauchlan, preached an admirable evangelical sermon—which we are extremely glad to see has since been published—from the text, John iii. 36: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." We have seldom listened to a fuller, clearer, or more impressive exposition of the gospel, and we can assure those of our readers who were not so fortunate as to hear it, of a great pleasure in its perusal. The Assembly having been afterwards constituted, Dr. Goold, on the motion of Dr. M'Lauchlan, seconded by the Earl of Kintore, was elected Moderator for the year by acclamation, the whole Assembly rising to receive him as he entered the house. Dr. Goold has had not a little experience in the delivery of addresses on special occasions, and at such times he never disappoints. His notices of leading men lost by the Church during the year were not only given gracefully, but with an appositeness which seemed remarkable, considering that he himself was a stranger among us until recently; and in his closing remarks thoughts were thrown out on the subject of the present relations of the Church to the world, that have no doubt furnished for many food for serious meditation since. One main idea in his mind appeared to be this,—“that Providence seems shutting up the Church more and more to aims and duties which are exclusively religious and spiritual.” Another was,—that it was a dream to suppose that a Church could be founded on mere pious sentiments, without any creed or confession. We heartily wish we could make room here for more than one single paragraph from this noble inaugural:—

“Let us never forget that the prolonged struggle which the Reformed Church of Scotland has had to maintain, under every shape and aspect it assumed, has been in reality a struggle for evangelical truth. In its earliest stage, and for nearly a century, it was a struggle for spiritual independence, in connection with efforts to secure for the Assembly freedom to meet in virtue of its own intrinsic right; and Knox himself tells us why this right was so earnestly contended for: ‘Take from us,’ said he, ‘the liberty of assembly, and you take from us the gospel.’ Again, in 1669, the Indulgences were rejected by the men to whom the origin of the Reformed Presbyterian Church, as a separate denomination, must be traced; and they rejected them on the ground that any concession to the State of a right to permit the preaching of the gospel involved the right of the State to withhold such permission. Rather than compromise the intrinsic right of the Church to preach the gospel to every creature, they took to the moors and died martyrs. Again, in 1732, when the tyrannical enforcement of the law of Patronage

led to the Secession, in the very fore front of the grievances on account of which the Seceders left the Established Church, they urged in their testimony that under the influences dominant in the Church the gospel was not preached, and 'the law,' to quote their words, 'was not enforced by gospel motives, nor pressed for gospel ends.' Need I add that when all the long agony of the Scottish Church culminated in the Disruption of 1843, underneath the whole movement was the desire, not so much or so directly to get rid of patronage, as to secure the gospel by due control over the appointment of the ministers of the Church, and by perfect freedom to make all necessary arrangements to supply the gospel in accordance with the growing population of the country? It would be unfaithfulness to a noble heritage sealed by the blood of martyrdom, if ever the Church became indifferent to the claims and interests of evangelical truth."

#### STATE OF RELIGION.

FRIDAY, May 25.

The forenoon diet was, as usual, almost wholly devoted to the great concern of practical religion. The Rev. Alexander Mackenzie of the Tolbooth, who has now taken the place of the venerable Dr. Julius Wood of Dumfries, gave in the Report on the State of Religion and Morals; and intermixed with the addresses given in that connection there was frequent praise and prayer. No tidings had reached the Committee of any widespread work of grace in the land, but there were not wanting proofs that here and there drops of mercy were falling; and the results of former awakenings remained in the largely increased number of individuals who were ready to give themselves to the various departments of Christian effort. At the same time, there were various things in the state of the country which were giving just cause of anxiety and alarm. Among these was the prevalence of scepticism and worldliness, and also of a busy "sectarism," which tended ever to come in upon ground which had been broken by evangelistic labour, and to sow tares among the wheat. Plymouthism was particularly mentioned under the last head, as exercising a pestilent influence, because not addressing itself to the unawakened and lost, but often coming in with its shadow to prevent the free growth of Christian fruit, the seeds of which were sown by others. The Committee concluded by referring to the services of the Assembly's deputies, which had been greatly appreciated, and which had apparently resulted in much good.

Mr. Mackenzie followed up his Report by enforcing some of its suggestions, and by adding another, which seems to be of great importance. It was this,—that the Assembly should instruct the Presbyteries of the Church to hold a conference on the state of religion within their bounds, and to send a report of the results of that conference to headquarters, so that a yearly survey might be taken of the whole land. Many Presbyteries do actually hold such an annual conference; but many do not, and, at any rate, few if any have felt it necessary to prepare a report which might be of interest to the Church at large.

The Convener concluded his address by urging upon the Assembly the duty of seeking, by all right means, the deepening and expansion of the spiritual life. "They lived," he said, "in very solemn and critical times, and they had various difficulties to contend with

both within and without the Church; and what was needed above everything else was a revival of the work of God. In this country, within the last month or two, they all knew how many evils had arisen from the long drought and the prevailing biting east wind, and the universal cry was for heat and rain. The heat and rain came, and what a wonderful transformation came on the face of nature. Now, in the same way, in the Church they required heat and rain—they needed the down-pouring of the Spirit of God. The first thing that was required to bring about a revival was a deep sense of the necessity for a revival; the next was that they should pray for a revival, and work in the way of removing any obstacles in the way of revival; they must also preach for a revival, because he found that before all former revivals ministers were found preaching the great truths of the Bible,—the truths coming under the name of Calvinism, which were so much discarded in the present day. They must thus pray, preach, and work for a revival if they really wished that it should come. It was the remark of the great Elliot that by prayer and pains he could do anything. There was the channel along which the stream of spiritual blessing was to flow, and they need not expect the blessing if they neglected the channel; and he believed that if, by the grace of God, they were enabled thus to act, they would soon see their beloved Church a striking illustration of that great truth—'clear as the sun, fair as the moon, and terrible as an army with banners.'"

Mr. Ross Taylor of Glasgow, and some others who succeeded him, spoke of the impression which had gone abroad in some quarters that the visits of the Assembly deputies were inquisitorial in their nature. This impression was justly declared to be a very mistaken and a very unfortunate one. The object of the Assembly is simply to strengthen the hands and encourage the hearts of its faithful ministers and office-bearers. Mr. Maurice Paterson, rector of the Edinburgh Normal School, who had been one of the deputies during the past year, gave the result of some of his observations. He had taken particular notice of the work among the young, and had been more than ever impressed with the importance of that work in a Christian point of view. He dwelt with considerable emphasis on the need that seemed to him to exist for ministers throughout the country taking greater interest in the religious instruction given in the Board schools.

Mr. Fraser of Rosskeen gave an interesting account of the difficulties attending pastoral work in Skye,

which he had visited as a deputy. He thought they did not sufficiently sympathize with the brethren labouring in these distant, stormy, and extensive districts. A year's experience within the bounds of the Presbytery of Skye would give one the idea that ministers there had difficulties to contend with equal to those experienced by missionaries in foreign parts. He instanced some of the details in the Report, and referred particularly to the wonderful way in which evangelical truth was first introduced into Skye.

The adoption of the Report was moved by the Rev. Mr. Kay of Coatbridge, one of the ministers of the late Reformed Presbyterian Church. Referring to the state of religion in the country, he said there seemed to him to be a tendency in the Free Church and in other Churches to look upon the work of revival as having lost somewhat of its power since the departure from Europe of the two brethren who laboured so earnestly and, with the Lord's blessing, so successfully in Scotland. He had had occasion in many parts of Scotland to mark the progress that the work was making, and it was his impression that the work had by no means come to an end. There was less of outward demonstration, as they might expect—and special occasions should never be made ordinary occasions—but he firmly believed that the means employed were telling in a most remarkable manner upon the ordinary means of grace. In seconding the adoption of the Report, Mr. Brown Douglas said most truly, that no report of any committee brought the General Assembly more in contact with the real business of the Church, than that which had that day been submitted. All the enterprises of the Church will soon languish if the life of religion is not maintained at home, and therefore it concerns us much to know whether all is well or at least hopeful there.

#### SERMONS BEFORE THE MODERATOR.

The following ministers were appointed to preach in the Hall during the sitting of the Assembly:—

- Mr. JOHN M'DERMID, minister of Renwick Church, Glasgow, to lecture and preach in the Assembly Hall in the forenoon.
- Mr. GAVIN ANDERSON, junior minister of St. Cathbert's Church, Edinburgh, to preach in the afternoon.
- Mr. JOHN WATSON, minister at Logiealmond, to preach in the evening of Sabbath, 27th May.
- Mr. WILLIAM MILLER, minister at Madras, to lecture and preach in the forenoon.
- Mr. WILLIAM MILLAR NICOLSON, D.Sc., minister at Linlithgow, to preach in the afternoon.
- Mr. THOMAS GRANT, minister at Tain, to preach in the evening of Sabbath, 3rd June.

#### CONVERSION OF THE JEWS.

In the evening some time was given to the disposal of one or two appeal cases; after which the Report on the Conversion of the Jews was given in. Dr. Moody Stuart was unable to be present from indisposition, and

his place was taken at his request by the Rev. Norman L. Walker of Dysart, who said,—

"In anticipation of the Assembly, Dr. Moody Stuart has prepared an address, which has been put in type, and which is now in my hands. I will not venture to read it, as there can never but be a great difference between a speech spoken by the author and read by another person. But I will indicate in a few sentences the various points on which, as it appears, the Convener is anxious that the attention of the Church should be concentrated.

"The first is *mission work among the young*. Attending our schools at the various stations are as many as 500 Jewish boys and girls. The schools in Constantinople, where no fewer than five languages are taught, are crowded; and there is such a pressure into the institution at Pesth that the teachers there have been obliged to shut the door against the latest applicants. What makes all this the more remarkable is the fact that there are other schools to which these children might go without any risk to their faith, and that their attendance at our schools meets with the strongest opposition on the part of their ecclesiastical authorities. The attraction is said to be the excellence of our teaching, the thorough instruction given in the Old Testament, and last, but apparently not least, the Christian hymns.

"In the Report are some most touching accounts of Christian work in these mission schools. One is impressed, in reading them, with the conviction that, to Jewish eyes, when just opened to see the glory of the Cross, there is a something about that object which positively entrances them.

"Here is a beautiful picture of a Christian teacher in the midst of a group of Jewish girls:—

"There is a Jewish girl in my class who, along with a most astonishing knowledge of God's Word, unites a deep earnestness in her whole nature. Her behaviour is exemplary; everything she says is profound, and well thought out. "See how much he loved Him," was her answer on one occasion to my question, "Why had Joseph of Arimathea begged the body of Jesus?" Another time, in the grammar hour, I asked for an example of the conditional form; she answered, with her earnest face, "I would rejoice if I did not sin so much." And another, who also appears to love the Lord, said, "I would be glad if God would manifest himself." A third appears singularly to love the pierced hands of the Saviour, for during the account of the crucifixion, she asked, "Will we, when we are in bliss, see the marks of the wounds in Jesus' hands?" and in the history of the resurrection it was the same who asked, "Did Mary Magdalene, then, not see the pierced hands?" In general, the Passion season seems to make an indelible impression on the children. Another asked once, "Was the malefactor the first who, by the blood of Jesus, entered paradise?" As I answered that all who were saved were saved only through the power of Jesus' blood, she said, "I know that the first was Abel; only,

after it was shed, the malefactor was the first, was he not?"

"Another branch of the work is *colportage*. The colporteurs who are employed at most of our stations move about through the towns and villages of the various countries in which they are located,—here setting up a book-stall, there visiting shops and cafés and private houses, as they have opportunity, to sell their wares, and to engage the people in conversation; and it is through them often that glimpses are got which might otherwise be wanting of the state of feeling prevalent in Jewish communities. We gather from the Reports supplied in this connection that a process of silent disintegration is going on. Christian ideas are being transfused through even the Hebrew quarters in our Continental cities, and misgivings exist perhaps more widely than we imagine as to the possible truth of Christianity. The question of difference as between Jews and Christians appears in many places to be narrowed to this point—Has the Messiah come, or has he not? This gives a singular definiteness to the controversy; and as the argument for the Messiahship of Christ can be stated in a way to make a deep impression on a Jew, it is not inconceivable that some daylight may suddenly break upon the minds of masses that are now in darkness.

"In regard to this branch of the Committee's work—*colportage*—it is to be remembered that the labourers are not usually in a condition to gather the fruit of what they sow; so that it is impossible in any Report to sum up the results. But there is no department of the mission about which we may think more hopefully. There is a wide-spread scattering of the seed—the soil is evidently so far prepared—and if God blesses the springing of it, there is every reason to believe there will be conversions which we may never hear of, but which will be not the less real because never referred to on the floor of this General Assembly.

"The third means employed by our missionaries is that of the public preaching of the gospel. This is carried on more or less at all our stations, and in all of them with encouraging results. The most curious example given of it is supplied by Mr. Van Andel from Amsterdam.

"The baptisms have not been so numerous as usual during last year, the only very notable accessions to the Church having been made at Constantinople; but there is not one of the stations regarding which this cannot be said, that the awakening and enlightening Spirit of God has been there, and we cannot doubt that fruit has been gathered, though not all into our garner.

"Before concluding I should like to refer to one or two points of immediate interest to the Church in connection with our Jewish Mission.

"1. In the first place, as will be plain to all, the station about which at present the Committee cannot but feel a peculiarly deep concern, is that of Constantinople. It

may be that the great battlefield of the war will continue to be in Asia, but the capital of the Turkish Empire cannot in any case escape the disturbing influences which are abroad. There will be war prices and war alarms, and nobody can tell what dangers from the fanaticism of the Moslem or even of the Jew. It may well be expected, therefore, that the congregations throughout the Church will not forget to sustain Mr. Tomory and his associates with their intercession. In a recent letter Mr. Tomory has intimated what arrangements he has made to meet any emergency that may arise; and then he tells that in any case he himself with Mr. Leonhard will abide by the ship.

"2. Another thing noticed in the Report, and which cannot but interest, is that the Committee has funds enough to begin a new mission, and that fresh ground will certainly be broken whenever a suitable locality can be fixed upon. It was fully expected that this new station would have been opened in some part of Russia; but the unsettled state of that country puts that in the meantime out of the question, and the Committee are still at sea as to the best field. A matter of so much importance cannot be decided upon hastily and without the fullest consideration.

"3. In this connection another thing may be noticed—namely, the not very promising circumstance that there seems very great difficulty in securing missionaries for our Jewish work. We can get young men to go with comparative readiness to India and Africa. A large number go out to the colonies every year. But there has not been, so far as I know, a single offer of service for a long time from any of our colleges in connection with the conversion of Israel. This is not a state of matters that one would expect. In all our halls the standard of scholarship has of late been decidedly raised. The number of men who are well acquainted with Hebrew is much greater than it used to be. And hence the qualification for Jewish work must be much more common. There is something, therefore, that requires explanation in the fact that no one among our students appears to be turning his thoughts in the direction of this mission.

"It is evident to any one who keeps his eyes open that the disposal of the Jew and of the lands with which his history is identified forms an increasingly important factor in modern diplomacy. It has always been an insoluble problem for the infidel, the continued existence, in a separate state, of this ancient race. Why did it not disappear? Why did it not amalgamate with other nationalities? Why did it insist on maintaining its ground in the world, with all its peculiarities unchanged? These were questions which forced themselves upon all men, and those who refused to accept the Bible theory that they were waiting for a purpose, could not find any satisfactory answer to them. But such questions press themselves now upon us still more importunately; for the remarkable thing is this, that this ancient race is so far from becoming effete with age, that it is showing signs of a strange fertility.

Not to speak of its contributions to literature and the fine arts and the highest forms of commerce, who can help being struck with this, that, as of old, it is furnishing statesmen for the government of foreign lands. Until within the last few days, the two most advanced nations of modern Europe had as their Premiers men of the race of Abraham. Lord Beaconsfield still holds the helm of the British Empire; and if Jules Simon and Gambetta are now in Opposition in France, who does not see that on them more than on any others depends the future of that land. This is not a time to concern ourselves less about so strange a race, especially when of the two nations at present at war the one may be spoken of as having the *people*, while the other has the *land*."

Mr. Walker concluded by intimating that the Assembly would be addressed by Dr. Fürst of Prague, and that the adoption of the Report would be moved by one who was well entitled to speak in connection with Jewish work. It was a most interesting thing that they had still among them one of the four men who were sent out in the year 1839 by the Church of Scotland to inquire into the condition of the House of Israel, and who had been all along identified with this work—Dr. Andrew Bonar of Glasgow.

Dr. Fürst, who had just arrived from Prague, then addressed the House in an able speech, in which he took a general survey of the condition of Israel. He thought the Free Church had every reason to thank God for what she had been able to do among the Jews, especially with such small means at her disposal.

Dr. Andrew Bonar's address, in moving the adoption of the Report, was a thoroughly characteristic one—fresh, genial, quaint, with that pervading Old Testament flavour which sends the thoughts of his listeners back at once to Bible days and Palestine. At the opening he offered a touching tribute of respect to the memory of a lady, Mrs. Woodrow, whose life-long interest in Israel is known to all the Church. Her husband was one of the very first, if not the very first, that put his hand to the memorial requesting the General Assembly of the Church of Scotland to undertake the mission to the Jews. On account of his health he was not allowed to go to Palestine, but just because of this he became the better watchman over the walls of Judah. He remained at home praying, and their success as a deputation in the year 1839, Dr. Bonar had no doubt, was owing in some measure to his prayers, and the prayers which he was continually drawing forth. When he died, his widow took up the mantle of prayer, and for forty years nearly every week she had a prayer-meeting for Israel in her "own house." It was only last year she fell asleep. Who, Dr. Bonar went on to ask, would take up the mantle? Who would pray for Israel? Who would become a watcher like that noble lady? It was not a new thing to have such watchers over the walls. He found in the liturgy of the Moravian Church that there had always been a prayer which asked the Lord to keep

them in mind of Israel in this way—"Deliver the ten tribes of Israel from their blindness, and bring in the tribe of Judah in his time." That Church had offered that prayer ever since they were a Church; and their own Directory enjoined them to pray for Israel. One of the fathers, known to all—Samuel Rutherford—was a great watcher, as his writings manifestly showed; and had they not something in the present day of his spirit? They would notice from the Report that at every station there were buds of promise. It was a spring season at all their stations.

Mr. Henderson (elder), Aberdeen, seconded the motion, urging the importance of the Home at Constantinople, under the charge of Mr. Comrie, receiving increased support. He read extracts from a letter from Mr. Comrie, showing the present distress in Constantinople in consequence of the war now raging in the East, most of the converts suffering in the general calamity. Many of the Jewish children, the letter stated, were suffering from want, and some of their mothers had threatened to abandon them to the charge of the Home, being utterly unable to keep them. He thought that the Church should address itself more than it had done hitherto for the conversion of the Jews, and suggested that special prayer should be made for this end throughout the whole Church, say on the first prayer-meeting of the month.

Mr. Thom, formerly missionary at Pesth, made some brief references to statements in the Report, giving it as his opinion that the success of the mission was both firm and abundant. He thought, however, that to look at the number of conversions was the wrong way to look at the matter. With regard to the matter of a Hebrew education for students and missionaries, the importance of which had been referred to, he declared that what was far more important was an acquaintance with German. It was in a manner the mother tongue, and the whole Jews in Russia, Poland, and Hungary were accessible through that language.

#### APPEAL CASES FROM ABERDEEN.

SATURDAY, May 26.

After some routine business had been transacted, the Assembly proceeded to take up a number of dissents and complaints from the Presbytery of Aberdeen in the case of Professor Smith. That Presbytery, by direction of the Commission, had instituted an inquiry into the teaching of Mr. Smith, and to elicit his views more fully certain members had submitted questions which they desired to have put to him. Some of these questions, however, had been disallowed by majorities in the Presbytery; and now the General Assembly was asked to say whether it was not right that Professor Smith should be asked to answer them. One group of these questions related to the 110th Psalm,—first, as to its Davidic authorship; secondly, as to its reference to the Messiah; and, thirdly, as to its reconcilability with the view of prophecy ascribed to Mr. Smith—namely, that it was never spoken directly to the future. Mr. Gardiner, on behalf of the



dissentients, argued that Professor Smith, having inferentially left his opinions a matter of doubt, the Presbytery, for the satisfaction of the Church, and in the interests of Professor Smith's position itself, were bound to give him an opportunity of answering these questions. Professor Salmond, on behalf of the Presbytery, contended that the case was sufficiently met by another query which the Court had agreed to put to Professor Smith, covering a much wider area, but including the question of Messianic prophecy. Parties having been removed, Dr. Adam, acting on this view, and also on the ground that the question did not arise out of anything positively or specifically affirmed by Professor Smith in his writings, moved that the complaint should be dismissed, and the finding of the Presbytery which transmitted, but did not adopt the question, be approved. Mr. Syme, Craigmount, and Dr. Thomas Smith took the opposite view—the latter speaker arguing that as the matter appeared to be in doubt, the Presbytery were bound to obtain from Professor Smith his opinion with regard to the weight of our Lord's testimony to the Davidic authorship of the psalm in question. On the vote being taken, it was resolved that the Presbytery ought to have put the question by a majority of 120 to 88.

Another appeal had been taken in connection with a refusal on the part of the Presbytery to put a question on the subject of Professor Smith's teaching in his article on "Angels." In that article Mr. Smith had made no reference to fallen angels, and Principal Brown wished to know if he believed that there is a class of angels who kept not their first estate, at the head of whom is one called SATAN. The Presbytery thought the question unnecessary, because in the "Encyclopædia" Professor Smith was dealing with "angels" and not with "devils;" and because the space allotted to him was too limited to treat of the matter exhaustively. The Assembly, however, came unanimously to a different conclusion, and resolved that the question was one which ought to have been allowed.

There were other complaints, but it was probably judged that the mind of the House had been sufficiently clearly expressed in the two decisions given, and these were not pressed. The Assembly, therefore, proceeded to take up a number of appeals, &c., on other matters. Some of these were of great importance to the localities from which they came, but it would not be possible in a sentence or two to explain their nature here.

#### PROBATIONERS.

Of universal interest, however, was the Report of the Probationers' Committee given in by Dr. Thomas Smith. The Committee, he said, "have pleasure in stating that their proceedings have been more satisfactory in their results than those of any previous year. During the year 35 vacant congregations have applied to the Committee for supply, in accordance with the Assembly's regulations. To these, 135 appointments have been

made. But, from various causes, only 101 have been actually fulfilled. Of the probationers who thus officiated on the nomination of the Committee, 7 have been elected by the congregations to whom they were thus sent; while in 9 of the 35 congregations elections have not as yet been made, so far as is known to the Committee. It appears that of the congregations which have received supplies from the Committee, more than one-fourth have elected men thus sent to them; while the proportion of vacant congregations that make application to the Committee is steadily increasing, and the proportion of those who have chosen probationers sent by the Committee, as compared with the whole number who have so applied, is greater this year than in any previous year. From the register of probationers it appeared that of those now on the list upwards of 40 are employed in stations and assistantships; so that of the whole number who have come under the cognizance of the Committee, there are not so many as 20 who are not provided with stated employment in the work of the Lord and of his Church, and some of these are engaged in teaching."

Dr. Smith said there was not at present an actual deficiency of supply; but the appearances were that there would be a deficiency rather than any superfluity of probationary power. They had difficulty in getting men to be candidates for those nobler appointments—their foreign, Jewish, colonial, and even some offices connected with home missions. He also took occasion to animadvert strongly against those who allow students not probationers to engage in purely ministerial work. He protested against unlicensed men discharging the duties of their ministers in connection with their congregations. It was a wrong, and grievous wrong, to the congregations, no less than to the students, who were thus led into desultory study, and their after success doubtless, in many cases, greatly impaired. Better it were if even some of the more important congregations should be without ordinances, than endanger the full development of the gifts of their promising students, of whom they had no need to be ashamed.

Dr. Blaikie favoured the idea that students should have practical training in mission work. Yet he feared there was a tendency on the part of some of their ministers to lay too much upon the students, and perhaps readiness on their part to take too much in the way of mission addresses, and likewise in the way of regular preaching. They ought to interpose a word against the practice of laying upon students more work than they were properly fitted to bear.

Professor Lindsay also lifted his voice against the dangers of the overworking of students in the way of active work.

Dr. Adam referred to the difficulty experienced in getting probationers to go not only to missionary work abroad, but even to the more remote parts of this country. He knew cases of probationers who had been for years without a call, and with whom it had been a

matter of extreme difficulty to induce them to go even where they would have received a call as a certainty. There ought to be no unwillingness on the part of probationers to go forward in the Lord's work, wherever God in his providence directed them, be it the most important of their congregations or a remoter sphere. They all knew that Principal Fairbairn went to the most northern part of the island, where he endured hardness as a good soldier of Jesus Christ; and it was there he acquired all that wealth of solid learning that so brightly distinguished him in his riper years.

Dr. M'Lauchlan followed briefly in the line of Dr. Adam's remarks; but, like Dr. Smith, he felt that, on the whole, students suffered by being too early put in harness.

#### QUESTIONS FROM ITALY.

MONDAY, May 28.

At the opening of the proceedings to-day, Dr. Rainy intimated that a letter had been received by the Moderator, asking the Free Church to co-operate in the formation of a great central library for the preservation of every publication fitted to throw light on the character and history of Presbyterianism. The Assembly received the proposal very cordially, and remitted the matter to the Arrangements Committee to take what action they thought best.

The remainder of the forenoon sederunt was devoted in one form or another to *Italy*. Some time ago, Mr. Henderson, Coatbridge, was appointed Professor of Theology in the College of the Free Italian Church at Rome. Mr. Henderson is greatly respected by all who know him, and his former co-presbyters especially were anxious that in entering on this new office he should retain, as far as possible, his official standing in his own Church. A petition, therefore, was sent up to the Assembly, asking it to constitute him a member of the Italian Presbytery of the Free Church of Scotland. There were, however, some obvious objections to that proposal; and the Presbytery of Italy pressed these—sending representatives to state and enforce them at the bar of the General Assembly. Thus there came to be a *case*, which gave rise to a great deal of interesting discussion; with this result, that the following motion was adopted by a majority of 243 to 123:—

"That the General Assembly, while they cordially wish God-speed to their esteemed brother, Mr. Henderson, in the important work to which he has seen it to be his duty to devote himself, with a view to the spread of the gospel in Italy, find that the application of the Presbytery of Hamilton to constitute Mr. Henderson a member of the Presbytery of Italy is liable to grave objection on general and constitutional grounds, and cannot be acceded to. But they are well assured that wherever Mr. Henderson may labour, he will receive from ministers and members of this Church the cordial consideration to which he is so well entitled."

A question of a kind somewhat similar was next raised in connection with the position of Mr. M'Dougall

of Florence. Mr. M'Dougall is minister of the Free Church of Florence, and as such he is a member of the Presbytery of Italy. But he is also a member of a Committee of the Free Church of Italy, which not only promotes in a general way evangelical work in that country, but exercises strictly ecclesiastical functions. It came to be the opinion of the Presbytery of Italy that there was an irregularity in the relationship thus sustained by one of their own number to another body working in their neighbourhood, and they asked a judgment by the Assembly on the subject. The reference having been stated, it was remitted to a Committee to consider and report.

#### FOREIGN MISSIONS.

In the evening, in the absence of the venerable Con- vener, Dr. Duff, who was absent from indisposition, Dr. Murray Mitchell submitted the Foreign Missions Report, and in doing so took a survey of the whole field which the Free Church occupies, beginning with the New Hebrides, proceeding through Africa, and ending with India. In reference to the work carried on in the New Hebrides, Dr. Mitchell said that the blessing from on high had rested chiefly on two of the islands—namely, Aneityum, from which the Rev. John Inglis had just retired after many years of devoted and successful labour, and who, it was hoped, might yet reach this country before the Assembly had closed its sittings; the other island referred to was that of Aniwa, where the Presbyterian Church of Victoria has a missionary. Both islands were now wholly Christianized. The missionaries in the New Hebrides, formerly supported by the Reformed Presbyterian Church, now stand in the same relation to the Free Church as her other missionaries. When the union took place last year between the Free and Reformed Presbyterian Churches, the latter Church brought with her a dowry of holy memories, of martyred memories not a few, and in addition to these a company of faithful ministers and attached congregations, and a band of faithful missionaries who had gathered in, as the result of their faithful labours, a Christian community, amounting to near 3000 individuals, gathered from a people who exceeded in barbarism any of the African tribes. As to Africa, he (Dr. M.) alluded to the fact that the Prime Minister had lately said regarding Asia, "We are a great Asiatic power;" in regard to Africa also we might say, "We are the greatest African power." Our word is already heard from the Cape to Zambesi, and our influence is continually extending. And that imperial sway involved most solemn responsibilities, which, he trusted, the nation of Britain would lay to heart. He trusted that their missions would bear their part in bringing about the happy consummation referred to by one of their devoted missionaries in these words:—"Christianity is making vast progress. This is a glorious country; when its resources are developed it will support ten times its present population; and when its heathenism is abolished it will play a leading part in the affairs of the world."

Speaking of fruits, Dr. Mitchell stated that the number of baptisms is more than doubling every five years; and, keeping out of account the large number of baptisms in the New Hebrides, the number of adults baptized in connection with our missions last year had been 325. There were also baptized 332 children, making 657 baptisms altogether. The number of candidates for admission into the Church had been 746. That number was small in comparison with what would be seen by-and-by, but it was very large in comparison with what many remember not so long ago.

The Assembly was afterwards addressed by Mr. Macdonald from Calcutta; Mr. Miller from Madras; Dr. Robert Moffat, the father-in-law of Dr. Livingstone, and the famous missionary to the Bechuanas; and Dr. Lansing from Egypt. Mr. Macdonald gave a most encouraging account of the work accomplished by our Mission in Bengal. From statistics which he himself had carefully compiled, it appeared that the success had not merely been comparatively great in amount, but the quality of the fruit gathered had been such as to promise an extension of the interest into quarters not usually very accessible. Mr. Miller ably expounded the missionary method which he himself has been prosecuting with such distinguished success in Southern India. The rise of the college over which he has been presiding has indeed been most remarkable. "When in 1863 he ventured to say in public that they hoped in course of time to make their institution inferior to none in India, the expression was received with an amount of quiet and not always of concealed scorn which he would not soon forget. It was so received by missionaries as well as others. Step by step, however, progress began to be made. Two years of patient work so revived the school that in 1865 it became safe and wise to add collegiate instruction to it. A college class was opened in that year. It began with but six students; and when he left Madras in March the six students in 1865 had grown into 240, and the college had become considerably the largest in Southern India. The secular college, which, but a few years ago, seemed to hold an unassailable position, had in March last certainly not more than 160 students on its rolls. The 240 students of whom he spoke were additional to more than 800 pupils in the lower or school department of the institution, and these 800 might be increased almost at will were it desirable, for the pressure to get admission was almost beyond belief. It is only twice in the year that pupils are admitted, but the time for admission never comes without numbers being sent away for want of room. Sometimes the disappointed candidates for the year have been counted by hundreds. In the school department there was fortunately no need for admitting more than the building could comfortably contain or the teachers rightly teach. There were now efficient Christian schools all round them, where those whom they could not receive found admission easily. Of the 1050 of whom the institution was made up by ordinary school boys and

students, it was worthy of notice that the native Christians numbered 120 or upwards. There were about 40 such students in the college, and 70 or 80 pupils in the schools. These were the men that were to mould the future of the Christian Church in all its denominations, and all its branches; and if the institution were doing nothing more than thus affecting the future of the Christian Church amongst 50,000,000 of people, the time, expense, and the labour that had been spent upon it would have been well employed."

The venerable African missionary, Dr. Moffat, was of course welcomed with enthusiasm. He is over eighty, yet, after more than half a century spent among the heathen, he shows few signs of age. It was a saying of M. Lacroix, the Indian missionary, that those who have been longest in the mission-field are the most hopeful; and Dr. Moffat illustrates the justness of the remark. He could not but be hopeful, indeed; for he lived to see with his own eyes an African wilderness turned into a garden of the Lord. Anyhow, his speech had that bright and cheerful ring about it which revealed a man who had witnessed the triumphs of the gospel in circumstances most unpromising, and who could not doubt for a moment as to its ultimate triumph.

Dr. Lansing is an American, and has long represented the Transatlantic United Presbyterian Church in Egypt. He and a brother minister from the same communion (Dr. Cooper) happened to be in Edinburgh during the Assembly, and both of them at different times were invited to address the House. It was pleasant to hear from Dr. Lansing so cheering an account of the work in Egypt.

Mr. Cusin, of Lady Glenorchy's, proposed the adoption of the Report, and was seconded by Mr. James Stevenson of Glasgow, who has taken so much interest in the development of the resources of interior Africa. On the motion of Dr. T. Smith, the special thanks of the Assembly were given to Dr. Moffat and Dr. Lansing; and after some remarks by Mr. Howie, who spoke of the importance of encouraging the evangelistic element in our missions, by Mr. W. Kidston, who directed attention to Caffraria, and by Mr. Cowan of Beeslack, who dwelt on the national services rendered by Lieutenant Young in connection with the Lake Nyassa Expedition, the proceedings of one of the most interesting evenings of the Assembly were brought to a close.

#### CASE OF PROFESSOR SMITH.

TUESDAY, May 29.

The Assembly took up the case of Professor Smith, as brought under their view by the special Report of the College Committee, and by the Report of the Presbytery of Aberdeen.

In the absence of Mr. Laughton, Convener of the College Committee, Dr. Rainy laid the special Report on the table.

An opportunity was given to Professor Smith, being a member of the House, of making any statement previously to the consideration of any motions. He accord-

ingly represented to the Assembly his intention of asking the Presbytery of Aberdeen to put all charges against him into the form of a libel, as the best method for the Church arriving at a satisfactory conclusion.

Thereafter it was moved and seconded,—

“The General Assembly, considering how necessary it is, especially at the present time, that this Church should maintain a clear testimony to the inspiration and authority of the Scriptures as the Word of God, and the only rule of faith and manners; and considering that the College Committee, though not finding, according to their judgment, sufficient ground to support a libel for heresy, gave it as their opinion that the Article ‘Bible,’ contrary to Professor Smith’s avowed conviction, contains statements of a dangerous and unsettling tendency; and considering that the teaching and training of students for the holy ministry should be conducted by men whose views are above all suspicion,—deem it expedient and necessary in the interests of the Church that, until the proceedings of the Presbytery of Aberdeen, which are now in progress and are so far reported to this Assembly, have been terminated, and final judgment has been given on the question at issue, Professor Smith should cease from discharging his duties as professor, and instruct him accordingly, and remit to the College Committee to make arrangements for the conducting of his classes during next session, and to report them to the Commission in August. Further, the Assembly instruct the Presbytery of Aberdeen to proceed with the case according to the laws of the Church, and empower the Commission at any of its stated diets to dispose of any preliminary appeals that may be taken, that the case may be ripe for final judgment at next General Assembly.”

It was also moved and seconded,—

“The General Assembly, having considered the special Report of the College Committee on the Article ‘Bible,’ written by Professor Smith of Aberdeen College, and published in the ninth edition of the ‘Encyclopædia Britannica,’ also the Report sent up by the Presbytery of Aberdeen, containing a list of questions approved to be put to Professor Smith respecting various questions treated of in said article, and in other publications of which he has acknowledged himself author, also the minutes of the meeting of Commission in March relating to this matter, resolve as follows:—

“The General Assembly, finding from the minutes of Commission that the Commission directed the attention of the Aberdeen Presbytery to the subject referred to in the special Report of the College Committee laid on their table, with a view to their taking action thereon, and that the Presbytery took action accordingly, and prepared the list of questions contained in their Report, and received answers by Professor Smith, and finding, further, that the Presbytery has not yet had an opportunity of pronouncing a judgment on Professor Smith’s answers, do therefore leave the case in the hands of the Presbytery to take its course.

“The General Assembly, in coming to this resolution, think it right to declare that they sympathize deeply with the general solicitude of the Church as to the bearing of the questions raised in connection with Professor Smith’s publications on the doctrine of the Standards respecting the Divine authority of Holy Scripture, and with the determination to tolerate no views by which that doctrine shall be found to be compromised. But in view of the great importance and difficulty of the whole subject, and the desirableness that the mind of the Church, when finally expressed, should be such as to do justice to all interests involved, and to satisfy the claims alike of faith and of Biblical science, the General Assembly deem it expedient to pronounce no opinion at this stage on the College Committee’s Report, or on any point connected with the case.

“The General Assembly finally desire to acknowledge the urgent need of special wisdom to guide the courts of the Church in judgment, so that the ultimate issue may be for the glory of God and the best interests of religion in the community.”

It was also moved and seconded,—

“The General Assembly, considering how necessary it is, especially at the present time, that this Church should maintain a clear testimony to the inspiration and authority of the Scriptures as the Word of God, and the only rule of faith and manners; and considering that the College Committee has reported that on some points the teaching of Professor Smith in his published writings is of a dangerous and unsettling tendency; and considering that the teaching and training of students for the holy ministry should be conducted by men whose views are above all suspicion; but having heard Professor Smith’s statement that he means to ask the Presbytery of Aberdeen to institute judicial proceedings against him, and the reasons on which that statement rests,—instruct the Presbytery to proceed with the case according to the laws of the Church, and empower the Commission at any of its stated diets to dispose of any preliminary appeals that may be taken, that the case may be ripe for final judgment at next General Assembly.”

After reasoning, it was agreed to take the vote.

The third motion was withdrawn, with consent of the House; and with respect to the first and second motions, the votes having been marked, and the tellers having reported, it appeared that 491 members had voted for the first motion, and 113 for the second, so that the first motion was carried by a majority of 378.

#### THE HIGHLANDS.

In the evening Dr. McLauchlan gave in the Report of the Highland Committee, and spoke at length on the various kinds of work which the Committee had to undertake; such as the collection of funds, the oversight of stations, and the encouragement of young men studying for the ministry. There were at present no fewer than sixty Gaelic-speaking students offering themselves for service in the Church, and he was glad to be able to

say that he saw no immediate cause for apprehension in regard to sufficiency of supply. Dr. McLauchlan announced that site-refusing was now, he hoped, finally at an end. As to the principles of the Church, it seemed to him that the people of the Highlands were as firm in their adherence to them as ever. In fact, the section of one parish who have gone over to the Establishment maintain that they are as much Free Churchmen as ever. (Laughter.) "It is, no doubt, a strange way of showing it, and the profession may have its day; but it will be a strange day in the Highlands when Moderatism, deck it out as you may, obtains any hold of the consciences or hearts of the people. If it does, it must find its way in through the growth of indifference and irreligion, which some would, I daresay, fain foster for that purpose. The other subject of which I might speak is the state of vital religion in that portion of the Church. I would prefer local parties to speak of that, too. Many complain of deadness, I daresay not without cause. That deadness is the greatest enemy the Free Church can have. A dead people will do what a spiritually living people would never even think of. It was the spiritual condition of the people at the time that made the Disruption a thing of such magnitude in the Highlands. It followed upon times of remarkable revival, and consequent spiritual earnestness. It is the absence of this that gives us most cause of anxiety; and yet we have no cause for despair."

Mr. Ferguson of Kinnmundy and the Rev. A. Mackenzie moved and seconded the adoption of the Report, after which Dr. McLauchlan gave a supplementary account of the efforts made to extinguish the debt lying on Highland churches and mansees. About £3500 had been raised by the Church at large, other £3500 had been given by certain liberal friends of the Highlands, and £3000 more had been contributed by local effort; so that relief had been secured to the extent of £11,000 or £12,000.

The consideration of the proposal was next taken up to hold the succeeding Assembly in Glasgow. The proposal was agreed to.

#### SUSTENTATION FUND.

WEDNESDAY, May 30.

One of the methods followed by the Assembly of late is to have occasional *conferences* on subjects of special interest. Three of these were held this year—one on temperance, and two others on the state of religion in the country and the best means for promoting it. The first two were a little disappointing, including the one which took place on this particular morning.

When the public business began, Dr. Wilson appeared to give in the Report of the Sustentation Fund. His speech was a very fine one, reminding his hearers irresistibly, in its high tone and weightiness of expression, of the memorable utterances in similar circumstances of his predecessor, Dr. Buchanan. We can make room for only one extract from it, but that is worth studying,

alike by the friends and the enemies of the Free Church:—

"It was, of course, very uncertain at last Assembly to what extent the admission of congregations and ministers previously of the Reformed Presbyterian Church might affect the Sustentation Fund, not because of any doubt as to whether these congregations, if they remained intact and entire, would continue their rate of contributions, but as to whether the congregations themselves might be diminished in number, and therefore crippled in their resources. On the most favourable estimate, it was calculated that the ministers of these congregations would, under the arrangements made with them, draw about £500 more than was contributed by their congregations. It is peculiarly gratifying, at the end of the year, to be able to state that they have drawn from the Fund a sum considerably smaller than this in excess of their contributions. The total amount contributed to the Fund during the past year is £172,641, 18s. 3d. The amount during the previous year was £166,447, 9s. 3d. It thus appears that, as compared with the previous year, there is an increase on the contributions of £6194, 9s. There is an increase on both departments of our revenue. In legacies and donations there is an increase of £1086, 0s. 2d., and in the contributions by associations there is an increase of £5108, 8s. 10d. If the division this year had been the same as last, we would now have been in the position of declaring a dividend to all ministers entitled to the larger surplus of £200. But there is this year, as compared with last, an unusually large increase in the number of our ministers. Taking all things into account, however, we are able to declare a dividend and surplus not less than at last Assembly—a result for which we should be very thankful. It is now ten years since the plan of having a Surplus Fund was adopted by the Assembly, and it is very encouraging to note the progress which the Fund and the Church have been making during this decade. In 1867 the number of our ministers was 917. The number now is 1059, being an increase of 142; so that independently of the large increase created by the union consummated at last Assembly, there has been an average increase on the number of our ministers of more than ten annually during the last ten years. The increase on the contributions to the Sustentation Fund has been at a still more rapid rate. In 1867 the total amount was £121,725, 6s. 3d. The amount this year, as already stated, is £172,641, 18s. 3d.; so that the increase during ten years has been £50,916, 12s. It is not less gratifying to notice the increase in the number of our ministers who participate in the Surplus Fund. There are now 741 of our ministers in this position. Comparing this year with the year previous, I find that last year 554 ministers participated in the larger surplus. This year there are 579, being an increase of 25. Last year there were 124 ministers who participated in the smaller surplus. This year there are 144, showing an increase of 20. Nor is it in the Sustentation Fund alone that the march is giving

evidence of growing energy and progress. Year by year the total revenue of the Church for the prosecution of all her enterprises exhibits an increase. Last year I had the satisfaction of reporting that for all objects there had been contributed during the year the total sum of £534,450, 14s. 9d. This year I have still greater satisfaction in reporting that during the year there has been contributed for all objects £565,195, 10s. 4d., being an increase over last year of £30,744, 15s. 7d. It is our confidence, and hope, and joy, amid all the changes which are taking place, and under all the bereavements we sustain, that our gracious Lord is for ever the same, and that he is as rivers of water in a dry place, and as the shadow of a great rock in a weary land."

The adoption of the report was moved by Dr. Rainy, and seconded by Mr. Charles Cowan.

#### AGED AND INFIRM MINISTERS' FUND.

It is gratifying to learn that the Fund for Aged and Infirm Ministers now amounts to about £90,000. It is still £10,000 below the sum total aimed at in its institution. But we cannot doubt that that will be reached by-and-by. Certainly there are few funds in the Church which it is more important to encourage than this, because it concerns all our congregations that the temptation to a minister to remain in his charge after he has become unfit for his duties should be reduced to as small a point as possible.

#### MODERATOR OF IRISH ASSEMBLY.

After the Report on this Fund had been given in, and also another on the Platform of the Equal Dividend, the house was addressed by the Rev. John Meneely, the Moderator of the Irish Assembly, who was unable to remain till the day set apart for hearing the deputation from his Church. Mr. Meneely was received with great cordiality.

#### APPOINTMENTS.

Dr. Wilson was then appointed by acclamation secretary and joint-convenor of the Sustentation Fund in room of Mr. George Meldrum; and Mr. R. Simpson, W.S., was elected by a majority to the office of deputy-clerk.

#### HOME MISSIONS.

In the evening the Home Mission Report was given in by Dr. Adam. He stated that since last Assembly *seven new stations* had been commenced, some of them being of special importance. Most of them had been visited by himself, and he could testify to the good work which they were all doing. Dr. Blaikie, the Convener of the Committee, followed up Dr. Adam's statement with a thoughtful address. He trusted that the details now given of their home mission work would show the Assembly that the Committee were earnestly desirous to maintain the character of this Church as a home mission Church. He trusted enough had been said to show how baseless was the theory often propounded in these days,

that a Church which depended on the offerings of the people was obliged, in choosing localities in which it laboured, to turn away from those which were poor and miserable, and eagerly fastened on those that were well-to-do. The theory was no doubt a very plausible one; but how often did they find that what was highly plausible in theory turned out to be baseless in fact. The upholders of this theory treated the Christian Church as a mere selfish institution, with no higher aim than to feed and fatten itself, and sure to seize on pastures that were fat and flourishing, and turn away from those that were of the opposite quality. They took no account of that new spirit which is bred of vital Christianity—the spirit of Christian love and brotherhood, the spirit of Him who came to seek and save the lost, the spirit that by a holy instinct draws those who have it to the poorest and most miserable districts as their fields of labour. Thank God their Church had received a measure of this spirit, and it was to this that they owed anything of the missionary character by which it was marked. And he was thoroughly persuaded of this, that should they ever come to lose this spirit, then even though they received the whole wealth of Christendom for home mission purposes, they would accomplish infinitely less than this spirit could do for reclaiming the outlying population of the country.

Mr. Cowan of Perth, in an excellent speech, moved the adoption of the Report, and was seconded by Mr. John Miller, elder, Glasgow. Mr. Cowan referred to what Dr. Buchanan had said seven years after the Disruption: "Let us be assured that it will not fare the worse with the Free Church of Scotland that in the midst of all her straits she is found willing to share her scanty resources—her five loaves and few small fishes—with the multitudes who are fainting and perishing around us from a famine of the bread of life;" and added, "Well, we have got at least beyond the five loaves now, and the argument has greater force to-day than it had then."

Mr. Howie, Glasgow, remarked that he had been struck by seeing the large increase in the number of their congregations in Glasgow. Sixteen years ago they had only 51 congregations on the Presbytery roll, now they had 89, an increase of 38; and during the last five years upwards of 20 of these had been added to the roll of the Presbytery. They had been told that all these churches were not sufficiently well filled, but statistics had been recently published in a newspaper showing that the Free Church was stronger in point of attendance than any other denomination in Glasgow. Two congregations had seceded from their Church since these statistics were published, but they knew that now the average attendance was from 600 to 800, showing that the gain that the Church had made since these congregations left made up for any injury felt by losses of that kind. He did not think they should arrest the building of churches because those already built were not yet filled. Outside of all the churches in Glasgow

they had 250,000 people; and was it right advice to give to the Church that they should curtail their home mission and church extension operations in such circumstances? They should rather try to get their churches better manned—get, if they could, thoroughly efficient ministers, and get the elders, deacons, and members to co-operate with the ministers better than they do at present.

At the close the Evangelistic Deputies appointed by the Assembly were introduced to the House, and suitably addressed by the Moderator. Prayer also was publicly offered for them by Dr. Easton. The deputies this year are Dr. Black, Inverness; Mr. Inglis, Dundee; Mr. Grant, Tain; Mr. Cowan, Perth; Mr. Keay, Glasgow; and Mr. Riddell, Glasgow.

#### BUILDING SCHEME.

Dr. Adam next laid on the table a Report on the Church Extension Building Scheme. It is proposed to raise a fund of £100,000, and the idea has been taken up with such heartiness, that there can be little doubt about its realization. Already two gentlemen have subscribed £5000 each, and so many other subscriptions were tendered without solicitation during the Assembly that we should not wonder at all if before six months are over the whole amount were within sight. We are sorry that we are unable to give the carefully prepared statement made by Dr. Adam in this connection, but it is more than probable that he will through his "Notes" tell the readers of the *Record* something of the scheme from time to time and directly. On the motion of Mr. James Stevenson, seconded by Professor Grainger Stewart, the scheme was adopted, and it is now before the Church with the general sanction of the Assembly.

Professor Macgregor reported for the Church and Manse Building Committee. The Biennial Collection made in October last amounted to £2483, 11s. 1d., one-half of which is applicable for churches, and one-half for manses. They had made grants in excess of the collection, but they now are happily relieved of the fear of getting into debt by the receipt of a legacy of £523, 12s. 9d. by the late Miss Haig of Devon Grove, and several donations amounting to £27, 15s. The abstract of accounts of the Church Building Fund showed that the income for the past year, including a balance of £1077 in the treasurer's hands at 31st March 1877, was £2980; and the discharge £993. The Manse Building Fund account for the past year showed that the charge amounted to £1642, and the discharge to £1327, leaving a balance in hand of £314.

Principal Rainy, in moving the adoption of the Report, proposed that Dr. Wilson should be appointed joint-convenor with Professor Macgregor in room of the late Mr. Meldrum.

#### DISESTABLISHMENT.

THURSDAY, May 31.

The whole forenoon sederunt of this day was devoted to a discussion on Disestablishment.

Dr. Begg moved as follows:—"The General Assembly, whilst not satisfied with the existing relations between Church and State in Scotland, and deploring the divisions which exist, hold that it is the duty of this Church to maintain firmly the whole principles of the Disruption, and that this can only be done in connection with a decided adherence to the universal supremacy of Christ as King of nations as well as King of saints, with the consequent duty of nations to honour and serve him by recognizing his truth and promoting his cause; whereas the direct tendency of a policy of mere disestablishment is to subvert the principles of the Reformation and of the Free Church, inasmuch as the abolition of the existing Establishment is advocated, whilst no clear views of national duty are maintained."

Dr. Rainy moved:—"That the principles of the Claim of Right and Protest of 1843 condemn the existing connection between Church and State in Scotland."

"That the circumstances of the country and the relative position of the Churches preclude the present re-establishment on a Scriptural basis of a National United Church."

"That it is now the duty of the Legislature, while making due provision for life-interests, to terminate the connection of the State with the existing Established Church, and to give facilities for a beneficial adjustment of ecclesiastical matters in Scotland."

"That a committee be appointed to take suitable means for representing the views of the Church, as stated in this deliverance, as occasion may arise."

"And the Assembly direct the committee to consider and report to a future General Assembly on the whole subject, and in particular, on the line of action in which this Church may best contribute, in conformity with its known principles, to the discharge of duty by the State through the continued recognition by it of national obligations to the truth and Church of Christ as heretofore owned in Scotland, in connection with the change now demanded."

After reasoning, it was agreed to take the vote; and the votes having been marked, and the tellers having reported, it was found that 78 had voted for the first motion, and 460 for the second, so that the second motion (Dr. Rainy's) was carried by a majority of 382.

#### THE COLONIES.

In the evening the Rev. R. G. Balfour submitted the Report from the Colonial Committee, which has already appeared in the June *Record*.

The Assembly was afterwards addressed by Mr. Carlile of Pietermaritzburg, who gave a very interesting account of colonial work in South Africa; by Mr. Campbell, who appeared as a representative of the Canadian Church; and by Mr. Henderson of Crieff, who had been travelling in America for his health's sake. The adoption of the Report was moved by Mr. Sloan of Aberdeen, and seconded by Mr. Somerville of Broughty-Ferry.

**SABBATH OBSERVANCE.**

Mr. Mackenzie, of the Tolbooth, next reported on Sabbath observance. It was stated that there was good cause to fear that lax views on this subject were spreading, and the duty was pressed upon the members of Assembly to resist the encroachments which were now threatened on all sides on the sanctity of the Lord's day.

**HYMN-BOOK.**

It was resolved, by a majority, to appoint a Committee to consider the subject of a revision and enlargement of the Hymn-Book, and to report to next Assembly.

**CHURCH RATES.**

A petition to Parliament was adopted for the abolition of Church Rates in Scotland, and the Committee on the subject was continued.

**MISCELLANEOUS.**

FRIDAY, JUNE 1.

The Conference held this morning was particularly interesting. It was addressed by, among others, Mr. Baxter of Blairgowrie, Mr. Simpson, the Depute-Clerk, Professor Blaikie, and Dr. Andrew Bonar.

During the day the business was of a miscellaneous kind. Dr. Blaikie introduced the subject of the Pan-Presbyterian Council, and a conversation ensued thereanent; but by the time these words will be seen by many of our readers the Council itself will be in session, and it would be superfluous to refer to it further. Mr. Wool, another member of the Irish deputation, was next heard. Then the method in use at present for announcing purposes of marriage was discussed, and the following motion, made by Mr. Howie, was unanimously adopted:—

**PROCLAMATION OF BANNS.**

"The General Assembly, having taken into account the overtures anent proclamation of banns, resolve as follows:—

"That the present state of the law of Scotland in regard to the proclamation of banns is in many respects unjust and unsatisfactory; that the high and varying fees charged for proclamation are a bar to marriage, and tend to foster immorality; that the system of proclamation now in force no longer answers the purpose of due publicity; that the proclamation of banns, viewed on the footing on which it was originally introduced, and on which it has been lately extended to district *quoad sacra* parish churches—namely, that it is an ecclesiastical proceeding—intrinsically belongs as much to nonconforming as to Established Churches; that the ascendancy of one Church over others thus assumed, in matters both civil and ecclesiastical, is unreasonable and unjust, as well as unscriptural; that all the evils connected with the present system have been aggravated by the recent decisions of the civil courts; that prior public intimation of intended marriage is a matter of general interest and importance which cannot be sufficiently

provided for by arrangements of a merely ecclesiastical character, and can only be satisfactorily and thoroughly effected by the instrumentality of public civil officers, the Churches always having the right to make such arrangements as they may deem necessary for their own members and adherents.

"The General Assembly appoint a committee to prepare petitions to both Houses of Parliament, and to take whatever other action may be necessary to obtain such a change of the present law as will secure in this matter publicity, economy, and religious equality."

**TEMPERANCE.**

Lastly, the Report on Temperance was given in by Mr. Kidston of Ferniegair, and after some discussion the following deliverance was adopted unanimously:—

"The Assembly feel that drunkenness, like all other sins and vices, being a product of the unregenerate heart, no remedy can be regarded as an effectual one except the renewing of the Holy Ghost; yet they at the same time recognize the deep responsibility resting on the Christian Church in regard to the evils arising from intemperance, as well as the duty of employing every lawful and Scriptural means for the purpose of resisting an evil so powerful and deadly.

"The Assembly renew their injunction to all the ministers of the Church, in addition to appropriate references in their ordinary ministrations, to preach a sermon on Temperance on the third Sabbath of December, or on either of the two following Sabbaths, and instruct Presbyteries to see that this injunction is attended to.

"They are convinced that there is no subject in dealing with which our ministers may be more assured that they are preaching to the times; and that, however the form of temptation may vary, those congregations of our Church in which there is most of refinement and high culture need, as truly as others, to have this matter clearly and faithfully brought before them.

"They also again strongly recommend all Presbyteries who have not yet done so to appoint Temperance Committees, and all Kirk-Sessions to take the subject of Intemperance in their own districts into special consideration, and in particular to see that, so far as in them lies, the young of the congregations are trained in habits of temperance. The Assembly approve of all well-considered measures for diminishing the size as well as the number of public-houses, and of shortening the hours during which they are kept open.

"The Assembly also approve of all well-considered methods for counteracting and diminishing intemperance—such as better houses for the working-classes, better drainage, more ample means for wholesome recreation, cookery classes to assist in obtaining more wholesome or better prepared food, better and more generally diffused education, with religious instruction as an essential part of it.

"Further, the Assembly, while recognizing abstinence, on the ground of Christian expediency, as a lawful and



honourable course for the friends of temperance, especially as regards the personal protection of many who are exposed to special danger, and the influence which it exerts in opposition to the drinking usages of the country, consider that, at the same time, it is the duty of all friends of sobriety at the present time to unite together in prosecuting those means upon which they are agreed as fitted to check the grievous evil of intemperance, especially in opposition to the said drinking usages."

#### EDUCATION.

In the evening the Rev. Thomas Main gave in the Report of the Education Committee. The Committee, besides doing very important work in other ways, has been giving effective help in connection with the maintenance of the Normal Schools at Edinburgh, Glasgow, and Aberdeen. These schools are attended by 174 male and 320 female teachers, and are in a very high state of efficiency.

Dr. Adam, Glasgow, submitted a resolution in which the scheme for supplying additional accommodation to the students in attendance at the Moray House Normal School was commended to the liberality of the Church. It also approved of the action of the Committee with regard to the continuance of the Board of Education, and authorized it to take action to secure the Board being made permanent, with an improved constitution and enlarged powers, specially in connection with the preparation of the Code. He said that the Board had been promised another year's life; but unless they were thoroughly interested and energetic, they might find its existence brought to a close at the termination of that period. He for one—and he believed he was expressing the mind of the Church—would deeply regret were they not to have a permanent Board in Scotland, with greatly increased powers. Unless they secured in their schools something like a classical education, the supply of students would be cut off, and the Church and the country would suffer most materially. A Scotch Board being under the influence of Scotch ideas, there was a greater security that they would have a system of education such as they had been accustomed to, and such as the highest interests of the land still required should be maintained.

Mr. David MacLagan, in seconding the motion, said that if they had always to go to London, their Scotch system would become thoroughly demoralized. The Free Church had spent half a million on education since the Disruption, so that they had surely a *locus standi* in pleading a matter of this kind. He hoped they would be careful to see that the bill to extend the Board of Education for a year was introduced this session and carried through.

#### ENGLISH PRESBYTERIANS.

The Assembly was afterwards addressed by a deputation from the English Presbyterian Church. Mr. Taylor of Upper Norwood represented the Free Church, and Mr. Leitch of Newcastle the United Presbyterian side

of the House; while for the eldership there appeared Mr. G. B. Bruce and Mr. George Duncan. They all met with a very cordial reception, Mr. Taylor and Mr. Duncan in particular being recognized as old friends.

#### ITALY.

SATURDAY, June 2.

The whole of this day was occupied with reports and cases. On the subject of the reference from the Presbytery of Italy, the Assembly sustained the following deliverance of its Committee:—

"The Committee having met and conferred with the parties appointed to state the reference, are happy to find that, whatever other matters may have been introduced into the discussion, the one thing which the Presbytery are concerned about is the position which Mr. M'Dougall occupies as a member of a committee of the Free Italian Church, which possesses and exercises ecclesiastical functions, such as the suspension and deposition of ministers. They are not less gratified to be assured by Mr. M'Dougall that he is quite willing to withdraw from that committee, it being clearly understood that he shall be at liberty to render any friendly offices to the Free Italian Church which his sense of duty may dictate, and the carrying on of his own work as minister at Florence may permit. The Committee regard this course as furnishing a satisfactory solution of the difficulty which has been felt, and hope that it will open up the way for a better understanding and greater harmony than has hitherto prevailed. For obvious reasons, apart altogether from the state of things in Italy, the distinction should be kept clear between fraternal interest and co-operation on the one hand, and ecclesiastical identification and responsibility on the other; and this distinction, on constitutional grounds, they hold to be equally applicable to all the Churches in Italy. The Free Church of Scotland cannot but feel the deepest interest in all bodies labouring to advance the cause of Christ in that land; it earnestly desires that they may pursue their several courses in a spirit of goodwill toward each other, and should differences unhappily exist, it will be slow to be a judge in such matters, and any influence it may possess will ever be exerted, not in perpetuating, but in healing breaches. It is earnestly hoped that in the future all who know and love the truth will strive together for the advancement of the common cause, and that by their combined exertions, accompanied with the blessing of God, the light of the gospel will soon spread over the length and breadth of Italy."

#### ST. ANDREWS.

In an appeal case from St. Andrews, the motion adopted by a majority of 125 to 63 was as follows:—

"Wherefore the Assembly find that the call to Mr. Thomas Collins was numerously signed, that the dissenters from the call were comparatively very few in number, that the reasons of dissent were not sufficient for causing delay in sustaining the call; therefore sustain the protest and appeal, reverse the judgment of the

Presbytery of St. Andrews, and instruct that Presbytery to sustain the call *simpliciter*, and to put it into the hands of Mr. Collins."

The Assembly next took up the case of dissents and complaints and appeals against a judgment of the Synod of Moray, by which they reversed a judgment of the Presbytery of Inverness in the case of the Free High Kirk-Session there, relative to a change of posture in public worship. The judgment of the Presbytery was to the effect of instructing the minister and session to discontinue their present mode of conducting public worship through which the posture of standing at praise has been followed.

Three motions were made, but ultimately it was agreed, by a great majority, to dismiss the appeal of dissent and complaint, and to sustain the judgment of the Synod.

Further, however, the General Assembly found in addition, and specifically, that the Kirk-session, whatever steps they may at any time take to ascertain the prevailing desire of the congregation, ought carefully to consider, in any settlement of the matter which they see fit to promote, how the peace and comfort of the whole congregation may be best preserved and secured.

After the disposal of several other matters, including the remission of overtures and memorials on the proposed change in the theological curriculum to the College Committee, to be reported on at next Assembly, the House adjourned.

#### VARIOUS REPORTS.

MONDAY, June 4.

Sir Henry Moncreiff laid on the table a Report on the Principles of the Church, and suggested that the Committee might be discharged, which was agreed to. A lengthened discussion then ensued on the subject of a proposal for expediting the case of Professor Smith. After which Mr. Clerk Brodie gave in a Report on a subject of great importance,—the judicial functions of the Assembly. The Report is to be sent down to Presbyteries for their consideration.

#### WIDOWS' FUND.

Mr. Robert Gordon's annual account of the Widows' and Orphans' Fund was, as usual, an encouraging one. The Fund has now a total of £224,368.

#### DISRUPTION RECORDS.

The Rev. Thomas Brown, of the Dean, to whom the whole Church is so much indebted, next reported on the subject of the *Disruption Records*. In the course of last year 5000 copies have been sold of the first volume issued; and we sincerely trust that the success of the second volume, which is almost more interesting, will be still greater. Mr. MacLagan, in seconding the adoption of the Report, said "he knew of no book better fitted for the youth of the Church." The reading of these Records would incite a desire to obtain a fuller knowledge of the principles of the Church.

#### PRE-DISRUPTION MINISTERS.

Mr. W. Wood reported on the distribution of the Fund for Pre-Disruption Ministers. Mr. Ferguson of Kinmundy brought under the notice of the Assembly the important subject of Systematic Giving. And Mr. Cusin, on behalf of the Publications Committee, stated that the circulation of the *Record* had increased by 3000 on the year, and was now 43,000 monthly; and that the issue of the *Children's Record* had risen during last year from 63,000 to 67,000 per month.

#### THE CONTINENT.

In the evening the Continental Report was submitted by Mr. MacLagan. In his speech he referred in succession to the three departments of the Committee's work—the maintenance of stations in different parts with temporary supply, the money support given to evangelical native Churches, and the upholding of regularly sanctioned English-speaking charges, especially in Italy. The adoption of the Report was moved and seconded by Dr. Blaikie and Mr. John Cowan of Beeslack; after which the house was addressed by three Continental ministers (Mr. Miller of Genoa, Mr. M'Dougall of Florence, and Mr. Gray of Naples), and by Mr. Maitland Heriot, younger of Ramornie, whose work among the boys and girls of Paris is now so well known in this country.

#### SABBATH SCHOOLS.

Mr. William Dickson's Sabbath-School Report came next. It told of continued progress. For many years past it has been the privilege of the Committee to report year by year a steady advance in the Sabbath-school operations of the Church. The last year, they rejoice to say, forms no exception. In every separate item there is again an increase, as shown in the following summary:—

Number of Sabbath schools, congregational	...	1,885
and missionary, ...	...	1,082
Senior classes, including ministers', ...	...	2,967
Total, ...	...	Being an increase over last year of 62 schools and 32 senior classes.
Sabbath-school teachers:—		
Male, ...	...	7,720
Female, ...	...	7,628
Teachers of senior classes, including ministers,	...	15,346
Total engaged in teaching, ...	...	1,061
Being an increase over last year of 698 Sabbath-school teachers, and 23 senior-class teachers.		
Sabbath scholars at ordinary schools:—		
Male, ...	...	66,005
Female, ...	...	73,921
Scholars at senior classes:—		139,926
Male, ...	...	16,097
Female, ...	...	22,489
Total under instruction, ...	...	38,586
Being an increase over last year of 4231 junior and 685 senior scholars. The above numbers show on an average nearly two Sabbath schools to every congregation in the Church, while there is on an average a senior or Bible class connected with each congregation.		178,512

Dr. Andrew Bonar moved the adoption of the Report in a characteristic speech, and was seconded by Mr. Henry Drummond, Stirling.

#### PSALMODY.

The Psalmody Committee reported that the number of precentors applying for certificates had been, during last year, greater than ever. Mr. Andrew Melville resigned the Conventership, and the Rev. John Thomson was appointed in his room.

#### THE COLLEGES.

TUESDAY, June 5.

Mr. Laughton gave in the Report of the College Committee, to some points in which we may refer afterwards. At present we can make room only for some weighty remarks made by Professor Blaikie.

Dr. Blaikie said he would like to ask the attention of the Assembly to the more vital aspects of the work of our theological colleges. He did not think that professors neglected the spiritual interests of the students, but he wished to express his own deep conviction that the promotion of this object depended mainly on the ministers and elders of the Church. He was glad to think that students had a more frequent and a more prominent place in the prayers of the sanctuary than they used to have; but he wished ministers to consider that in their personal dealings with students they had valuable opportunities for speaking in a kindly and paternal way on the great ends of the ministry, and ascertaining whether their hearts were really filled with the desire to fulfil these high ends. In regard to students, he must say that, from his knowledge of them, he thoroughly believed that in their deepest hearts they were as a body pervaded by spiritual and evangelical convictions, that these formed the deepest current of their souls, although there might be lighter and more superficial currents too, which were apt to produce a wrong impression on the public mind. He felt very deeply the importance of students coming up to the Hall with their own spiritual condition firm and strong. As soon as they began to study, they were liable to come into contact with speculation of various kinds that caused them much perplexity, and sometimes threw them into great uncertainty of mind. In these circumstances nothing was more valuable than a firm personal hold on Christ, arising from deep conviction of sin and need, and cordial apprehension of the grace of the Saviour. Those who had this anchor would ride out the storm, and in the long run it would be no disadvantage to them that they had grappled with the speculation of the day, and had learned how to give an answer to every one that asked a reason of the hope that was in them.

The remainder of the sederunt was devoted to the carrying through of a great variety of business arrangements connected with the sale and transfer of property, the appointment of members on the Standing Committees, &c.

#### ASSEMBLY DEPUTIES.

In the evening obituary notices were read indicative of the special loss sustained by the Church by the removal of Lord Ardmillan, Mr. Grant of Ayr, and Dr. J. Julius Wood of Dumfries. Thereafter Mr. Mackenzie gave in an additional Report from the Committee on Religion and Morals. It was as follows:—"The Assembly instruct the Presbyteries of the Church at one of their stated meetings, or at a meeting specially appointed for the purpose, to take into consideration the state of religion in their respective congregations, and report thereon to the Convener of the Committee not later than the end of March. The Assembly appoint the Presbytery of Edinburgh, in the Synod of Lothian and Tweeddale, to be visited this year—the deputies to be Dr. Andrew A. Bonar, Glasgow; Mr. Walter Wood, Elie; Mr. John Baxter, Blairgowrie; Mr. John M'Dermid, Glasgow; Mr. Norman L. Walker, Dysart; Mr. J. M. Sloan, Aberdeen; along with Mr. John B. Miller, Glasgow; Mr. Thomas Binnie, Glasgow; Mr. John Muir of Glasgow; and Mr. W. Henderson of Aberdeen, ruling elders. Also, the Presbytery of Kintyre, in the Synod of Argyle—the deputies to be Mr. Alex. Cusin, Edinburgh; Mr. Alex. Urquhart, Glasgow; along with Colonel Young, ruling elder. Also the Presbytery of Abertarff, in the Synod of Glenelg—the deputies to be Mr. James Calder Macphail, Edinburgh, and Mr. William Ferguson of Kinmundy, ruling elder. And the General Assembly grant power to the Committee to appoint others in the event of the above-named persons not being available, and also to appoint additional deputies for the visitation of the Presbyteries of Edinburgh and Abertarff."

#### MODERATOR'S ADDRESS.

Last of all, the Moderator closed the proceedings with an address, concerning whose eminent ability and excellence there was but one opinion. After a survey of the proceedings of Assembly itself, Dr. Goold proceeded to speak of three agencies which the Church should endeavour to make the very most of; namely, the *Bible*, the *Press*, and the *Christian woman*. On the first of these topics he said, among other things, what in the present state of feeling in the Church was fitted to have a reassuring effect:—

"Biblical criticism, which was to shake our faith to its foundation, has ended in confirming it; for according to the text of Scripture as now accepted there is more of textual authority for such a doctrine as the Godhead of Christ than was supposed previously to exist. And as to the interpretation of the text, the remark of Winer, quoted in one of the valuable series of foreign translations published by Mr. Clark of this city, deserves consideration:—"The controversies among interpreters have usually led back to the admission that the old Protestant views of the meaning of Scripture are the correct ones." In the same place will be found the words of Meyer, one of the ablest of modern exegetes: 'The older men

have seen the day when Dr. Paulus and his devices were the vogue. He died without leaving a disciple behind him. We passed through the tempest raised by Strauss some thirty years ago; and with what a sense of solitariness might its author now celebrate his jubilee. We saw the constellation of Tübingen arise, and even before Baur departed hence its lustre had waned. A fresh and firmer basis for the truth which had been assailed, and a more complete apprehension of that

truth—these were the blessings which the waves left behind; and so will it be when the present surge has passed away.' Testimonies from such a source are enough to confirm my position that the Bible, as a question of literature and history, is gaining by modern discussion."

The singing of the 122nd Psalm, with the Benediction, closed what was spoken of by very many as a most interesting and profitable Assembly.

## MISCELLANEA.

### FOREIGN MISSIONS COLLECTION.

By appointment of the General Assembly, the Collection for the Foreign Missions Scheme falls to be made on Sabbath the 15th July in all the congregations in which Associations do not exist. The Committee do not doubt that earnest consideration will be given to the statements contained in the missionary notices which will be sent in due time to the various congregations. It may be enough at present to say that the information submitted to the Assembly regarding the progress of the missions in India, Africa, the New Hebrides, and Syria, is fitted to stimulate the Church to greatly increased efforts on behalf of evangelistic enterprises which are full of promise.

All ministers, whether Associations have already been formed in their congregations or not, are enjoined by the Assembly to call the attention of their people on 15th July to the subject of missions to the heathen, and to enforce the claims of the Scheme in all respects as if a collection were to be made.

ALEXANDER DUFF, *Convener*.

J. MURRAY MITCHELL, *Secretary*.

### LIVINGSTONIA.

(*Dr. Stewart to Dr. Duff.*)

"February 14, 1877.

"WITHOUT unduly interpreting what has occurred as the special favour of Heaven to us, and to no others, God does seem to have blessed this effort.

"It is a marvel to me that within fourteen months there is a daily religious service with the people, in which the truths of the Bible are already simply and patiently taught to them, and that there is a healthy school in existence, with twenty-two or twenty-four children and grown lads attending, and that the attendance at the former meeting, or service, is fifty, or over. And all this on Lake Nyassa, where, little more than a year ago, the reign of darkness was undisturbed—unbroken by a single ray of light, or by a single word about God, and Christ, and the moral realities of life!"

Livingstonia was every day assuming more of the character of a City of Refuge; to which fugitives were

betaking themselves, to escape the inhuman cruelty of the slave-dealers.

The latest letters received from Dr. Stewart are dated April 16. He was then at Blantyre Station, to which he had proceeded, as earnestly requested by the mission of the Established Church.

### MR. ROSE ON WORK IN INDIA.

(*To the Editor of the "Record."*)

DEAR SIR,—I was anxious to bear my testimony in the General Assembly of the Free Church to the progress of Christianity among the natives of India, and specially to tell what I saw of the fruits of our own missions in that land. Not having had an opportunity of doing so, I crave a small space in the *Record* of this month.

My mission was to our countrymen in India, and my labours were in connection with the Anglo-Indian Christian Union. But I could not fail to bear of the state of missions generally, and to see much that is most encouraging. Of the general signs of progress, which are numerous and significant, I need not here write. But I am anxious to let the Church know that in the North-West Provinces and in the Punjab I found converts from the Calcutta Institution occupying places of great influence. They are called "Dr. Duff's men," and have the highest character given to them by missionaries of different Churches and societies, who gladly secure their services. Let me name two of them whom I came to know personally. The Rev. K. C. Chatterjee is a highly esteemed member of the Lahore Presbytery of the American Church Mission. I met him in the house of the reverend and venerable John Newton of Lahore, and have just been reading his report of work done by him in his station of Hoshiarpore. His words are wise, weighty, and very admirable. It is right that our Church should know that such noble men have been sent forth from the Institution of Calcutta, and are labouring with eminent efficiency in the mission field. The other is Babu B. M. Bose, the Christian teacher of the Native Boys' School in Dehra Doon. He was educated in the Calcutta Institution, and cordially acknowledged to me his great obligations to Dr. Duff and Dr. Thomas Smith. His wife was reared in our Calcutta

Female Orphanage. And it may be interesting to know that their eldest daughter, Chono, has distinguished herself by being the first native girl that has passed the Calcutta University examinations. Her case is referred to with much approbation by the Indian press; and I heard frequent commendations of her in London meetings last month. Babu Bose and his interesting Christian family are fruits of our mission work in Calcutta. I abstain from mentioning others of whom I heard, and some known to me who are in private life. It was delightful to me, and will be encouraging to the Free Church, as I am sure it is cheering to Dr. Duff, to find such precious fruits of his labours in the East.—I am, &c., DONALDSON ROSE.

BREKCHIN, June 9, 1877.

### THE SANTALS.

DR. DYER's heart is greatly set on evangelistic work among the Santals. Mr. Stevenson's arrival has relieved him of the duty of superintending the schools. A well-trained native practitioner, who has all along been at Pachamba, can discharge the necessary medical duties there; and Dr. Dyer's heart burns to go and preach Christ among the villages, in which he already sees "a people prepared for the Lord."

The Foreign Missions Committee have heartily agreed to the taking up of a new station,—indeed, as soon as possible, of two stations.\*

(Dr. Dyer to Dr. M. Mitchell.)

"We are greatly rejoiced by the interest manifested by friends at home in the Santals. All the sums now coming as extras ought to be set apart for our new station work—that is, for evangelistic work.

"Mr. Stevenson is doing all the school work here, receiving any help he wishes from me. I am working hard at Santali, preparatory to going out to spy the land in October. We strongly advise the district north-west of Pachamba to be taken up at once. Then, if you send out an ordained man, open a second as soon as possible after he has got a little Hindi.

"We have just sent out our four evangelists. They are beginning to complain about compelled absence from their families for several weeks at a time. Everything says to us, 'Go where the people are, and live in their midst.' I intend to give myself chiefly to evangelistic work. The hospital here, if money is found to keep it going, can be efficiently attended to by the native doctor, Mr. Perrie.

"We hope the noble effort to provide a tank will be crowned with success, and a sum raised sufficiently large to enable us to begin before the rains.† Our Pachamba schools will prove a great blessing to out-stations. They must be kept up.

"The schools here have already proved a great bless-

ing to those attending them; but the parents of our scholars are perishing away out there in their villages, hid in the jungle, without any one to tell them of a Saviour. We must go to them.

"The Church Mission is, as I mentioned in a former letter, planting a new station; but they wisely send a European agent at once. Great blessing has attended their efforts last year, and many Santals have been baptized. Every visit I pay to a Santal village increases my desire to live in the midst, and work for the spiritual good, of these simple people. If some of the good people at home could only accompany our evangelists and see these people eagerly listening to the story of Redeeming love, I am sure they would go home and rouse the sympathies of the Church in behalf of the work in Santalistan.

### NEW COLLEGE LIBRARY.

THE New College Library was founded in 1843, and now contains about 35,000 volumes, the majority of which treat, directly or indirectly, of theology. Though thus of comparatively recent origin, it is perhaps the largest and best of its kind in Scotland. Much of its early success was due to Dr. Welsh, through whose wisdom and energy many works were obtained from friends of the Free Church, not merely in this country, but also in America. Conspicuous among these benefactors was Fr. Sargent, Esq., of London,\* who gave liberally from his own valuable collection, and spent much of his time and means in procuring many of the important works which the Library now contains. The private collection of Dr. Welsh, which is especially rich in Church history, was added to the New College Library after his death; that of Dr. Cunningham has also been incorporated; and later still, the best of Dr. Duncan's books have found a resting-place on its shelves. Valuable bequests were also made by Mr. Elder, Mr. Craig of Tor, &c., &c. The books and records connected with the history and principles of the Reformed Presbyterian Church, together with the publications of its ministers, will soon be added to the collection. Specially connected with the natural science class, there is a separate library, containing many rare and valuable works on the subjects taught in that class.

The general collection is particularly excellent in (1) Patristic Literature, (2) Ecclesiastical History, and (3) Systematic Theology. But many important works have not yet been procured, and there is rather a lack of the best works in exegetics, and in modern theology generally. For the supply of these wants, the special requisite is more of that money which "answereth all things." It would be well, then, that those who take an interest in the endowment and general well-being of the New College should not forget the claims of the Library.

\* The ladies in Dr. H. Bonar's congregation have agreed to raise £40 a year for the support of Santal catechists.

† The sum required has been raised.

\* Mr. Sargent was himself an evangelical English Churchman. It was his brother who wrote the Memoir of the Rev. Henry Martyn.

## A SUGGESTION FROM THE COLONIES.

Mr. Wilson of the Barclay writes to us as follows :—

"I know your next number of the *Record* will be very full, but I think the enclosed extract from a letter received yesterday from Rev. Lindsay Mackie, minister of the First Charge, Dunedin, New Zealand (son-in-law of Dr. Andrew Cameron), deserving of a place in it.

"I have not seen the suggestion made before, and it concerns not only ministers and others who might be led to do what he asks, but no less those who propose to emigrate.

"'FIRST CHURCH, DUNEDIN,  
April 10, 1877.

"We watch with very great interest all your doings and sayings at home. And you would wonder how much we value any kindly interest shown in our work on the part of the home Churches. There is one very simple way in which Christian people at home could assist us greatly. When they know of persons emigrating to these colonies, they ought to give them an introduction to one of our ministers at the port at which they are to arrive, and even write to the ministers and tell them of their coming. We would only be too glad to be put in the way of getting hold of strangers at once. You would be amazed how many steady church-going people, when they arrive here, never darken a church door. The voyage out, of three months' absolute idleness, and association with all sorts of people, is a terrible trial to the strongest character, and is frequently a trial that even good people break down under. Then, when they arrive, and perhaps meet with little discouragements at first, instead of clinging to God all the more firmly, they seem to forget him altogether. Some time ago, a person in very good position showed me her certificate of church membership that she had had beside her in her desk for fourteen years.

"This is a matter you might bring before the Church. Of course, every professor who arrives here and falls into careless ways, is just another weight thrown into the opposite scale to tell against us."

## CONTINENTAL NOTES BY THE CONVENER.

## FRANCE.

THE recent sudden political changes in this distracted country awaken fresh anxieties as to the cause of evangelical religion in France. A distinguished minister of one of the orthodox Churches writes from Paris: "Let our brethren abroad pray for our poor France. We were happy, prosperous, free. The Jesuits have overtaken us, as the Neapolitan brigands seize upon travellers. But if we escape this time, they are lost. O pray much for us."

## BURSARIES FOR CONTINENTAL STUDENTS.

This subject is, we are glad to say, occupying the attention and enlisting the interest of many in our

Church. The greatness of the service done to religion by bringing over students for a period of study at our Free Church Colleges, ere they enter upon their work as ministers at home, is recognized on all hands. Some of the youths who have so studied here have left behind them most pleasing impressions, and have secured a large amount of sympathy for themselves and for the Foreign Churches with which they are connected.

The friends of the lamented Rev. William Grant of Ayr have raised a Memorial Fund of £1500, and have handed that sum (subject to a life-interest) to this Committee to provide "Grant Bursaries" for students from native Churches abroad who may come to attend the classes at any of our Colleges.

## CONTINENTAL COLLECTION.

The Committee acknowledges with great thankfulness the decision of the recent General Assembly, that this scheme of the Church, instead of having, as hitherto, right only to a biennial collection, shall now be placed on the list of those schemes entitled to an annual collection. It is true that the Church has never actually put in force the rule of giving this Committee a collection only once in two years, but has always yielded to the appeal of the Committee, since ever it had a separate existence, for an annual collection. But seeing that the work is now so large, and the demands for help so urgent,—seeing also that it is only through this Committee that the Church deals with Popery in its own special territories,—the scheme well merits, as it greatly needs, the support afforded by a regular annual income, enabling the Committee to go forward in its important department of missionary labour with confidence and with increased energy.

## PRESBYTERIAN COUNCIL.

A large representation of the Continental Churches is expected at this great "gathering of the clans" in July. It cannot fail to encourage the struggling Churches abroad to find themselves taking their place in this Council of the strong and large Presbyterian Church in all parts of the world.

## SERVICES ON THE CONTINENT IN CONNECTION WITH THE FREE CHURCH OF SCOTLAND.

## I.—SUMMER STATIONS.

*Aix-les-Bains*.—May, June, and from 15th August till 15th October.

*Lucerne*.—From 1st July till middle of September, at 11 A.M. and 3 P.M.

*Interlaken*.—From 17th June till middle of September, at 11 A.M. and 3 P.M.

*Stettin*.—August and September, at 10.30 A.M. and 4.30 P.M.

## II.—WINTER STATIONS.

*Cannes*.—From November till May, at 11 A.M. and 3 P.M.

*Mentone*.—From November till May, at 11 A.M. and 3 P.M.

*Montreux*.—From October till May, at 12.15 P.M. and evening.

*Rome*.—From November till May, at 11 A.M. and 3 P.M.

III.—STATIONS SUPPLIED DURING ENTIRE YEAR  
except (in two or three cases) two months  
or so in height of summer.

*Leghorn*.—At 11 A.M. and 6 P.M. (3 P.M. in winter).

*Genoa*.—At 11 A.M. and 6 P.M.

*Florence*.—At 11 A.M. and 3 P.M.

*Naples*.—At 11 A.M. and 3.30 P.M.

*Nice*.—At 11 A.M. and 3 P.M.

*Pau*.—At 11 A.M. and 3 P.M.

*Lisbon*.—At 11.30 A.M. and 6.30 P.M.

*Lausanne*.—At 11 A.M. and 3.30 P.M.

OPENING OF THE CHURCH IN AIX-LES-BAINS,  
SAVOY.

THE following letter has been received from Dr. Nelson, Greenock :—

".....Delays occurred with regard to the opening of this Church, partly through the dilatoriness of the work-people, partly because of the unsuitableness of having the opening services on the first Sabbath of June, which happened to be the day of the *Fête Dieu* procession,—the occasion being always one of great excitement in Roman Catholic countries. However, the services of your Committee were regularly held from the beginning of May in the schoolroom, which forms part of the triple plan of the edifice, with its combination of Church, School, and Hospital in one design of great architectural effect, and admirably adapted for the respective purposes represented by these several departments of Christian work. May the scheme indeed prove itself to be a threefold cord, not to be broken even by the hands of many adversaries! The Inauguration (to use the French phrase) took place on Sabbath the 10th June. There were at least seventeen ministers present, who assembled in the schoolroom, where prayer was offered up, more especially in connection with the Ordination service which was to follow. These ministers came from the departments of Savoy and Dauphiné, from Geneva and Lyons, from England and Scotland, &c. The presence of so many on such an occasion proved the importance attached to the work in hand, as well as the sincere regard cherished by all for M. Fournier, who has laboured with singular perseverance and self-denial in this cause, and to whom this building has become as the apple of his eye. Mrs. M'Vicars, whose name is identified with this good work from the first, arrived a week before, along with a group of friends—such as Messrs. Brown and Bell—from the west of Scotland. Mr. M'Combie from Aberdeen, who had been returned as an elder to last Assembly, but was obliged to leave for Aix on account of bad health, was also among the strangers.

"The public services of the sanctuary began by M. Cambefort, President of the Consistory of Grenoble, taking the pulpit French Bible in his hands and entering the Church with it, followed by the several ministers. He then placed the Book on the pulpit in the name of the Father, the Son, and the Holy Ghost. This is the formal act whereby a building of this kind is taken possession of in France; and practical recognition is made of the great principle that the Bible, and the Bible alone, is the religion of Protestants. The act is a very impressive and suggestive one. Alas, that in some instances it should become either a form or a falsehood! I rejoice to assure the friends of this Church at home—members, as I well know, of different denominations—that there is no leaven of Rationalism in this corner of the Reformed Church of France. Dr. Chalmers of London and myself, along with MM. Fournier and Freundler, were associated as assessors with the President in this dedication of the sanctuary to the Most High; so recognition was made of the sympathy between Churches of different nations, yet practically one in the harmony of the faith. I was glad to see Switzerland linked with its neighbour Savoy in this avowal of the one Lord, the one faith, and the one baptism.

"Dr. Chalmers followed with an address in French, showing, among other things, how it was God's way in grace as in nature to make the grandest issues spring from causes of seemingly little account. He was listened to with close attention. Then came the Ordination of M. Pfender, the service being mainly conducted by M. Fournier, whose colleague he has now become. A strong personal attachment exists between these two servants of Christ—they are true yoke-fellows; and as the health of M. Fournier has suffered seriously from his abundant labours in Chambéry and Aix and the surrounding country, he might well be congratulated on the auspicious event of that hour—all the more because no similar event had ever before happened in Aix, and the memory was carried back by a single step to the days of the Reformation. M. Pfender has much to encourage him in the outset of his ministry in Aix,—as in the existence of small groups of Protestants in places like Modane, St. Jean Maurienne, as well as in many acts of kindness shown to his colleague by the Roman Catholics of the neighbourhood. Let me also notice the admirable way in which Mlle. L'Estrade conducts the School as a true teacher of Christ and His great salvation.

"It fell to my lot, in this division of labour, to conduct the service of the afternoon. I had brought out with me an English pulpit Bible, the gift of the National Bible Society of Scotland, and took occasion to say that as the President had in the morning taken formal possession of the building by the laying down of the French Bible on the pulpit before the people, I was sure that this gift of the English Bible was not only a tangible expression of the goodwill of the Scottish people to the Churches of the Continent, but that it became a sort of

pledge that the gospel to be preached was to be the faith once delivered to the saints, and that any other teaching practically contradicted this presentation of God's Word from Scotland to this congregation in Savoy. At the close, the Vice-president, M. Luitz, drew a sort of parallel between God's dealings with Scotland and with Savoy, specially in times of trial and conflict; and in common with others, frankly acknowledged the deep debt of obligation under which the Church of Savoy had been placed to Scotland by the generous benefactions laid on the altar of the Church in connection with the building set apart that day. The services of the Sabbath were ended by an evangelistic meeting in the evening, at which addresses were given by M. Pasquet from Vernay, and others, reminding me not a little of meetings which I had attended a few weeks before in connection with Mr. M'All's work in Paris. A large number of Roman Catholics were present at night.

"What a contrast between these services on the 10th and the procession of the *Fête Dieu* on the 3rd instant! For instance, one little fellow was dressed to represent the Baptist, with a lamb in his arms, and some sort of skin thrown over his shoulders. However, he misbehaved, and I have it on the best authority that his mother took him into a shop and gave him some wholesome correction before he rejoined the procession. The lass said the better about the other young person representing the Saviour dragging the cross, and wearing the crown of thorns—yet mothers consider it the greatest honour when their children are selected for a prominent place on such occasions. Could there be a clearer proof of the need of totally different teaching, such as this stately and commodious building is destined to supply? May this Church thus become a centre of Christian beneficence to many from different lands, who make use of the healing waters which have been flowing forth from the Alps of Savoy from age to age!

"GREENOCK, June 21, 1877.

"JOHN NELSON.

"P.S.—I went from Aix to Lausanne to attend the Council of the Free Church of the Canton de Vaud. Mr. Rennie, of the United Presbyterian Church, Glasgow, and M. Duchemin, of Lyons, were also present as delegates."

#### ECCLESIASTICAL REGISTER.

The Register is now under the care of Mr. JOSIAH SINCLAIR, Secretary of the Probationers' Committee, to whom, therefore, it is requested that all intimations of *Calls*, *Ordinations*, &c., shall be addressed, at the Offices of the Free Church, Edinburgh.]

*Accessions*.—On 21st May, by Edinburgh Presbytery, Messrs. Kennedy, M.A., John Brown, William Agnew, Alex. Fraser, M.A. On 22nd May, by Dumfries Presbytery, Mr. Thomas Pearson, M.A. On 14th June, by Presbytery of Strathgogie, Mr. Alexander Murdoch Forbes, M.A. *Resignation and Calls*.—Rev. James A. Paton, M.A., has accepted the call to Portmoak; Rev. Dugald M'Cormick has been called to Lochranza, Arran; Rev. Thomas Pearson,

M.A., has accepted a call to East Kilbride; Rev. James M. M'Culloch of Newton-Stewart has been elected to the Grange Free Church, Kilmarnock (this charge was sanctioned by last General Assembly); Rev. Mr. M'Tavish from Canada has been unanimously called to Free East Church, Inverness; the Presbytery of Glasgow has appointed a Committee for the purpose of moderating in a call to a colleague and successor to Rev. D. M'Gregor of Augustine Church.

*Induction*.—The Presbytery of Glasgow inducted the Rev. Hugh M'Intosh, late minister of Gartly, to London Road Free Church.

#### GRAMMAR-SCHOOL BURSARIES FOR GAELIC-SPEAKING YOUNG MEN.

THE Competition will take place (D. V.) on the first Wednesday of August. Intending competitors, who have not already sent their names to the Secretary, are requested to do so at once.

J. CALDER MACPHAIL, Secretary.

PILBRIG MANE, June 1877.

#### YOUNG MEN GOING TO LARGE CITIES.

WE annex a note of the Secretaries of Young Men's Societies who are willing to assist young men coming from the country in obtaining respectable lodgings and congenial friends, and to introduce them to congregations and societies. We cordially recommend this to the attention of ministers, elders, and others interested in the welfare of young men.

Those desiring lodgings should address a letter, at least one week in advance, to any of the undernamed, stating the locality, kind of lodgings, what rate, and when required.

ABERDEEN.....Mr. SHERIFFS, 198 Union Street.

DUNDEE.....Mr. JOHN W. SHEPHERD, 8 Prospect Place.

EDINBURGH.....Mr. JOHN MACNIVEN, 138 Princes Street.

GLASGOW.....Mr. R. G. MUNSIE, 16 Royal Terrace, W.

LONDON.....Mr. J. H. DUNCAN, 5 Copthall Buildings, E.C.

MANCHESTER.....{ Mr. A. A. GILLIES, Scottish Widows' Fund, Albert Square.

#### YOUNG WOMEN.

MINISTERS and others interested in young women leaving their districts, and coming to houses of business in EDINBURGH, are invited to give them letters of introduction to the Honorary Secretary of the Young Women's Christian Association, 4 Abercromby Place, who will have pleasure in introducing them to the members of the Association.

Entire or partial board may be had at the Institute, 19 Young Street; also lodging for a limited number. Assistance is given to find lodgings or employment by the House Superintendent.

Young women coming to GLASGOW are cordially invited to the Young Women's Reading and Refreshment Rooms, 59 Union Street. Those requiring employment are assisted in seeking it; and comfortable lodgings may be had in the Boarding-House adjoining the Rooms. Friends interested in young women coming to Glasgow are requested to communicate with the Secretary.

#### SUSTENTATION FUND.

State of the Fund at 15th June 1877.

Total for 1 Month to 15th June 1877.....	£12,798	2	10
Do. Do. 15th June 1876.....	12,725	10	5
Increase.....	£72	12	5
Associations, 1877.....	£12,637	2	10
Do. 1876.....	12,646	8	11
Decrease.....	£19	6	1
Donations and Legacies, 1877.....	£171	0	0
Do. Do. 1876.....	79	1	6
Increase.....	£91	18	6
Net increase, as above.....	£72	12	5



## LADIES' SOCIETY FOR FEMALE EDUCATION IN INDIA AND SOUTH AFRICA.

Contributions from 1st to 31st May 1877.

NOTE.—The Juvenile Offerings are, or will be, acknowledged in the Children's Record.

Associations, Congregations, and Collections.	Dunee	Edinburgh	London	Strling-North
Arbroath Association.....	235 7 0	Edinburgh.....	Hamstead.....	517 8
Broughton.....	2 0 0	Barnby.....	Lumpham.....	
Chryson.....	5 4 0	For Mrs. Dalnashy.....	Memus.....	
Cockpen.....	10 6 0	Fife, West of Association.....	Old Kilpatrick.....	
Culls.....	4 17 0	Greenock.....	Minister's Adult Class, for	
Dulfer.....	1 10 0	St. Andrew's.....	"Jaguin" at Bombay.....	
		Houndwood.....	Ferth-St. Leonard's.....	

JOHN PRINGLE, Treasurer.

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I.—Sustentation.	Home Mission—continued.	Foreign—continued.	Foreign—continued.	Continent—continued.
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		Two Friends.....		
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		mittee of U. P.		
		Church, towards Sal-		
		evary of Chichester at		
		Ypsom.....		
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Clinton & Currie	61 11 3	7 0 0	..	..	Granton & Wardle	7 3 8	2 10 0	..	..
Corstorphine	6 3 8	4 0 0	..	..	Leith	..	..	..	..
Crabtree	10 9 8	2 10 0	..	..	North	77 3 8	12 3 0	..	..
Edin.—Barclay	55 11 3	44 0 0	..	..	South	9 18 4	2 0 0	..	..
Harleburgh	13 14 11	7 10 0	..	..	St. John's	14 14 8	9 0 0	..	..
Highgate	12 3 8	3 0 0	..	..	St. Ninian's	6 2 6	0 15 6	..	..
Highgate Road	1 17 11	1 10 0	..	..	Trinity Church	9 6 9	7 3 0	..	..
Highgate	17 16 8	..	..	..	Liberton	40 6 0	15 0 0	..	..
Highgate	8 3 11	..	..	..	Morningside	14 12 0	4 19 0	..	..
Highgate	29 19 6	22 10 0	..	..	Newhaven	34 6 1	7 15 0	..	..
Highgate	28 2 10	..	..	..	Portobello	23 17 0	13 10 0	..	..
Highgate	140 6 6	27 18 0	..	..				..	..
Highgate	10 13 8	1 18 0	..	..				..	..
Highgate	6 0 0	2 0 0	..	..				..	..
Highgate	77 14 5	18 7 3	..	..				..	..
Highgate	5 3 9	..	..	..				..	..
Highgate	13 2 7	8 7 4	..	..				..	..
Highgate	11 6 4	1 0 0	..	..				..	..
Highgate	46 8 10	8 0 0	..	..				..	..
Highgate	12 2 0	21 15 6	..	..				..	..
Highgate	12 2 0	1 15 4	..	..				..	..
Highgate	24 19 0	9 12 0	..	..				..	..
Highgate	12 11 9	1 5 0	..	..				..	..
Highgate	78 0 6	20 12 3	..	..				..	..
Highgate	49 9 4	9 9 6	..	..				..	..
Highgate	26 3 1	4 0 0	..	..				..	..
Highgate	11 0 0	6 10 0	..	..				..	..
Highgate	13 15 3	3 0 0	..	..				..	..
Highgate	89 16 11	120 15 0	..	..				..	..
Highgate	58 1 1	6 10 0	..	..				..	..
Highgate	100 0 0	24 0 0	..	..				..	..
Highgate	88 13 0	10 17 0	..	..				..	..
Highgate	27 15 7	6 10 0	..	..				..	..
Highgate	55 9 4	14 9 6	..	..				..	..
Highgate	49 2 6	18 0 0	..	..				..	..
Highgate	101 7 6	21 7 0	..	..				..	..
Highgate	15 5 3	1 0 0	..	..				..	..
Highgate	45 11 6	9 0 0	..	..				..	..
Highgate	44 4 0	5 15 0	..	..				..	..

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<b>Dunse and Chirnside.</b>					<b>Kirkcudbright.</b>							
St. Andrew's	2 1 6	6 1 11			St. Andrew's	2 1 6	6 1 11			Chapelhall, &c.	2 1 6	6 1 11
St. John's	10 0 0	1 5 0			St. John's	10 0 0	1 5 0			Chapelton	6 11 7	0 10 0
St. George's	54 17 7	3 7 0			Burgess	4 0 1	0 5 0			Coatbridge, East.	15 0 0	1 5 0
St. James		1 2 0	0 3 0		Castle Douglas	4 5 2	3 14 11			Laigh	8 2 9	
St. Peter's		3 0 0			Do, M'Killop					Do, Middle	15 0 0	1 10 0
St. Paul's	50 0 5	5 0 0			Glenkens	10 12 9	3 5 0			Do, North	15 0 0	2 15 0
St. Vincent		0 12 0			Kirkcudbright		1 0 0			East Kilbride	8 7 0	1 0 6
St. Andrew's	20 14 0	0 9 6	0 15 3	0 5 0	Tongland		1 0 0			Greenhairs		
St. John's	20 1 6	2 0 0								Hamilton	19 16 9	6 0 0
					<b>Ayr.</b>					Barnbank	20 11 0	19 0 0
<b>Kelso.</b>					St. Mary's	25 13 4	12 2 0		0 9 8	St. John's	8 11 8	0 10 0
St. Andrew's	51 8 8	3 11 6			Do, Wainstown	5 10 0				Larkhall	2 18 9	
St. John's					Bailantrae	26 2 9	1 6 0			Shotts	11 19 10	0 12 6
St. George's					Barr		1 15 0			Stonhouse	3 19 0	1 18 0
St. James	51 1 9	11 10 0			Berrhill					Strathaven	4 7 11	1 9 0
St. Peter's					Colmonell					Uddingston	2 13 0	
St. Paul's					Crosshill					Wishaw	10 2 8	0 15 0
St. Vincent	46 1 8	3 9 0			Dalrymple	6 19 1	1 8 0			Widale	8 18 0	0 13 0
St. Andrew's	25 16 6				Dalrymple		0 5 0			Wigton	4 0 0	
St. John's					Dundonald	11 8 2	1 0 0	0 3 0				
					Girvan	7 11 10	1 0 0			<b>Lanark.</b>		
<b>Jedburgh.</b>					Kirkcudbright	7 0 0				Albion	7 2 1	0 10 0
St. Andrew's		0 7 0			Do, West		1 0 0			Crawford (John)	3 9 5	0 10 0
St. John's		1 5 0			Kirkcudbright	11 4 9	3 4 3			Carlisle	20 0 0	2 0 0
St. George's	17 3 6	3 0 0			Maybole					Carnwath	14 6 0	
St. James		0 16 0			Monkton	3 0 2	1 0 0			Cornwall	6 8 6	1 18 0
St. Peter's		1 15 7			New Cumnock	6 17 3	3 0 0			Douglas	13 10 0	2 3 0
St. Paul's		1 0 0	1 6 8		Do, Afton		0 15 0			Douglas Water	6 0 0	
					Bank	8 9 0				Forth, &c.	7 10 0	1 0 0
<b>Selkirk.</b>					Old Cumnock	13 18 6	2 0 0			Lanark	15 9 9	2 4 0
St. Andrew's		1 0 0			Ochiltree		0 10 0			Leamington		2 14 3
St. John's					St. Andrew's							
St. George's	18 3 6	2 12 8			Do, Fullerton	5 10 0	3 0 0			<b>Dumbarton.</b>		
St. James	7 7 3	1 18 0			Do, West	10 0 0	1 15 0			Alexander	12 19 1	7 10 0
St. Peter's	11 3 6	1 18 0			Glasgow	6 11 1	1 0 0			Archer		2 3 0
St. Paul's	43 17 0	3 9 0			High	6 0 0				Baldernock	8 5 8	1 10 0
St. Andrew's	5 19 1	1 12 6			Kilmarnock	10 0 0	1 15 0			Bonhill	7 0 0	5 0 0
St. John's	8 0 0	1 0 0			Kilmarnock	14 5 6				Cardross		
St. George's	10 0 0	0 4 0	0 8 0	0 4 0	Kilmarnock	10 9 2	8 0 0			Dumbarton	5 13 0	19 0 0
					Kilmarnock	16 13 8	8 10 0	8 15 2		High	6 10 8	7 0 0
<b>Lockerby.</b>					Kilmarnock	16 7 4	4 0 0	0 9 2		North	4 17 6	1 0 0
St. Andrew's	21 0 9	3 5 6	0 6 0		Kilmarnock	12 0 0	2 5 0			Dunrobin	22 2 8	1 13 0
St. John's	4 7 7	3 12 3			Kilmarnock	12 0 0	1 0 0			Gariochhead		
St. George's		0 10 10			Kilmarnock	7 10 0	1 0 0			High	30 9 5	22 0 0
St. James	26 6 3	1 9 0			Kilmarnock	7 10 0	1 0 0			West	77 18 9	32 0 0
St. Peter's	11 0 9	0 15 0			Kilmarnock	1 11 2	0 10 0			Kilmarnock & Halford	6 16 0	0 16 0
St. Paul's	15 0 7	3 10 0			Kilmarnock	6 21 1	1 0 0			Lane	2 0 0	1 0 0
St. Andrew's	14 3 0	1 10 0			Kilmarnock	8 0 0	0 15 0			Old Kilpatrick	18 18 1	1 13 7
St. John's	8 6 8	2 12 0			Kilmarnock	8 10 0	3 5 0			Newton		0 14 0
St. George's	3 5 8	8 7 0			Kilmarnock	2 15 5	2 5 0			Do, Levenside	21 1 0	4 13 0
					Kilmarnock					Do, Gattie	15 17 8	1 10 0
<b>Dumfries.</b>					Kilmarnock					Ramsay	14 9 8	
St. Andrew's		0 19 5			Kilmarnock					Shantou		
St. John's		0 12 0			Kilmarnock					Strathblane		
St. George's	15 1 9	6 5 0			Kilmarnock					<b>Glasgow.</b>		
St. James	27 16 6	1 15 0			Kilmarnock					Blasphems	10 0 0	
St. Peter's					Kilmarnock					Bushy	8 2 8	
St. Paul's	36 8 0	0 16 0			Kilmarnock					Carnegie	9 2 5	4 13 0
St. Andrew's	9 7 0	0 10 0			Kilmarnock					Cathcart	11 18 2	3 0 0
St. John's		0 11 0			Kilmarnock					Chryson	7 0 0	
St. George's	34 20 0	1 15 0			Kilmarnock					Cumbernauld		
St. James	27 7 0	1 15 0			Kilmarnock					Eaglesham	15 0 0	
St. Peter's		1 15 0			Kilmarnock					Martyr's		
St. Paul's					Kilmarnock					Glasgow		
<b>Penpont.</b>					Kilmarnock					Anderson	31 10 10	3 18 8
St. Andrew's	3 6 1	1 5 0			Kilmarnock					Argyll	11 13 4	1 0 0
St. John's	7 5 6	4 0 0			Kilmarnock					Augustine	12 9 11	
St. George's	27 15 9	2 0 0			Kilmarnock					Barnes	19 10 9	
St. James		0 15 0			Kilmarnock					Barnesfield	8 11 6	
St. Peter's	30 0 0	0 19 0			Kilmarnock					Blechna	12 8 6	
St. Paul's		0 7 6			Kilmarnock					Blechna	1 13 10	1 2 2
					Kilmarnock					Brighton	13 7 1	8 14 1
<b>Stranraer.</b>					Kilmarnock					Brownlie	2 12 8	0 8 0
St. Andrew's	4 18 10	2 0 0			Kilmarnock					Buchanan Mon.	9 0 0	0 0 0
St. John's	9 8 7	0 1 0			Kilmarnock					Cannichie	6 12 6	0 0 0
St. George's	6 3 9	2 9 0			Kilmarnock					Cannichie	8 18 6	
St. James	8 12 7	3 4 6			Kilmarnock					Cannichie	9 11 11	1 0 0
St. Peter's	6 18 9	0 15 0			Kilmarnock					Cannichie	33 10 0	23 0 0
St. Paul's	13 16 3	1 1 0			Kilmarnock					Cannichie	13 0 0	
St. Andrew's	9 9 1	1 4 4			Kilmarnock					Cannichie	13 6 8	
St. John's	27 15 3	3 5 0			Kilmarnock					Cannichie	5 5 4	
St. George's	10 0 0	1 0 0			Kilmarnock					Cannichie	12 2 5	2 10 0
					Kilmarnock					Cannichie	23 12 0	
<b>Wigtown.</b>					Kilmarnock					Cannichie		
St. Andrew's	9 12 11	4 0 0			Kilmarnock					Cannichie		
St. John's	6 0 0				Kilmarnock					Cannichie		
St. George's		0 7 10			Kilmarnock					Cannichie		
St. James	9 3 10	1 0 1			Kilmarnock					Cannichie		
St. Peter's	11 9 4	1 10 0			Kilmarnock					Cannichie		
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I. BALANCE of last Account, ending 31st March 1876, . . . . .	£60,790 17 7
II. CONTRIBUTIONS during the year:—	
1. Congregations, . . . . .	£169,851 19 10
2. Donations, . . . . .	1,822 4 5
3. Legacies, . . . . .	4,321 2 11
4. Juvenile Offerings, . . . . .	9 19 0
5. Interest on Investments, . . . . .	2,078 6 5
	169,781 12 7
III. REPAYMENT by Continental Committee of half of Stipend paid to Minister now in their service, . . . . .	78 10 0
IV. INTEREST on Ordinary Fund, . . . . .	427 14 4
	<u>£231,078 14 6</u>

### Discharge.

I. STIPENDS TO MINISTERS:—	
1. At Whitsunday 1876, . . . . .	£65,231 0 6
2. Surplus Fund do. . . . .	21,945 18 9
3. At Martinmas do. . . . .	68,340 17 10
	£155,517 17 1
II. ALLOWANCE TO WIDOWS of Ministers deceased during the year, . . . . .	845 0 0
III. WIDOWS' FUND:—	
1. WIDOWS' AND ORPHANS' FUND:—	
(1.) Annual Rates due at Whitsunday 1876, . . . . .	£27,075 0 0
(2.) Deduct paid to account last year, . . . . .	4,200 0 0
	£22,875 0 0
(3.) Marriage Taxes, . . . . .	180 0 0
(4.) To Account of Rates for 1877, . . . . .	2,400 0 0
	£25,055 0 0
2. ESTABLISHMENT WIDOWS' FUND:—	
Annual Rates due at Candlemas 1877, . . . . .	482 14 9
	5,537 14 9
IV. STATIONS AND VACANT CHARGES:—	
1. Home Mission, proceeds of Stations for year, . . . . .	£1,338 14 4
2. Highland Mission, do., . . . . .	430 14 4
3. Vacant Charges, sums repaid to them, . . . . .	522 10 5
	2,841 19 1
Carry forward, . . . . .	£164,242 10 11

Brought forward, . . . . .	£164,242 10 11
V. GENERAL CHARGES (p. 11), . . . . .	999 0 4
VI. EXPENSES:—	
1. EXPENSES OF MANAGEMENT:—	
(1.) Late Secretary, one year, £400 0 0	
(2.) Clerks, . . . . .	328 10 0
(3.) Postages, &c., . . . . .	48 12 3
(4.) Travelling Expenses of Deputation, . . . . .	50 11 5
(5.) Do. of Members attending Meetings of Committee, . . . . .	89 7 8
	£915 1 4
2. PRINTING, &c.:—	
(1.) Printing Reports, Schedules, Collecting Books, &c., . . . . .	£269 9 8
(2.) Stationery, . . . . .	13 8 0
	281 17 8
VII. BALANCE in Bank, . . . . .	1,196 19 0
	64,640 4 3
	<u>£231,078 14 6</u>

### 1. SUSTENTATION CAPITAL FUND.

#### Charge.

I. BALANCE of last Account, ending 31st March 1876, . . . . .	£1798 18 1
II. LEGACY, . . . . .	200 0 0
III. INTEREST accrued, . . . . .	13 18 8
	<u>£1,012 16 9</u>

#### Discharge.

I. SUMS Invested, . . . . .	£1,000 0 0
II. BALANCE in favour of Fund, . . . . .	12 16 9
	<u>£1,012 16 9</u>

#### State of the Fund.

Amount invested as stated in last Account, . . . . .	£60,080 0 0
Invested as above, . . . . .	1,000 0 0
Amount, . . . . .	<u>£61,080 0 0</u>



## 2. SUSTENTATION SUPPLEMENTARY FUND.

### Charge.

I. BALANCE of last Account, ending 31st March 1876, . . . . .	£301 3 0
II. INTEREST on Investments, . . . . .	827 0 1
III. INTEREST accrued, . . . . .	2 3 3
	<u>£1,130 6 4</u>

### Discharge.

I. GRANTS to Ministers of Church Extension Charges, . . . . .	£524 11 3
II. SUMS Invested, . . . . .	600 0 0
III. BALANCE in favour of Fund, . . . . .	5 15 1
	<u>£1,130 6 4</u>

### State of the Fund.

Amount invested as stated in last Account, £21,800 0 0	
Invested as above, . . . . .	600 0 0
Amount, . . . . .	<u>£22,400 0 0</u>

## 3. FUND FOR AGED AND INFIRM MINISTERS.

### Charge.

I. BALANCE of last Account, ending 31st March 1876, . . . . .	£1,163 5 10
II. CONTRIBUTIONS during the year :—	
1. Donations, . . . . .	£593 1 0
2. Legacies, . . . . .	2,761 0 10
3. From the Disruption Ministers' Fund, . . . . .	300 0 0
	<u>3,654 1 10</u>
III. INTEREST on Investments, . . . . .	3,345 13 11
IV. INVESTMENT realised, . . . . .	643 8 11
V. INTEREST accrued, . . . . .	4 11 10
	<u>£8,811 2 4</u>

### Discharge.

I. PAYMENTS to Ministers on Fund, . . . . .	£3,612 5 7
II. SUMS Invested, . . . . .	5,000 0 0
III. PRINTING Report, . . . . .	5 2 3
IV. GENERAL CHARGES (p. 11), . . . . .	129 9 3
V. BALANCE in favour of Fund, . . . . .	64 5 8
	<u>£8,811 2 4</u>

### State of the Fund.

Amount invested as stated in last Account, £85,950 0 0	
Invested as above, less re-investment, . . . . .	4,500 0 0
	<u>£90,450 0 0</u>

## 4. THE WIDOWS' AND ORPHANS' FUND.

### Receipts.

#### I. ON ACCOUNT OF THE "WIDOWS' SCHEME":— FROM THE SUSTENTATION COMMITTEE:—

Sums payable on the admission of Ministers, . . . . .	£460 0 0
Annual Rates, . . . . .	4,706 0 0
Sums Payable on the Marriage of Ministers, . . . . .	180 0 0
	<u>£5,346 0 0</u>

FROM THE COLLEGE COMMITTEE, . . . . . 65 0 0

FROM MINISTERS AND PROFESSORS who have ceased to have any share of the Sustentation Fund or College Fund, . . . . . 410 0 0

DONATIONS, . . . . . 229 6 5

#### INTEREST:—

Received on the cumulative Capital (exclusive of current interest), . . . . .	£4,615 13 8
Whereof accruing to the "Orphans' Scheme," . . . . .	1,891 11 3
	<u>6,724 2 5</u>

Total for "Widows' Scheme," . . . . . £13,778 8 10

#### II. ON ACCOUNT OF THE "ORPHANS' SCHEME":—

##### FROM THE SUSTENTATION COMMITTEE:—

Ordinary Annual Payments, due at Whitsunday 1876, . . . . . £1,883 9 0

FROM THE COLLEGE COMMITTEE, . . . . . 22 0 0

FROM MINISTERS AND PROFESSORS who have ceased to have any share of the Sustentation Fund or College Fund, . . . . . 164 0 0

DONATIONS, . . . . . 1 14 7

INTEREST, . . . . . 1,891 11 3

Total for "Orphans' Scheme," . . . . . 4,051 5 10

£18,824 14 8

Receipt from Reformed Presbyterian Church 8,760 0 0

Moneys invested repaid, . . . . . 4,600 0 0

Interim advance received . . . . . 2,000 0 0

Balance at 31st March 1876, as stated in last year's Abstract, brought forward, . . . . . 44 3 0

£37,918 17 8

### Payments.

#### I. ON ACCOUNT OF THE "WIDOWS' SCHEME":—

ANNUITIES TO WIDOWS, . . . . . £5,338 11 4

Sum payable at the Marriage of Ministers repaid, . . . . . 5 0 0

EXPENSES attending the Management of the Fund:—

Printing, Advertising, and Stationery, . . . . .	£33 15 0
Law Agent's Business Account, . . . . .	8 2 6
Auditor's Fee, 1875-76, . . . . .	26 5 8
Treasurer's Salary for one year, 1875-76, . . . . .	150 0 0
Postages, Stamps, and Incidentals, . . . . .	10 19 2
	<u>220 1 8</u>

Total for "Widows' Scheme," . . . . . £5,573 13 0

Carry forward, . . . . . £5,573 13 0

Brought forward,	£5,573 13 0
<b>II. ON ACCOUNT OF THE "ORPHANS' SCHEME:"—</b>	
ANNUITIES TO CHILDREN, . . .	2,318 19 7
<b>III. MONEY INVESTED:—</b>	
ON BOND AND DISPOSITION in Security, . . . . .	15,000 0 0
INTERIM ADVANCES repaid, . . .	4,235 0 0
<b>BALANCE at 31st March 1877:—</b>	
Due by the Commercial Bank of Scotland on account current, . . . . .	£95 8 9
Due to Treasurer, . . . . .	4 3 8
	91 5 1
	<u>£27,218 17 8</u>

### State of the Funds as at 31st March 1877.

<b>I. OF THE "WIDOWS' SCHEME:"—</b>	
ACCUMULATED FUND realised at 31st March 1876, . . . . .	£165,226 16 2
Receipts during the year to 31st March 1877, . . . . .	£12,773 8 10
Payments during said year . . . . .	5,578 13 0
	7,199 15 10
ARREARS at 31st March 1877, . . . . .	65 0 0

<b>II. OF THE "ORPHANS' SCHEME:"—</b>	
ACCUMULATED FUND realised at 31st March 1876, . . . . .	£46,479 16 11
Receipts during the year to 31st March 1877, . . . . .	£4,051 5 10
Payments during said year, 2,318 19 7	1,732 6 3
ARREARS at 31st March 1877, . . . . .	26 0 0
	48,238 3 2
Carry forward,	£220,729 15 2

Brought forward,	£220,729 15 2
<b>TOTAL FUNDS as at 31st March 1877, exclusive of current interest, . . .</b>	
	£220,729 15 2
Receipt from Reformed Presbyterian Church, 3,750 0 0	
	<u>£224,479 15 2</u>

### WHEREOF:

Invested on approved Heritable Securities, . . . . .	£226,562 10 1
Deduct interim advances to meet loan—	
From Mrs Mackay's Fund, . . . . .	£265 0 0
From Sustentation Committee, 2,000 0 0	
	2,265 0 0
	<u>£224,297 10 1</u>
Balance due by Commercial Bank:—	
On current acct., . . . . .	£95 8 9
Balance due to the Treasurer, . . . . .	4 3 8
	91 5 1
	<u>£224,388 15 2</u>
<b>Arrears at 31st March 1877:—</b>	
Due to the "Widows' Scheme," . . . . .	£65 0 0
Due to the "Orphans' Scheme," 26 0 0	
	91 0 0
	<u>£224,479 15 2</u>

Edinburgh.—Certified by

(Signed) WILLIAM WOOD, Auditor.

## II. Missionary and Educational Schemes.

### 1. HOME MISSION.

#### Charge.

<b>I. BALANCE of last Account, ending 31st March 1876:—</b>	
On General Fund, . . . . .	£25,074 0 7
On Chalmers Endowment, 1,898 5 5	
	£6,972 6 0
<b>II. CONTRIBUTIONS during the year:—</b>	
1. Congregational Collections, £3,486 15 11	
2. Mission Stations, . . . . .	276 18 4
3. Donations, . . . . .	438 0 11
4. Legacies, . . . . .	3,244 3 11
5. Juvenile Offerings, . . . . .	234 10 2
6. Interest on Investments, 425 1 0	
	8,475 5 3
<b>III. PROCEEDS of Stations from Sustentation Committee for year to 15th March 1877, . . . . .</b>	
	1,388 14 4
<b>IV. INVESTMENT realised, . . . . .</b>	
	321 14 5
<b>V. CHALMERS' ENDOWMENTS:—</b>	
1. Legacy, . . . . .	£45 0 0
2. Interest on Investment, . . . . .	173 0 10
3. Interest accrued, . . . . .	4 9 6
	222 10 3
<b>VI. INTEREST accrued, . . . . .</b>	
	60 6 9
	<u>£17,040 17 0</u>

#### Discharge.

<b>I. CHURCH EXTENSION Stations:—</b>	
Salaries of Probationers and Catechists, £2,106 0 0	
<b>II. CHURCH EXTENSION Ministerial Charges, Grants in Aid of, . . . . .</b>	
	1,416 17 7
<b>III. TERRITORIAL Operations:—</b>	
1. Grants to 23 Ministerial Charges in large towns, £2,898 11 1	
2. Grants to 4 Stations, . . . . .	379 3 6
3. CHALMERS' ENDOWMENTS—	
Chalmers' Church, Glasgow, . . . . .	£27 13 11
Young St., do., . . . . .	27 13 11
Broomielaw, do., . . . . .	27 13 11
Lyon Street, do., . . . . .	16 18 3
Maitland St., do., . . . . .	20 15 8
Sum invested, 2,000 0 0	
	2,120 15 8
	5,398 10 3
<b>IV. STUDENTS employed as Territorial Missionaries, . . . . .</b>	
	1,503 8 0
<b>V. CONGREGATIONAL MISSIONS, . . . . .</b>	
	£80 11 8
<b>VI. EVANGELISTIC Deputations, . . . . .</b>	
	102 6 0
<b>VII. PRE-DISRUPTION PROBATIONERS, . . . . .</b>	
	230 0 0
Carry forward,	£11,637 13 6

	Brought forward,	£11,637 13 6
VIII. LAY EVANGELISTS,		398 4 8
IX. GRANT TO SABBATH-SCHOOL TEACHERS' UNION,		50 0 0
X. GENERAL CHARGES (p. 11),		232 7 0
XI. ANNUAL Collection:—		
1. Printing Notices,	£20 13 6	
2. Postage thereof,	8 5 6	
		28 19 0
XII. EXPENSES:—		
1. Late Secretary, one year,	£ 25 0 0	
Secretary, Rev Dr Adam,	507 0 0	
2. Do. do. his outlay,	44 2 11	
3. Clerks,	80 0 0	
4. Postages, &c.,	19 12 8	
5. Printing Report, &c.,	83 19 10	
6. Travelling Expenses of Mem- bers attending Meetings of Committee,	53 16 1	
		763 4 6
XIII. BALANCE in favour of Scheme,	3,930 8 4	
		<u>£17,040 17 0</u>

## 2. MINERS' MISSION (Eastern District).

### Charge.

I. BALANCE of last Account, ending 31st March 1876,	£2,661 6 5
II. CONTRIBUTIONS during the year, Subscriptions and Donations,	332 5 7
III. INTEREST accrued,	38 0 5
	<u>£3,031 12 5</u>

### Discharge.

I. BUILDINGS:—	
1. Leasedie,	£100 0 0
2. Kely,	50 0 0
3. Addiewell,	120 0 0
	£270 0 0
II. AGENTS' SALARIES,	201 0 6
III. BALANCE in favour of Fund,	2,560 11 11
	<u>£3,031 12 5</u>

## 3. HIGHLAND MISSION.

### Charge.

I. BALANCE of last Account, ending 31st March 1876, viz.:—	
1. On General Fund,	£2,768 0 9
2. On Endowment Funds,	750 19 2
	£3,498 19 11
II. CONTRIBUTIONS during the year:—	
1. Congregational Collections,	£20 15 2
2. Donations,	500 9 4
3. Legacies,	894 18 2
4. Juvenile Offerings,	78 19 4
5. Interest on Investments,	183 3 11
6. From "Four Highland- ers" for increasing stipends of Church Ex- tension Ministers,	358 18 2
	2,036 13 1
III. PROCEEDS of Stations from Sus- tention Committee for year to 15th March 1877,	430 14 4
IV. INVESTMENT realized,	821 14 6
Carry forward,	£6,288 1 10

Brought forward, £6,288 1 10

## V. ENDOWMENT FUND:—

1. General—Interest,	£19 1 6
2. For Kilberry, do.,	16 5 9
3. For Sheldale, do.,	6 7 8
4. For Morven, do.,	1 11 6
5. For Glenquoich, Donation and Interest,	200 11 6
6. For Kilninnian, &c., Dona- tion and Interest,	20 13 6
	264 11 5

VI. INTEREST accrued,	25 11 11
	<u>£6,578 5 2</u>

### Discharge.

#### I. SUPPLY OF STATIONS:—

1. Probationers' Salaries,	£1360 3 1
2. Catechists' do.,	1,127 4 6
	£2,487 7 7

II. EXPENSES of Ministers on Evan- gelistic Deputations, Tracts, &c.,	265 9 10
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#### III. AID TO STUDENTS:—

1. Bursaries at Edinburgh,	£30 0 0
Do. at Glasgow,	20 0 0
Do. at Aberdeen,	10 0 0
2. Students,	75 0 0
3. Do. Engaged in Missionary Work,	245 0 0
	380 0 0

IV. GRANTS in Aid to Ministers of Church Extension charges,	468 18 2
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V. GENERAL CHARGES (p. 11),	143 11 0
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#### VI. EXPENSES:—

1. Clerk,	£70 0 0
2. Postages, &c.,	41 18 2
3. Printing Report, &c.,	16 4 0
4. Stationery,	8 6 6
5. Travelling Expenses of Mem- bers attending Meetings of Committee,	66 17 10
	203 6 6

#### VII. BALANCE in favour of Scheme, viz.:—

On General Fund,	£1,634 1 6
On Endowment Fund,	357 13 7
On Kilberry, do.,	168 19 6
On Sheldale, do.,	34 18 9
On Glenquoich, do.,	239 3 4
On Morven, do.,	106 12 11
On Kilninnian, &c., do.,	64 9 6
	2,629 12 1
	<u>£6,578 5 2</u>

## DEBT ON HIGHLAND CONGREGATIONS.

### CHARGE.

#### I. CONTRIBUTIONS during the year:—

Congregational Collec- tions,	£3,197 10 6
2. Donations,	465 5 4
3. Do. from Four "High- landers," per W. Mac- donald, Esq.,	3,682 8 0
	<u>£7,345 3 10</u>

### DISCHARGE.

I. GRANTS to Congregations to clear off their Debt,	£7,196 4 7
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#### II. CHURCH-DOOR COLLECTION:—

1. Printing Notices,	£20 13 6
2. Postage thereof,	10 6 6
	31 0 0

III. BALANCE in favour of Fund,	117 19 3
	<u>£7,345 3 10</u>

#### 4. EDUCATION FUND.

##### Charge.

I. BALANCE of last Account, ending 31st March 1876, viz.:-	
On General Fund, . . .	£1,555 14 7
For a Widows' Fund, . . .	181 8 0
	<u>£1,657 2 7</u>
II. CONTRIBUTIONS during the Year :-	
1. Congregations, . . .	£1,349 19 2
2. Donations, . . .	377 4 6
3. Do. from Ladies' Society for Teachers in the Highlands, . . .	1,660 10 0
4. Legacies, . . .	850 18 7
5. Juvenile Offerings, . . .	7 0 11
6. One year's Interest on Investments, . . .	420 7 1
7. Rent of Innerleitham House, less Taxes, &c., . . .	21 3 2
	<u>4,116 12 5</u>
III. FOR A SCHOOLMASTERS' WIDOWS' FUND :-	
Interest, . . .	21 5 11
IV. INTEREST accrued, . . .	18 7 4
	<u>£5,813 8 3</u>

##### Discharge.

I. SCHOOLS :-	
Teachers' Salaries, one year, . . .	£2,615 4 0
II. GRANT to Glasgow Normal School, . . .	100 0 0
III. GRANTS for University Scholarships (two years) :-	
1. For Edinburgh Normal School, . . .	£233 8 0
2. For Glasgow do., . . .	144 14 0
	<u>428 2 0</u>
IV. GENERAL CHARGES (p. 11), . . .	55 0 11
V. CHURCH-DOOR COLLECTION :-	
1. Printing Notices, . . .	£21 15 2
2. Postage thereof, . . .	10 13 6
	<u>32 8 8</u>
VI. EXPENSES :-	
1. Retiring allowance to late Secretary, . . .	£120 0 0
2. Secretary, . . .	65 0 0
3. Clerks, . . .	68 5 0
4. Postages, &c., . . .	28 12 3
5. Printing Report, &c., . . .	28 11 4
6. Do. of Sabbath Schools, . . .	£41 11 0
Contributions therefor, . . .	49 0 0
	<u>2 11 0</u>
7. Travelling Expenses of Members attending Meetings of Committee, . . .	13 11 7
	<u>321 11 2</u>
VII. BALANCE in favour of Scheme, viz. :-	
On General Fund, . . .	£3,185 7 7
For a Widows' Fund, . . .	129 13 11
	<u>2,258 1 6</u>
	<u>£5,813 8 3</u>

#### EDINBURGH NORMAL SCHOOL.

For Year ending 30th December 1876.

##### CHARGE.

I. BALANCE at 31st December 1875, . . .	£300 12 9
II. SUMS received :-	
1. Government Grants, Normal Department, . . .	£4,959 4 3
2. Do. do., Practising do., . . .	769 12 0
3. Fees from Students, . . .	514 0 9
4. Do. from Pupils, . . .	1,383 15 10
5. McLaren Bursaries, . . .	95 0 0
6. Grants from Science and Art Department for Science Classes and Drawing Students, . . .	126 13 4
7. Do. for Drawing, Pupils, . . .	29 19 0
8. Sum received from Students for Books, . . .	428 11 11
9. Grants from Education Committee, . . .	262 8 0
10. Prizes of Stables, . . .	67 6 0
11. Bank Interest, . . .	10 16 1
	<u>8,670 7 2</u>
	<u>£8,970 19 11</u>

##### DISCHARGE.

I. EXPENDITURE for year 1876 :-	
1. Salaries of Teachers, . . .	£1,910 10 0
2. Books, Apparatus, and Stationery, . . .	52 11 11
3. Printing, &c. (including proportion of general charges), . . .	137 5 3
4. Scholarships to Students, . . .	3,306 12 6
5. Wages of Servants, . . .	90 7 8
6. Fuel and Lights, . . .	20 0 0
7. Medical Attendance, . . .	15 0 0
8. Repairs, &c., . . .	40 3 4
9. Rent, Rates, Insurance, &c., . . .	49 8 2
10. Books to Students, . . .	449 9 7
11. Expenses connected with Examination of Students in Religious Knowledge, . . .	16 16 3
12. Boarding House, . . .	41 6 3
13. Plans for New Buildings, . . .	40 10 6
14. Practising Department, . . .	1,896 0 7
	<u>£8,036 1 6</u>
II. BALANCE at 30th December 1876, . . .	934 18 5
	<u>£8,970 19 11</u>

#### GLASGOW NORMAL SCHOOL.

For Year ending 30th December 1876.

##### CHARGE.

I. SUMS received :-	
1. Government Grants, Normal Department, . . .	£5,278 9 10
2. Government Grants, Practising do., . . .	562 1 0
3. Fees from Students, . . .	522 7 6
4. Do. from Pupils, . . .	1,048 7 6
5. Grants from Education Committee, . . .	244 14 0
6. Grants from Science and Art Department, for Science Classes and Drawing Students, . . .	231 0 0
7. Do. do. Pupils, . . .	59 0 0
8. Books to Students, . . .	423 19 7
9. Bank Interest, . . .	1 1 1
	<u>£8,325 0 6</u>
II. BALANCE at 30th December 1876, . . .	196 8 10
	<u>£8,521 9 4</u>

##### DISCHARGE.

I. BALANCE at 31st December 1875, . . .	£125 6 10
II. EXPENDITURE for year 1876 :-	
1. Salaries of Teachers, . . .	£2,136 2 7
2. Books, Apparatus, and Stationery, . . .	129 11 2
3. Printing, &c. (including proportion of general charges), . . .	74 11 4
4. Scholarships to Students, . . .	3,267 2 0
5. Wages of Servants, . . .	148 12 11
6. Fuel and Lights, . . .	84 12 0
7. Medical Attendance, . . .	15 0 0
8. Repairs, &c., . . .	191 16 10
9. Taxes, Insurance, &c., . . .	64 17 10
10. Books to Students, . . .	423 19 7
11. Expenses connected with Examination of Students in Religious Knowledge, . . .	16 16 3
12. Practising Department, . . .	1,528 1 0
13. Improvements, . . .	366 19 0
	<u>8,396 2 6</u>
	<u>£8,521 9 4</u>

#### ABERDEEN NORMAL SCHOOL.

For Year ending 30th December 1876.

##### CHARGE.

I. BALANCE at 31st December 1875, . . .	£518 18 7
II. SUMS received :-	
1. Government Grants, . . .	£1,412 16 2
2. Fees from Students, . . .	153 6 0
3. Grants from Science and Art Department for Science Classes and Drawing, . . .	24 14 0
4. Books to Students, . . .	114 8 9
5. Bank Interest, . . .	8 5 2
	<u>1,713 7 8</u>
	<u>£2,232 6 3</u>

## DISCHARGE.

## I. EXPENDITURE for Year 1876:—

1. Salaries of Teachers, . . .	£879 13 0
2. Books, Apparatus, and Stationery, . . .	151 0 4
3. Printing, &c. (including proportion of General Charges), . . .	29 17 0
4. Scholarships to Students, . . .	673 10 0
5. Wages of Servants, . . .	49 0 0
6. Fuel and Light, . . .	5 1 0
7. Medical Attendance, . . .	7 7 0
8. Rent, Rates, Insurance, &c., . . .	82 12 0
9. Expenses connected with Examination of Students in Religious Knowledge, . . .	10 0 0
10. Establishment of Science Library, &c., . . .	23 14 0

£1,711 14 4

II. BALANCE at 30th December 1876, 520 11 11

£2,232 6 3

## 5. COLLEGE GENERAL FUND.

## Charge.

I. BALANCE of last Account, ending 31st March 1876, . . .	£35 14 5
II. CONTRIBUTIONS during the year:—	
1. Congregational Collections, £2,599 11 0	
2. Donations, . . .	31 10 0
3. Legacies, . . .	532 19 4
	3,164 0 4
	£3,199 14 9

## Discharge.

I. PAID to New College, <i>ut supra</i> , . . .	£1,516 0 9
Do. to Glasgow College, do., . . .	150 0 0
Do. to Aberdeen College, do., . . .	910 6 7
	£2,576 7 4
II. GENERAL ITEMS:—	
1. Printing Calendar and Report, . . .	£29 10 5
2. Do. Report as to Professor Smith's Case, . . .	18 15 6
3. Annual Collection—Printing Notices, . . .	£21 15 2
Postage thereon, . . .	10 13 6
	32 8 8
4. General Charges (p. 11), . . .	121 6 0
5. Interest accrued, . . .	36 3 2
	238 2 9
III. BALANCE in favour of Fund, . . .	335 4 8
	£3,199 14 9

## NEW COLLEGE.

## CHARGE.

I. RECEIVED from General Fund, as above, . . .	£1,516 0 9
II. INTEREST:—	
1. On Investments for New College generally, . . .	£1,679 2 0
2. On do. for Principalship, . . .	55 7 10
3. On do. for Evangelistic Chair, . . .	395 16 8
4. On do. for Elocution Class, half-year, . . .	138 5 0
	2,268 11 6
III. STUDENTS' Fees, . . .	418 10 0
	£4,203 2 8

## DISCHARGE.

## I. SALARIES:—

1. Principal Rainy, . . .	£605 7 10
2. Rev. Dr. Baikie, . . .	550 0 0
3. Rev. Dr. Macgregor, . . .	550 0 0
4. Rev. Dr. Smeaton, . . .	550 0 0
5. Rev. Dr. Davidson, . . .	550 0 0
6. R-v. Dr. Dunn, . . .	550 0 0
7. Rev. Dr. Duff, laid aside by him for projected Missionary Institute, . . .	395 16 8
8. Acting Librarian, . . .	25 0 0
	£3,776 4 6

## II. JANITORS, Taxes, &amp;c.:—

1. Janitors, Cleaning, Coals, &c., . . .	£168 13 6
2. Taxes, . . .	61 2 6
3. Insurance, . . .	29 18 0
4. Tradesmen's Accounts, . . .	25 11 0
5. Advertising, Printing, &c., . . .	28 19 2
	305 4 2

## III. ELOCUTION CLASS:—

1. Dr. Moxey, . . .	£93 6 4
2. Advertising, &c., . . .	8 7 1
3. Prizes, . . .	30 0 0
	121 13 7
	£4,203 2 8

## GLASGOW COLLEGE.

## CHARGE.

I. RECEIVED from General Fund, <i>ut supra</i> , . . .	£150 0 0
II. INTEREST on Investments, £1,353 17 6 Do. on Supplementary Fund, . . .	478 11 1
	1,832 8 7
III. STUDENTS' Fees, . . .	261 0 0
IV. BALANCE carried to Debit of Fund for Maintenance, . . .	21 9 1
	£2,364 17 8

## DISCHARGE.

## I. SALARIES:—

1. Principal Douglas, . . .	£256 9 6
2. Rev. Dr. Candlish, . . .	469 7 3
3. Rev. Dr. Bruce, . . .	469 7 3
4. Rev. Dr. Lindsay, . . .	469 7 3
5. Mr. Keddle, Lecturer on Natural Science, . . .	150 0 0
	£2,074 11 3
II. Janitor, Coals, Gas, Taxes, &c., . . .	190 6 5
	£2,264 17 8

## ABERDEEN COLLEGE.

## CHARGE.

I. RECEIVED from General Fund, <i>ut supra</i> , . . .	£910 6 7
II. INTEREST:—	
1. From Banchory Fund, . . .	£142 7 2
2. From Mr. White's Bequest, . . .	96 6 2
3. From Investment for second Professor, . . .	237 8 7
4. Do. for Principalship, . . .	39 11 4
5. Do. for fourth Professor, . . .	398 3 1
6. Do. for General Investment, . . .	65 3 6
	978 19 10
III. STUDENTS' FEES, . . .	72 0 0
	£1,961 6 5

## DISCHARGE.

## I. SALARIES:—

1. Principal Brown, . . .	£486 19 11
2. Professor Smith, . . .	450 0 0
3. Professor Salmon, . . .	450 0 0
4. Professor Blaine, . . .	439 13 11
	£1,826 13 10
II. EXPENSES:—	
1. Rev. J. Rae for work during vacancy, . . .	£21 0 0
2. Janitor, Taxes, Coals, &c., . . .	113 12 7
	134 12 7
	£1,961 6 5

## 6. COLLEGE ENDOWMENT FUND.

## Charge.

I. BALANCE of last Account, ending 31st March 1876, . . . . .	£59 1 8
II. CONTRIBUTIONS during the year :—	
1. Legacy for New College, . . . . .	£166 17 15
2. Donation from John Fulton, Esq., to be in- vested for Elocution Class, . . . . .	8,000 0 0
	8,166 17 5
III. INVESTMENT realised, . . . . .	1,286 17 11
IV. INTEREST accrued, . . . . .	24 5 10
	<u>£9,537 2 10</u>

## Discharge.

I. SUMS invested :—	
1. For New College, . . . . .	£1,400 0 0
2. For Elocution Class in do., . . . . .	8,000 0 0
	£9,400 0 0
II. BALANCE in favour of Fund, . . . . .	137 2 10
	<u>£9,537 2 10</u>

## State of the Fund.

Amount invested as stated in last Account, . . . . .	£64,220 0 0
Invested as above, less re-investment, . . . . .	8,400 0 0
	<u>£72,620 0 0</u>
Of which for	
1. New College, . . . . .	£43,120 0 0
2. Aberdeen College, . . . . .	7,650 0 0
3. Principalship at do., . . . . .	1,000 0 0
4. Do. at Edinburgh, . . . . .	1,400 0 0
5. Natural Science Chair at do., . . . . .	1,450 0 0
6. Elocution Class at do., . . . . .	8,000 0 0
7. Chair of Evangelistic Theology, . . . . .	10,000 0 0
	<u>£72,620 0 0</u>

## 7. BURSARY FUND.

## Charge.

I. BALANCE of last Account, ending 31st March 1876, . . . . .	£210 9 10
II. CONTRIBUTIONS during the year :—	
1. McLaren Bursaries, . . . . .	£199 0 0
2. Gaelic Bursaries, . . . . .	30 0 0
	229 0 0
III. INTEREST on Investments, . . . . .	401 3 3
IV. INVESTMENT realised and re-in- vested, . . . . .	257 7 7
V. LEGACY for Duncan Bursaries for Gaelic-speaking Students, . . . . .	3,327 14 10
VI. INTEREST accrued, . . . . .	6 3 8
VII. DAVIDSON TRUST :—	
1. Balance of last Account, . . . . .	£4 6 0
2. Dividends on Stock, . . . . .	221 8 8
	225 14 8
	<u>£4,647 18 10</u>

## MILLER SCHOLARSHIPS :—

1. Balance of last Account, . . . . .	£395 3 7
2. Rent of Rowhead, . . . . .	234 8 6
3. Interest accrued, . . . . .	4 16 8
	<u>£634 8 9</u>

## Discharge.

I. STUDENTS, for Bursaries awarded at Competition, . . . . .	£674 15 10
Proportion of Mr Ewing's Bursaries, allocated to Glasgow and Aberdeen, . . . . .	47 11 8
Duncan Bursaries, . . . . .	126 0 0
	<u>£848 7 6</u>
II. SUM invested, . . . . .	250 0 0
Do. for Duncan Bursaries, . . . . .	3,200 0 0
III. PRINTING Examination Papers, &c., . . . . .	11 16 0
IV. GENERAL CHARGES (p. 11), . . . . .	15 9 2
V. BALANCE in favour of Fund, . . . . .	96 6 6
VI. DAVIDSON TRUST :—	
1. Bursaries to 10 Students, £21 each, . . . . .	£210 0 0
2. Clerk to Trustees, . . . . .	5 0 0
3. Balance to next Account, . . . . .	10 14 8
	225 14 8
	<u>£4,647 18 10</u>

## MILLER SCHOLARSHIPS :—

1. Scholarships (4), . . . . .	£160 0 0
2. Taxes, &c., on Rowhead, . . . . .	44 6 1
3. Cost of Examination, . . . . .	6 0 0
4. Balance to next Account, . . . . .	424 2 8
	<u>£634 8 9</u>

8. NEW COLLEGE "CUNNINGHAM  
FELLOWSHIPS AND LECTURESHIP."

## Charge.

I. FELLOWSHIPS :—	
1. Balance of last Account, . . . . .	£155 0 7
2. Interest on Debentures, . . . . .	296 17 6
3. Interest accrued, . . . . .	2 11 5
	£454 9 6
II. LECTURESHIP :—	
1. Balance of last Account, . . . . .	£147 4 5
2. Year's Dividend on Stock, . . . . .	130 10 9
	277 15 2
	<u>£732 4 8</u>

## Discharge.

I. FELLOWSHIPS :—	
1. Three Fellowships, . . . . .	£297 10 0
2. Balance to next Account, . . . . .	156 19 6
	£454 9 6
II. LECTURESHIP :—	
Balance to next account, . . . . .	277 15 2
	<u>£732 4 8</u>

9. NEW COLLEGE LIBRARY ENDOW-  
MENT FUND.

## Charge.

I. INTEREST on Investments, . . . . .	£139 17 1
	<u>£139 17 1</u>
Discharge.	
I. PAID to Principal Baily for behoof of Library, . . . . .	£139 17 1

# 10 FOREIGN MISSIONS.

## Charge.

### I. BALANCE of last Account, ending 31st March 1876, viz.:-

1. On Ordinary Fund, . . .	£1,309 3 4
2. On Special Funds, . . .	13,464 10 10
	<u>£14,773 14 2</u>

### II. CONTRIBUTIONS during the year:-

1. Associations, . . .	£12,398 11 1
2. Congregational Collections, . . .	1,812 2 8
	<u>£13,710 13 9</u>
3. Donations, . . .	1,417 14 0
4. Do. for Special Objects, . . .	1,498 8 0
5. Legacies, . . .	3,335 15 0
6. Juvenile Offerings, . . .	484 17 11
7. Interest on Investments, . . .	922 8 3
	<u>21,337 17 8</u>

### III. INVESTMENT realised and re-invested, . . .

1,029 10 3

### IV. MISSION BUILDINGS:-

1. For Puna, . . .	£43 4 0
2. For Manasse, . . .	2,590 19 11
3. Interest accrued, . . .	72 13 9
4. Do. on deposit, . . .	453 18 3
	<u>1,117 11 11</u>
	1,160 15 11

### V. MISSIONARIES' Widows' Fund:-

1. Donations, . . .	£351 5 0
2. Interest, . . .	862 13 7
	<u>713 18 7</u>

### VI. INVALID FUND-Interest, . . .

81 5 0

### VII. GORDON Memorial Mission:-

1. Interest on Investment, . . .	£237 10 0
2. Deposit uplifted, . . .	1,000 0 0
3. Interest thereon, . . .	57 13 6
	<u>1,275 3 6</u>

### VIII. LIVINGSTONIA Mission:-

1. Donations, &c., . . .	£1,979 15 10
2. Juvenile offerings, . . .	348 11 0
3. Interest accrued, . . .	46 19 11
	<u>2,263 6 9</u>

### IX. NEW HEBRIDES:-

#### 1. Sum received from Synod of Reformed Presbyterian Church, viz.:-

For Investment, . . .	£900 0 0
Outfit Fund, . . .	394 5 9
Ordinary Fund, . . .	889 1 0
Day Spring Fund, . . .	560 0 0
Livingstonia Mission, . . .	111 2 8

£2,854 9 5

2. Contributions for Mission, . . .	160 18 7
3. Do. for Day Spring, . . .	178 15 3
4. Do. for Livingstonia, . . .	60 0 0
	<u>3,244 3 3</u>

### X. INTEREST accrued, . . .

19 9 6

£45,854 5 1

## Discharge.

### I. INDIA- Salaries:-

1. Calcutta, . . .	£2,301 12 5
For Institution, . . .	600 0 0
	<u>£2,901 12 5</u>
2. Bombay, . . .	£2,400 8 2
For Institution, . . .	250 0 0
	<u>2,650 8 2</u>
3. Madras, including for College, . . .	8,787 18 4
4. Puna, . . .	944 18 11
5. Nagpore, . . .	1,583 18 5
	<u>£11,873 16 8</u>

Carry forward, £11,873 16 8

Brought forward, £11,873 16 3

### II. TRAVELLING Expenses and Outfit of Missionaries:-

1. Calcutta, . . .	£178 15 2
2. Bombay, . . .	233 0 0
3. Madras, . . .	448 5 0
4. Nagpore, . . .	169 4 0
	<u>1,039 5 2</u>

### III. CONTRIBUTIONS for Special Objects paid over, . . .

371 9 0

### IV. SYRIA-Salaries and Expenses, . . .

510 11 0

### V. GRANTS for Mission work:-

1. Java, . . .	£100 0 0
2. Preparing young men for Mission work, . . .	81 16 10
	<u>181 16 10</u>

### VI. SUM Invested . . .

1,000 0 0

### VII. MISSIONARIES' Widows' Fund:-

1. Annuities to seven widows, and one child, . . .	£304 0 0
2. Advertising Fund, . . .	3 0 0
3. Sums invested, . . .	500 0 0
	<u>807 0 0</u>

### VIII. GORDON Memorial Mission-

Salaries and Expenses, . . . 1,307 17 10

### IX. INVALID Fund-Sum invested, . . .

800 0 0

### X. MISSION Buildings:-

1. Bombay, . . .	£1,251 16 7
2. Calcutta, . . .	170 0 0
3. Castraria, . . .	5,399 0 0
	<u>6,721 16 7</u>

### XI. CAFFRELAND:-

1. Salaries, . . .	£2,004 17 8
2. For Institution, . . .	1,600 0 0
3. Scripture Readers, . . .	146 16 8
4. Expenses and Outfit, . . .	146 15 11
5. Mission Expenses, . . .	39 19 1
6. Special Contributions, . . .	846 18 11
	<u>3,639 3 0</u>

### XII. LIVINGSTONIA:-

1. Salaries and Outfit, . . .	£1,574 0 0
2. Passage, freight, &c., . . .	2,017 4 9
3. Stores, &c., . . .	846 11 10
4. Expenses in this country, printing, &c., . . .	111 2 7
	<u>4,160 19 2</u>

### XIII. NEW HEBRIDES:-

1. Salaries to Missionaries, . . .	£350 13 7
2. For ship "Day-spring," . . .	250 0 0
3. Sum invested, . . .	950 0 0
	<u>1,559 13 7</u>

### XIV. GENERAL CHARGES (p. 11), . . .

329 19 4

### XV. ANNUAL COLLECTION:-

1. Printing Notices, . . .	£10 17 6
2. Postage thereon, . . .	3 11 6
	<u>14 9 0</u>

### XVI. EXPENSES:-

1. Secretary, . . .	£400 0 0
2. Clerks, . . .	325 0 0
3. Postages and outlay, . . .	98 7 8
4. Printing Report, Tracts, &c., . . .	312 7 3
5. Stationery, . . .	38 3 0
6. Travelling Expenses on behalf of Fund, . . .	29 4 0
7. Do. of Members attending Meetings of Committee, . . .	35 18 0
	<u>1,236 14 2</u>

### XVII. BALANCE in favour of Scheme, viz.:-

1. On Ordinary Fund, . . .	£3,438 17 0
2. For Puna, . . .	1,070 15 6
3. For Manasse, . . .	1,946 18 1
4. For Widows' Fund, . . .	43 5 6
5. For Invalid Fund, . . .	88 2 3
6. For Gordon Mission, . . .	13 19 0
7. For Livingstonia, . . .	2,447 7 4
8. For New-Hebrides, . . .	1,084 0 0
	<u>10,769 14 2</u>

£45,854 5 1

## 11. COLONIAL CHURCHES.

### Charge.

I. BALANCE of last Account, ending  
31st March 1876, £3,652 12 10

### II. CONTRIBUTIONS during the year:—

1. Congregational Collections, . . .	£2,540 3 9
2. Donations, . . .	130 6 6
3. Legacies, . . .	1,185 19 7
4. Juvenile Offerings, . . .	47 11 0
5. Interest on Investments, . . .	314 19 3
6. From Victoria for sending out Minister, . . .	150 0 0
7. From New Zealand, do., . . .	109 0 0
	<u>4,469 0 1</u>

III. INVESTMENT realised and re-invested, . . . 257 7 7

IV. INTEREST accrued, . . . 57 15 5

£8,486 15 11

### Discharge.

I. CANADA AND LOWER PROVINCES, £385 4 0

II. WEST INDIES:—Salary and Passage, 190 0 0

### III. EUROPEAN:—

1. Madeira, . . .	£185 0 0
2. Gibraltar, . . .	137 10 0
3. Malta, . . .	385 15 0
4. Odessa, . . .	196 5 0
	<u>904 10 0</u>

IV. SOUTH AFRICA:—Passages, &c., 328 13 10

V. INDIA AND JAVA, . . . 317 5 3

### VI. AUSTRALASIA:—

1. New Zealand, . . .	£722 0 0
2. Queensland, . . .	120 0 0
3. South Australia, . . .	70 0 0
4. Victoria, . . .	193 0 0
	<u>1,087 0 0</u>

VII. DEPUTATION to America, . . . 116 9 0

VIII. BOOKS sent to Colonies, . . . 14 16 0

IX. SUM invested, . . . 250 0 0

X. GENERAL CHARGES (p. 11), . . . 133 9 1

### XI. ANNUAL COLLECTION:—

1. Printing Notices, . . .	£21 10 2
2. Postage thereof, . . .	10 12 0
	<u>32 2 2</u>

### XII. EXPENSES:—

1. Secretary, . . .	£310 0 0
2. Clerk, . . .	12 0 0
3. Postages, &c., . . .	23 7 4
4. Printing Report, &c., . . .	11 12 0
5. Travelling Expenses of Members attending Meetings of Committee, . . .	29 4 7
	<u>386 3 11</u>

XIII. BALANCE in favour of Scheme, . . . 3,791 2 8

£8,486 15 11

## 12. JEWS' CONVERSION.

### Charge.

I. BALANCE of last Account, ending  
31st March 1876, . . . £3,471 19 4

### II. CONTRIBUTIONS during the year:—

1. Congregational Collections, £1,332 16 0	
2. Donations, . . .	489 5 6
3. Do. for special objects, . . .	316 12 6
4. Legacies, . . .	1,644 12 9
5. Do. to be invested, and Interest, . . .	7,359 17 3
6. Juvenile Offerings, . . .	288 1 0
7. Interest on Investment, . . .	17 6 3
8. For Foreign Bursaries, . . .	59 4 0
	<u>13,467 15 11</u>

£16,939 15 3

### Discharge.

### I. SALARIES to Missionaries:—

1. Pesth, . . .	£700 0 0
2. Constantinople, . . .	300 0 0
3. Breslau, . . .	350 0 0
4. Amsterdam, . . .	300 0 0
5. Prague, . . .	550 0 0
	<u>£2,200 0 0</u>

### II. PAYMENTS for Schools and General Expenses of Stations:—

1. Pesth, . . .	£707 10 0
2. Constantinople, . . .	621 15 6
3. Breslau, . . .	116 10 0
4. Amsterdam, . . .	7 6 0
5. Prague, . . .	87 0 0
6. Missionary work among Jews in Edinburgh, . . .	18 0 0
7. Do. in Rome, . . .	10 0 0
	<u>1,568 1 6</u>

III. TRAVELLING Expenses of Missionaries, . . . 37 0 0

IV. CONTRIBUTIONS for Special Objects paid over, . . . 360 0 0

V. FOREIGN BURSARIES—Students, 305 6 0

VI. LEGACY invested for "Macfarlane Station," . . . 7,000 0 0

VII. GENERAL CHARGES (p. 11), . . . 149 12 1

### VIII. ANNUAL COLLECTION:—

1. Printing Notices, . . .	£68 15 6
2. Postage thereof, . . .	5 6 2
	<u>74 1 8</u>

### IX. EXPENSES:—

1. Clerk, . . .	£10 0 0
2. Postages, . . .	7 2 5
3. Printing Report, . . .	25 3 3
4. Travelling Expenses of Members attending Meetings of Committee, . . .	24 3 7
	<u>66 9 3</u>

X. INTEREST accrued, . . . 45 7 3

XI. BALANCE in favour of Scheme, . . . 5,133 17 6

£16,939 15 3



### III. Building Funds.

#### 1. CHURCH BUILDING FUND.

##### Charge.

I. BALANCE of last Account, ending 31st March 1876, . . . . .	£1,077	1	1
II. CONTRIBUTIONS during the year:—			
1. Congregational Collec- tions, . . . . .	£2,483	11	1
2. Donations, . . . . .	27	18	1
3. Legacy, . . . . .	523	12	9
	£3,034	18	11
Deduct Printing Notices for Collection, . . . . .	80	4	3
	£3,004	14	9
Half thereof, credited to Manse Fund, . . . . .	1,502	7	5
	£1,502	7	4
4. Donation, . . . . .	0	10	0
5. Interest on Investment, . . . . .	7	19	5
6. Investment realised, . . . . .	385	1	4
	1,896	18	1
III. INTEREST accrued, . . . . .	6	19	0
	£2,980	18	2

##### Discharge.

I. GRANTS paid for erection of Churches, . . . . .	£886	16	0
II. GENERAL CHARGES (p. 11), . . . . .	50	5	6
III. EXPENSES:—			
1. Late Secretary, . . . . .	£25	0	0
2. Clerk, . . . . .	5	0	0
3. Printing Report, . . . . .	5	12	3
4. Postages, &c., . . . . .	4	0	0
5. Custodian of Titles and Revising Deeds,—half, . . . . .	17	4	6
	56	16	9
IV. BALANCE in favour of Fund, . . . . .	1,986	19	11
	£2,980	18	2

#### 2. MANSE BUILDING FUND.

##### Charge.

I. BALANCE of last Account, ending 31st March 1876, . . . . .	£109	0	10
II. HALF OF COLLECTION brought from Church Building Fund, . . . . .	1,502	7	5
III. INTEREST of Sum set apart on Deposit, . . . . .	23	17	3
IV. INTEREST accrued, . . . . .	6	19	0
	£1,642	4	6

##### Discharge.

I. GRANTS paid for erection of Manse, . . . . .	£1,249	2	11
II. GENERAL CHARGES (p. 11), . . . . .	50	8	0
III. EXPENSES:—			
1. Clerk, . . . . .	£5	0	0
2. Printing Report, . . . . .	5	12	3
3. Custodian of Titles and revising Deeds,—half, . . . . .	17	4	6
	27	16	9
IV. BALANCE in favour of Fund, . . . . .	314	16	10
	£1,642	4	6

### IV. Miscellaneous Schemes.

#### 1. PRE-DISRUPTION MINISTERS' FUND.

##### Charge.

I. BALANCE of last Account, ending 31st March 1876, . . . . .	£353	13	2
II. CONTRIBUTIONS during the year:—			
1. Congregational Collections, . . . . .	£2,378	19	9
2. Donations, . . . . .	311	19	6
3. Legacies, . . . . .	450	14	0
	3,141	4	3
III. INTEREST accrued, . . . . .	7	11	6
	£3,102	8	11

##### Discharge.

I. PAYMENTS to Disruption Ministers, . . . . .	£2,395	5	10
II. SUM transferred to Aged and Infirm Ministers' Fund, . . . . .	300	0	0
III. GENERAL CHARGES (p. 11), . . . . .	74	9	7
IV. ANNUAL COLLECTION:—			
1. Printing Notices, . . . . .	£31	15	2
2. Postage thereof, . . . . .	8	9	0
	30	4	2
V. EXPENSES:—			
1. Printing Report (two years), . . . . .	£7	18	3
2. Postage (do.), . . . . .	11	6	4
	19	8	7
VI. BALANCE in favour of Fund, . . . . .	683	5	9
	£3,502	8	11

#### 2. ASSEMBLY HALL.

##### Charge.

I. SUMS received:—			
1. For use of Hall, . . . . .	£326	9	6
2. Rents of Property in Castle Hill, less Taxes, &c., . . . . .	89	17	2
	£416	6	8
II. BALANCE due by Committee, . . . . .	377	6	0
	£793	12	8

##### Discharge.

I. BALANCE of last Account, ending 31st March 1876, . . . . .	£100	14	1
II. BUILDING and Furnishing New Room, Lavatories, &c., . . . . .	549	17	10
III. CLEANING Hall, Gas, Coals, &c., . . . . .	129	5	2
IV. INTEREST accrued, . . . . .	18	15	7
	£793	12	8

### 3. CONTINENTAL FUND.

Charge.	
I. BALANCE of last Account, ending 31st March 1876,	£965 17 10
II. CONTRIBUTIONS during the year:—	
1. Congregational Collections, £2,409 14 6	
2. Donations, . . . . . 108 5 6	
3. Special Donations, . . . . . 97 14 6	
4. Legacies, . . . . . 633 8 11	
5. Juvenile Offerings, . . . . . 35 0 9	
6. Returns from Stations, . . . . . 684 3 5	
7. Interest on Investments, . . . . . 74 3 3	
	4,042 8 10
III. INTEREST accrued, . . . . . 18 1 0	
	£5,026 7 8

Discharge.	
I. STATIONS:—	
1. Leghorn, . . . . . £159 10 0	
2. Florence, . . . . . 200 0 0	
3. Genoa, . . . . . 200 0 0	
4. Rome, . . . . . 200 0 0	
5. Naples, . . . . . 200 7 3	
6. Pau, . . . . . 50 0 0	
7. Cannes, . . . . . 50 0 0	
8. Lausanne, . . . . . 283 16 2	
9. Mentone, . . . . . 145 0 0	
10. Montreux, . . . . . 150 0 0	
11. Interlaken, . . . . . 60 0 0	
12. Lucerne, . . . . . 60 0 0	
13. Stettin, . . . . . 36 0 9	
14. Lisbon, . . . . . 200 0 0	
15. St Servans, . . . . . 20 0 0	
16. Aix-les-Bains, . . . . . 83 8 0	
	£2,186 15 5
Carry forward,	£2,186 15 5

Brought forward, £2,186 15 5

II. GRANTS to Foreign Churches, &c.:—	
1. Waldensian Missions, . . . . . £200 0 0	
2. Evangelical Union of France, . . . . . 200 0 0	
3. Evangelical Society of Geneva, . . . . . 150 0 0	
4. Do. of Belgium, . . . . . 100 0 0	
5. Waldensian College in the Valleys, . . . . . 100 0 0	
6. Waldensian Student, . . . . . 15 0 0	
7. For Sailors at Hamburg, . . . . . 10 0 0	
8. For Chambrey, . . . . . 30 0 0	
9. For Miss De Broen's work in Paris, . . . . . 10 0 0	
10. Genoa Harbour Mission, . . . . . 20 0 0	
11. Portuguese Pastor, Lisbon, . . . . . 87 10 0	
	£72 10 0
III. SPECIAL Donations paid over, . . . . . 91 4 6	
IV. TRAVELLING Expenses, . . . . . 51 14 4	
V. GENERAL CHARGES (p. 11), . . . . . 98 8 4	
VI. ANNUAL COLLECTION:—	
1. Printing Notices, . . . . . £21 15 2	
2. Postage thereof, . . . . . 10 13 6	
	32 8 8
VII. EXPENSES:—	
1. Secretary, . . . . . £200 0 0	
2. Clerk, . . . . . 6 0 0	
3. Postages and Outlay, . . . . . 18 9 10	
4. Printing Report, &c., . . . . . 15 15 1	
5. Travelling Expenses of Members attending Meetings of Committee, . . . . . 18 4 8	
	258 9 7
VIII. BALANCE in favour of Committee, . . . . . 1,434 16 10	
	£5,026 7 8

### V. Accounts of Expenses.

#### 1. GENERAL CHARGES.

I. OFFICE EXPENSES:—	
1. Taxes and Insurance, . . . . . £56 4 2	
2. Coals and Gas, . . . . . 29 11 8	
3. Office-keeper's Wages, . . . . . 60 0 0	
4. Cleaning and Sundries, . . . . . 15 17 9	
5. Rent, . . . . . 35 0 0	
	£211 13 7
II. PUBLIC ACCOUNTS:—	
1. Printing Report, 1876, . . . . . £240 15 0	
2. Do. State of Supplements, . . . . . 22 9 0	
3. Do. Tabular Abstracts, . . . . . 21 14 0	
4. Do. Schedules, . . . . . 9 13 4	
5. Postage thereof, . . . . . 2 8 9	
6. Clerks, . . . . . 17 11 0	
7. Auditor, one year . . . . . 105 0 0	
	419 11 1
Carry forward,	£631 4 8

Brought forward, £631 4 8	
III. TREASURER'S OFFICE:—	
1. Treasurer, one year, . . . . . £600 0 0	
2. Guarantee for him, . . . . . 12 15 0	
3. Clerks, . . . . . 345 10 0	
4. Postages, &c., . . . . . 67 12 1	
5. Printing Receipts, &c., . . . . . 37 9 5	
6. Stationery and Books, . . . . . 84 19 0	
	1,093 5 6
IV. PUBLICATIONS:—	
Cost of Records sent to Ministers, &c., . . . . . £164 12 1	
Do. of Gaelic Records, . . . . . 101 0 3	
	265 12 4
V. DISTRIBUTION of Probationers:—	
Clerk's Salary, one year, . . . . . £150 0 0	
Postages and Stationery, . . . . . 11 18 6	
	161 18 6
VI. SUM ALLOCATED on Committees for the General Assembly Expenses 1876, . . . . . 900 0 0	
	£2,997 1 0

The allocation of the above sum is as follows, viz.:—

	Assembly Expenses.	General Expenses.	Total.
	£ s. d.	£ s. d.	£ s. d.
1. Sustentation Fund, one-third, . . . . .	300 0 0	99 0 4	399 0 4
2. Aged and Indigent Ministers' Fund, . . . . .	29 9 3	100 0 0	129 9 3
3. Home Mission, . . . . .	102 7 0	130 0 0	232 7 0
4. Highland Mission, . . . . .	43 11 0	100 0 0	143 11 0
5. Education and Normal Schools, . . . . .	35 0 11	120 0 0	155 0 11
6. College, . . . . .	21 5 0	100 0 0	121 5 0
7. Foreign Missions, . . . . .	199 19 4	130 0 0	329 19 4
8. Colonies, . . . . .	33 9 1	100 0 0	133 9 1
9. Jews, . . . . .	49 12 1	100 0 0	149 12 1
10. Building Fund, . . . . .	0 5 6	50 0 0	50 5 6
11. Manse Fund, . . . . .	0 8 0	50 0 0	50 8 0
12. Continent, . . . . .	48 8 4	50 0 0	98 8 4
13. Pre-Disruption Ministers' Fund, . . . . .	24 9 7	50 0 0	74 9 7
14. Burary Fund, . . . . .	11 14 11	3 14 3	15 9 2
15. Assembly Accommodation, . . . . .	...	6 17 6	6 17 6
16. Saving of Interest, . . . . .	...	307 8 11	307 8 11
	£900 0 0	£2,097 1 0	£2,997 1 0

## 2. ASSEMBLY ARRANGEMENTS AND GENERAL EXPENSES ACCOUNT.

Charge.	
I. COLLECTIONS at Assembly Doors,	£31 2 0
II. TICKETS sold to Members, Office-bearers, Students, and the Public,	446 4 0
III. RECEIVED from General Treasurer, Amount raised from Congregations for Assembly Expenses,	591 13 1
IV. SUM allocated on Committees for Assembly Expenses 1876-77, in terms of Acts 1846, 1851, 1864, and 1868,	900 0 0
V. RECEIVED proceeds of "Acts" sold during the past year,	2 5 8
VI. INTEREST on Bank Account,	2 10 3
BALANCE in Clydesdale Bank at 31st March 1876,	218 8 6
Sum of Charge,	<u>£2,195 3 6</u>

Discharge.	
I. SALARIES of Clerks:—	
1. Sir H. Wellwood Moncreiff, Bart., D.D., Senior Principal Clerk, £75 0 0	
For Extra Correspondence,	30 0 0
	105 0 0
2. Rev. Wm. Wilson, D.D., Junior Principal Clerk,	75 0 0
3. Late George Meldrum, Esq., C.A., Depute-Clerk,	269 0 0
	£430 0 0
II. SUM to Moderator for his Expenses,	200 0 0
III. EXPENSES during Sitzings of Assembly,	105 11 3
IV. PRINTING:—	
1. Daily Proceedings, Overtures, and Returns, Tickets, and General Printing,	£293 9 6
2. Acts of Assembly 1876,	82 8 0
3. Volume of Assembly Proceedings, 1876,	159 14 9
4. Various Printing,	13 1 3
	548 13 6
V. STATIONERY, Advertising, Postages, &c.,	£77 1 6
Insurance of Pictures,	2 14 0
Rent of Room for Storing "Acts,"	4 10 0
	84 5 6
VI. EXPENSES of Deputations, &c.:—	
To English Presby. Church,	£13 10 0
To Irish Presby. Church,	1 18 0
To Presbyteries of Deer and Ellon,	10 4 6
To Presbytery of Ayr,	11 10 0
To Presbyteries of Skye and Uist,	33 11 11
Presbytery of Strathbogie (Grange Case),	35 11 8
	106 6 1
Carry forward,	<u>£1,474 16 4</u>

Brought forward,	£1,474 16 4
VII. Year's Payment on account of Assembly Hall Expenses	20 0 0
VIII. EXPENSES of Committees of Assembly having no funds, as per note annexed,	469 3 7
IX. BALANCE in Clydesdale Bank, at 31st March 1877,	231 3 7
Sum of Discharge,	<u>£2,195 3 6</u>

### NOTE of Expenses of Committees having no funds:—

1. Board of Examiners—Expenses disbursed by Secretary,	£235 0 0
Secretary's Salary,	25 0 0
Expenses of Paid Examiners,	30 0 0
Printing,	12 6 9
	£112 6 9
2. Distribution and Employment of Probationers—Printing,	2 9 9
3. Psalmody—Travelling Expenses,	£2 10 0
Printing,	4 16 9
	7 6 9
4. Religion and Morals—Travelling expenses,	£0 7 7
Printing,	16 19 6
	17 7 1
5. Commission on Transfer of Schools—Printing,	1 13 9
6. Sabbath Observance, Do.,	2 4 0
7. Temperance, Do.,	5 8 0
8. Principles of the Church, Do.,	83 17 9
9. Union with R.P. Church, Do.,	£ 6 8 6
Business Account,	115 12 2
Travelling Expenses,	1 1 0
	123 1 8
10. Welfare of the Youth,—Printing,	4 4 3
11. Systematic Giving, Do.,	2 4 6
12. Contagious Diseases Acts, Do.,	2 7 9
13. General Presbyterian Council, Do.,	1 9 6
14. Quinquennial Visitation of New College—	
Printing,	£17 14 6
Travelling Expenses,	0 13 0
	18 7 6
15. Records of Disruption Ministers, Printing, &c.	7 2 0
16. Church Rates,	1 9 6
17. Case of Marykirk—Printing,	£ 2 0 6
Business Account,	63 13 4
	65 13 10
18. Publications,—Printing,	1 10 6
19. Election of Professors, Do.,	2 14 3
20. Assembly Arrangements, Do.,	2 5 9
21. Nomination of Standing Committees—	
Travelling Expenses,	0 16 0
22. Marriage Affinity—Printing,	1 9 6
23. Printing Report of Custodian of Titles,	1 13 3
	<u>£469 3 7</u>

**3. ABSTRACT of EXPENSES of COMMITTEES stated in the foregoing Accounts,  
under the following Heads :—**

	Salaries.	Clerks.	Postages.	Printing.	Stationery and Advertising.	Travelling Expenses.	Annual Collections.	Total.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Sustentation Fund, . . . . .	400 0 0	536 10 0	48 12 3	268 9 8	13 8 0	139 19 1	...	1198 19 0
Home Mission, . . . . .	532 0 0	80 0 0	19 12 8	33 12 10	...	97 19 0	28 19 0	792 3 6
Highland do., . . . . .	...	70 0 0	41 18 2	16 4 0	8 6 6	66 17 10	...	203 6 6
Education, . . . . .	185 0 0	68 5 0	28 12 3	29 2 4	...	13 11 7	32 8 8	360 19 10
College, . . . . .	...	...	...	48 5 11	...	...	32 8 8	60 14 7
Foreign Missions, . . . . .	400 0 0	325 0 0	58 1 8	312 7 3	28 3 0	63 2 3	16 9 0	1241 3 2
Colonies, . . . . .	310 0 0	12 0 0	23 7 4	11 12 0	...	29 4 7	32 2 2	418 6 1
Jews, . . . . .	...	10 0 0	7 2 5	25 3 3	...	24 3 7	74 1 8	140 10 11
Church Building Fund, . . . . .	25 0 0	5 0 0	4 0 0	5 12 3	...	30 4 2	...	69 10 5
Manse Fund, . . . . .	...	5 0 0	...	5 12 3	...	...	...	10 12 3
Pro-Diruption Ministers, . . . . .	...	...	11 5 4	7 19 3	...	...	30 4 2	49 7 9
Continent, . . . . .	200 0 0	6 0 0	18 9 11	15 15 1	...	18 4 8	32 8 8	290 18 3
Public Accounts, . . . . .	105 0 0	17 11 0	2 8 9	294 11 4	...	...	...	419 11 1
Treasurer's Office, . . . . .	612 15 0	345 10 0	67 12 1	37 9 5	34 19 0	...	...	1098 5 6
	2769 15 0	1270 16 0	371 2 9	1111 15 10	84 16 6	483 6 0	277 2 0	6368 14 10
General Assembly, . . . . .	430 0 0	...	...	543 13 6	84 5 0	...	...	1162 19 0
	3199 15 0	1270 16 0	371 2 9	1660 9 4	169 2 0	483 6 9	277 2 0	7431 13 10

## VI. Special Trusts.

### 1. MRS PEAT'S TRUST.

#### Charge.

I. INTEREST on Investment, . . . . .	£148 7 1
<b>Discharge.</b>	
I. ANNUITY under Mrs Peat's Will, . . . . .	£6 0 0
II. BALANCE paid to Minister of Knox's Church, Edinburgh, . . . . .	142 7 1
	<u>£148 7 1</u>

#### Discharge.

I. GRANTS to 7 Ministers at £12, 10s. each, . . . . .	£87 10 0
II. AGENTS' Account for business and outlay, . . . . .	7 5 6
III. BALANCE to next Account, . . . . .	101 7 1
	<u>£196 2 7</u>

### 2. MR SMITTON'S TRUST.

#### Charge.

I. BALANCE of last Account, ending 31st March 1876, . . . . .	£102 2 2
II. DIVIDENDS on Stock, . . . . .	93 6 2
III. INTEREST accrued, . . . . .	0 14 3
	<u>£196 2 7</u>

#### Charge.

I. INTEREST on Investment, . . . . .	£99 11 6
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#### Discharge.

I. PAYMENT equally among three orphan unmarried daughters of three Minis- ters, . . . . .	£39 11 0
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*Edinburgh, 18th May 1877.*—The Accounts for the year ending 31st March last, of which the above are Abstracts, have been examined by me, and compared with the vouchers, and I have found the same correctly stated, summed, and vouched.

WILLIAM WOOD, Auditor.

VII.—TABULAR VIEW of the LOCAL BUILDING, CONGREGATIONAL, SUSTENTATION, MISSIONARY, and EDUCATIONAL SCHEMES, from 31st March 1876 to 31st March 1877.

No.	PLACES, ETC. I. SYNOF OF LOTHIAN AND TWEEDDALE.	Local Building.	Congregational and Missionary Schemes.	Sustentation.	Home Mission.	Depts in Home Congrega- tions.	Colleges.	Education.	Foreign Mission.	Colonies.	Outreach.	Jews.	Church and Mission Buildings.	Pre-Dis- tribution Schemes.		Total.		same year.	
														£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
1	Edinburgh.	...	288 9 9	249 4 2	9 10 0	3 9 0	5 8 0	...	46 17 0	4 11 6	3 8 0	5 12 0	5 0 0	4 0 0	4 0 0	87 6 0	87 6 0	£74 10 11	£74 10 11
2	Colinton and Currie.	...	129 14 6	109 0 0	2 0 0	2 9 0	1 5 0	1 8 0	...	2 10 0	...	2 12 0	2 0 0	1 10 0	1 10 0	12 10 0	12 10 0	809 4 0	809 4 0
3	Corstorphine.	...	55 9 3	113 6 9	2 12 6	4 5 0	2 5 0	88 12 10	245 2 0	1 14 0	1 5 0	52 12 0	18 0 0	1 10 0	1 10 0	31 17 0	31 17 0	100 13 4	100 13 4
4	Edinburgh, Barseley.	...	1924 7 11	1454 17 10	45 0 0	46 0 0	29 10 0	3 0 0	26 15 0	5 0 0	20 0 0	5 0 0	8 0 0	5 0 0	26 0 0	510 10 0	510 10 0	3926 1 0	3926 1 0
5	Bucendun.	...	833 1 11	258 1 1	5 15 0	8 0 0	13 6 0	3 0 0	26 15 0	5 0 0	5 0 0	5 0 0	8 0 0	5 0 0	5 0 0	19 18 0	19 18 0	403 15 4	403 15 4
6	Cowgate.	...	295 12 6	338 1 2	2 19 0	9 10 0	13 6 0	0 6 0	19 18 0	1 0 0	1 0 0	1 0 0	1 0 0	1 0 0	1 0 0	1 5 0	1 5 0	268 1 8	268 1 8
7	Cowgatehead.	...	144 14 10	61 6 8	2 10 0	8 0 0	2 12 0	5 0 0	19 18 0	1 0 0	1 0 0	1 0 0	1 0 0	1 0 0	1 0 0	4 19 4	4 19 4	22 13 8	22 13 8
8	Dean.	...	234 6 11	159 10 8	5 0 0	4 0 0	2 12 0	...	19 18 0	4 6 0	1 0 0	1 0 0	1 0 0	1 0 0	1 0 0	1 2 6	1 2 6	44 16 8	44 16 8
9	Fountainbridge.	...	236 16 7	113 10 8	1 0 0	1 0 0	2 12 0	...	19 18 0	4 6 0	1 0 0	1 0 0	1 0 0	1 0 0	1 0 0	1 2 6	1 2 6	358 10 8	358 10 8
10	Gunga.	...	1175 10 3	765 4 8	12 10 0	12 0 0	8 0 0	14 9 0	100 18 0	6 10 0	22 2 0	26 12 0	6 15 4	19 6 0	19 6 0	237 12 0	237 12 0	2178 0 0	2178 0 0
11	Greyfriars.	...	629 1 3	290 4 7	10 10 0	8 0 0	23 12 6	19 6 0	30 1 6	6 10 0	4 10 0	20 10 0	9 0 0	9 0 0	9 0 0	112 7 6	112 7 6	931 18 0	931 18 0
12	High.	...	253 7 5	144 16 10	0 10 0	0 10 0	0 14 0	5 9 2	175 18 3	16 0 0	2 10 0	20 10 0	0 10 0	0 10 0	0 10 0	12 7 6	12 7 6	254 2 20	254 2 20
13	Holyrood.	...	183 0 6	80 12 4	1 0 0	1 0 0	0 14 0	...	2 11 3	0 14 0	0 10 0	1 8 0	0 10 0	0 10 0	0 10 0	13 4 3	13 4 3	412 11 8	412 11 8
14	Knox's.	...	600 8 1	437 3 5	17 8 0	15 17 0	13 6 0	1 16 6	25 10 1	6 3 0	11 18 0	14 10 6	9 8 6	8 8 6	8 8 6	161 18 1	161 18 1	1089 9 7	1089 9 7
15	Lady Glenore's.	...	463 8 10	143 18 5	8 6 9	...	1 12 6	...	25 10 1	...	...	...	...	...	...	37 19 8	37 19 8	642 1 6	642 1 6
16	Mary's.	...	338 1 6	124 15 6	7 0 0	10 7 10	...	3 9 0	4 10 0	4 10 0	...	10 0 0	4 0 0	4 0 0	4 0 0	47 15 10	47 15 10	1578 8 0	1578 8 0
17	Mayfield.	...	596 12 8	153 18 5	2 0 0	1 6 0	7 10 0	...	14 16 2	1 10 0	1 0 0	2 10 0	1 0 0	1 0 0	1 0 0	1 0 0	1 0 0	478 15 10	478 15 10
18	Moray.	...	336 19 10	138 1 11	1 0 0	0 16 0	0 10 0	16 14 2	22 14 0	8 0 0	4 10 0	16 10 0	0 14 0	0 14 0	0 14 0	118 2 0	118 2 0	1337 7 1	1337 7 1
19	Newington.	...	741 9 6	377 15 5	29 12 6	18 5 0	21 15 0	28 14 0	146 17 0	19 5 6	4 3 0	33 0 0	0 16 15 0	0 16 15 0	0 16 15 0	20 10 0	20 10 0	232 19 5	232 19 5
20	New North.	...	907 8 11	906 18 6	16 15 0	18 0 0	8 0 0	1 5 0	74 16 8	7 0 0	4 9 0	15 0 0	0 7 0 0	0 7 0 0	0 7 0 0	8 0 0	8 0 0	1276 5 9	1276 5 9
21	Phing.	...	704 6 10	412 1 8	1 7 11	1 16 8	1 12 0	0 8 0	1 10 6	1 11 6	1 6 6	1 17 2	1 13 11	1 13 11	1 13 11	1 17 10	1 17 10	728 18 0	728 18 0
22	Pleasance.	...	843 4 11	151 4 1	9 2 10	10 8 0	7 15 0	...	34 15 11	1 6 0	1 1 6	2 0 0	0 6 0 0	0 6 0 0	0 6 0 0	7 5 0	7 5 0	658 18 0	658 18 0
23	Roseburn.	...	284 15 10	374 9 2	9 2 10	10 8 0	7 15 0	...	34 15 11	1 6 0	1 1 6	2 0 0	0 6 0 0	0 6 0 0	0 6 0 0	7 5 0	7 5 0	658 18 0	658 18 0
24	Roxburgh.	...	372 11 8	1286 1 0	1 2 0	1 0 0	1 3 0	1 2 0	1 10 0	1 6 0	1 1 6	2 0 0	0 6 0 0	0 6 0 0	0 6 0 0	7 5 0	7 5 0	658 18 0	658 18 0
25	St Andrew's.	...	885 5 7	1286 1 0	1 2 0	1 0 0	1 3 0	1 2 0	1 10 0	1 6 0	1 1 6	2 0 0	0 6 0 0	0 6 0 0	0 6 0 0	7 5 0	7 5 0	658 18 0	658 18 0
26	St Bernard's.	...	461 16 1	217 2 5	3 10 0	9 0 0	3 7 0 0	...	34 15 11	1 6 0	1 1 6	2 0 0	0 6 0 0	0 6 0 0	0 6 0 0	7 5 0	7 5 0	658 18 0	658 18 0
27	St Columba's.	...	577 6 1	1286 1 0	1 2 0	1 0 0	1 3 0	1 2 0	1 10 0	1 6 0	1 1 6	2 0 0	0 6 0 0	0 6 0 0	0 6 0 0	7 5 0	7 5 0	658 18 0	658 18 0
28	St David's.	...	607 9 9	274 10 0	6 10 0	11 0 0	5 15 0	...	34 15 11	1 6 0	1 1 6	2 0 0	0 6 0 0	0 6 0 0	0 6 0 0	7 5 0	7 5 0	658 18 0	658 18 0
29	St George's.	...	732 17 11	204 0 0	3 10 0	3 10 0	2 10 0	...	34 15 11	1 6 0	1 1 6	2 0 0	0 6 0 0	0 6 0 0	0 6 0 0	7 5 0	7 5 0	658 18 0	658 18 0
30	St John's.	...	2368 19 10	4664 11 9	144 17 10	106 1 6	6 140 3 6	253 11 2	613 6 9	72 17 1	1103 14 0	121 7 10	83 0 0	109 15 0	109 15 0	1647 14 8	1647 14 8	8680 17 3	8680 17 3
31	St John's.	...	492 1 0	321 6 6	12 10 0	6 10 0	5 0 0 0	...	34 15 11	1 6 0	1 1 6	2 0 0	0 6 0 0	0 6 0 0	0 6 0 0	7 5 0	7 5 0	658 18 0	658 18 0
32	St John's.	...	945 6 11	662 10 10	10 0 0	10 0 0	15 0 0 0	...	34 15 11	1 6 0	1 1 6	2 0 0	0 6 0 0	0 6 0 0	0 6 0 0	7 5 0	7 5 0	658 18 0	658 18 0
33	St Mary's.	...	705 13 8	664 18 10	17 15 0	18 6 10	15 0 0 0	...	34 15 11	1 6 0	1 1 6	2 0 0	0 6 0 0	0 6 0 0	0 6 0 0	7 5 0	7 5 0	658 18 0	658 18 0
34	St Mary's.	...	378 3 0	197 0 8	6 7 0 0	7 0 0 0	8 3 0 0	...	34 15 11	1 6 0	1 1 6	2 0 0	0 6 0 0	0 6 0 0	0 6 0 0	7 5 0	7 5 0	658 18 0	658 18 0
35	St Paul's.	...	745 6 1	679 19 0	17 17 0	16 4 8	34 11 0	...	34 15 11	1 6 0	1 1 6	2 0 0	0 6 0 0	0 6 0 0	0 6 0 0	7 5 0	7 5 0	658 18 0	658 18 0
36	St Stephen's.	...	14 18 0	...	13 8 1 7	0 0 0 0	13 0 0 0	...	34 15 11	1 6 0	1 1 6	2 0 0	0 6 0 0	0 6 0 0	0 6 0 0	7 5 0	7 5 0	658 18 0	658 18 0
37	Stockbridge.	...	689 10 11	411 1 11	13 8 1 7	0 0 0 0	13 0 0 0	...	34 15 11	1 6 0	1 1 6	2 0 0	0 6 0 0	0 6 0 0	0 6 0 0	7 5 0	7 5 0	658 18 0	658 18 0
38	Tolbooth.	...	1343 18 0	756 17 11	18 6 0	37 10 0	13 0 0 0	...	34 15 11	1 6 0	1 1 6	2 0 0	0 6 0 0	0 6 0 0	0 6 0 0	7 5 0	7 5 0	658 18 0	658 18 0
39	Town.	...	5931 5 8	145 19 6	11 7 6 0	0 17 8 1	9 15 11 0	...	34 15 11	1 6 0	1 1 6	2 0 0	0 6 0 0	0 6 0 0	0 6 0 0	7 5 0	7 5 0	658 18 0	658 18 0
40	Viewforth.	...	166 11 1	502 17 8	11 5 6 0	0 17 8 1	9 15 11 0	...	34 15 11	1 6 0	1 1 6	2 0 0	0 6 0 0	0 6 0 0	0 6 0 0	7 5 0	7 5 0	658 18 0	658 18 0
41	West Port.	...	476 15 7	251 19 2	3 10 6	4 14 9	3 15 0 0	...	34 15 11	1 6 0	1 1 6	2 0 0	0 6 0 0	0 6 0 0	0 6 0 0	7 5 0	7 5 0	658 18 0	658 18 0
42	Granton and Warrle.	...	28 7 6	174 6 11	11 0 0	6 16 0	16 0 0 0	...	34 15 11	1 6 0	1 1 6	2 0 0	0 6 0 0	0 6 0 0	0 6 0 0	7 5 0	7 5 0	658 18 0	658 18 0
43	Leith, North.	...	917 2 8	552 0 11	11 10 0	1 6 9 2	3 0 0 0	...	34 15 11	1 6 0	1 1 6	2 0 0	0 6 0 0	0 6 0 0	0 6 0 0	7 5 0	7 5 0	658 18 0	658 18 0
44	Leith, South.	...	337 1 3	156 16 10	1 10 0	1 6 9 2	3 0 0 0	...	34 15 11	1 6 0	1 1 6	2 0 0	0 6 0 0	0 6 0 0	0 6 0 0	7 5 0	7 5 0	658 18 0	658 18 0
45	St John's.	...	600 6 0	300 1 5	8 4 6	6 7 0	6 10 0 0	...	34 15 11	1 6 0	1 1 6	2 0 0	0 6 0 0	0 6 0 0	0 6 0 0	7 5 0	7 5 0	658 18 0	658 18 0
46	St Ninian's.	...	123 13 7	76 0 0	0 12 3	...	0 5 0	...	34 15 11	1 6 0	1 1 6	2 0 0	0 6 0 0	0 6 0 0	0 6 0 0	7 5 0	7 5 0	658 18 0	658 18 0
47	Trinity.	...	295 0 0	...	0 5 10	...	0 5 0	...	34 15 11	1 6 0	1 1 6	2 0 0	0 6 0 0	0 6 0 0	0 6 0 0	7 5 0	7 5 0	658 18 0	658 18 0

Preaching Stations are printed in Italics.

[illegible]

MISSIONARY AND EDUCATIONAL SCHEMES.															
SYNOD OF LUTHERAN AND TWEEDDALE.	Local Building.	Congregational and Miscellaneous Objects.	Studentation.	Home Mission.	Tables in Highland Churches.	Colleges.	Education.	Foreign Missions.	Colonies.	Continents.	Jews.	Church and House Building.	Pre-Disruption Missions.	Total.	Sums total.
Haddington and Dunbar—continued.															
94	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Gavald, Brought forward,	54 0 0	207 0 11	338 18 7	7 12 0	7 6 0	6 7 0	4 2 0	29 16 9	8 1 0	6 15 0	6 17 0	6 3 0	89 14 8	680 13 9	9
Haddington, St John's,	...	60 2 7	315 18 6	0 11 0	0 6 0	0 15 0	...	1 17 0	1 6 0	0 12 0	1 4 0	0 15 0	8 13 0	320 18 1	54
Humble, .....	98 9 6	16 14 11	49 14 7	0 10 0	0 13 0	7 10 0	2 0 0	19 16 0	9 8 0	6 15 0	8 8 0	10 12 0	94 12 0	691 18 5	86
Immerwick, .....	...	12 10 2	32 6 5	0 10 0	0 5 3	0 8 0	...	0 11 0	0 8 0	0 10 0	0 12 0	0 6 0	4 7 6	49 18 1	97
North Berwick, .....	49 0 0	43 7 5	100 3 0	0 10 0	1 15 4	1 12 1	0 13 4	12 6 0	6 16 1	7 10 0	2 11 8	2 11 6	41 6 1	48 18 1	88
Prescot, .....	...	10 17 8	39 18 0	0 16 6	0 5 0	0 10 0	0 5 0	1 10 0	4 4 0	0 10 0	0 5 0	0 5 0	4 17 6	44 14 2	99
Freeland, .....	...	88 18 8	217 14 11	4 1 0	4 10 0	4 8 0	1 9 6	18 9 10	4 4 0	4 0 0	8 13 0	8 16 0	52 14 4	369 7 5	100
Frestonkirk, .....	...	106 19 8	143 0 2	3 10 0	0 0 0	2 5 0	2 0 9	7 18 0	2 14 0	8 0 0	3 10 0	3 10 0	30 7 0	283 7 0	101
Salton, .....	...	48 3 10	70 10 6	1 0 0	1 0 0	0 15 0	...	5 6 10	1 0 0	2 6 6	0 16 0	1 0 0	14 4 4	137 18 7	102
Tanquer, .....	...	86 7 6	92 0 0	1 0 0	1 0 0	0 15 0	...	3 11 0	1 8 0	0 15 0	1 0 0	1 0 0	12 2 0	153 12 1	103
Vester, .....	3 4 6	42 13 0	92 0 0	1 0 0	0 18 0	0 16 0	0 12 0	7 17 0	1 8 0	1 2 0	1 0 0	0 12 0	16 6 0	157 3 0	104
Haddington, Kincraig, .....	...	...	36 10 0	1 0 0	...	...	...	...	...	...	...	...	1 0 0	27 10 0	105
Total,															
105	195 14 0	976 6 5	1659 8 2	36 1 0	27 18 1	27 6 1	11 2 7	108 19 6	87 3 7	34 10 0	1 28 4 9	30 16 0	377 15 7	3903 4 2	21
II. MERSE AND TREVODALE.															
6. Duness and Chirnside.															
106	...	60 1 7	175 1 8	8 12 7	2 0 0	3 0 0	1 10 0	10 12 9	3 0 0	3 0 0	3 0 0	2 10 0	40 5 4	275 8 7	7
Chirnside, .....	...	41 13 2	84 9 5	0 10 0	0 10 0	1 11 0	0 10 0	3 10 0	1 10 0	0 14 0	0 11 0	...	9 18 6	186 0 1	107
Duness, .....	...	145 11 0	176 6 2	2 16 0	2 0 0	3 15 0	4 0 0	15 3 8	1 8 6	1 10 0	1 15 0	...	32 11 8	354 8 10	108
Greenlaw, .....	...	108 13 9	144 4 10	2 16 0	2 0 0	3 4 7	1 2 1	13 13 8	2 12 0	8 13 10	3 2 0	8 14 0	41 5 0	283 17 6	109
Hornwood, .....	...	63 19 8	153 0 0	4 18 6	4 14 4	4 6 0	1 10 0	17 5 6	3 10 0	6 7 6	4 16 0	1 17 0	23 4 7	283 5 2	110
Langton, .....	...	20 18 6	79 3 6	0 13 0	6 2 6	0 10 0	5 12 0	1 0 0	0 17 0	0 15 0	0 15 0	0 10 0	17 18 0	271 9 2	111
Longformacus, .....	...	17 8 8	90 3 0	0 17 0	1 0 8	0 17 6	...	1 3 0	1 0 0	0 19 0	1 0 0	...	6 7 5	115 19 4	112
Mordington, .....	...	18 6 0	60 3 0	0 10 7	0 0 0	0 10 0	...	3 13 0	0 12 5	0 11 9	0 13 0	...	8 7 5	115 19 4	113
Swinton, .....	...	48 6 5	114 11 0	2 0 0	2 0 0	0 15 0	...	19 13 11	1 4 0	1 5 0	1 0 0	...	20 13 11	192 11 1	114
Total,															
115	...	623 14 2	1221 17 0	25 7 8	22 17 6	20 2 1	14 4 1	99 0 9	19 17 11	20 3 7	18 14 6	9 15 6	275 7 5	2120 19 2	21
7. Kelso.															
116	...	82 8 6	151 8 5	2 15 0	5 1 0	3 1 0	...	8 11 1	3 7 0	1 17 6	4 6 1	...	96 13 1	260 0 0	7
Coldstream, .....	...	24 11 1	71 3 9	2 0 0	1 0 0	1 0 0	...	2 7 11	1 7 6	1 0 0	1 15 0	...	11 4 0	107 0 0	117
Eccles, .....	...	64 16 8	43 0 0	0 15 0	...	0 15 0	...	1 10 0	1 16 0	0 8 0	1 0 0	...	12 4 0	107 0 0	118
Gordon, .....	176 13 7	329 6 11	203 17 1	10 10 0	...	7 10 0	...	36 5 8	10 13 8	7 8 0	4 10 0	...	92 12 6	805 10 3	119
Kelso, .....	...	11 1 1	77 4 11	0 6 6	...	0 5 0	...	0 10 0	0 8 0	0 7 3	0 6 4	...	2 18 10	30 14 10	120
Makarsoun, .....	...	85 10 8	124 19 6	2 12 3	...	2 15 6	2 6 0	...	3 3 0	2 19 7	3 21 8	3 0 0	31 6 4	231 16 1	121
Morabattle, .....	...	32 11 11	114 13 0	3 8 0	1 0 0	2 8 10	...	4 3 2	3 8 6	...	4 11 6	2 2 8	30 15 4	231 16 1	122
Nenthorn, .....	...	99 10 9	186 8 4	3 10 0	2 10 0	2 10 0	...	15 15 11	3 0 0	1 10 0	3 0 0	2 2 0	30 15 4	186 8 4	123
Syrnston, .....	...	18 13 0	70 6 0	...	...	1 14 3	...	1 13 0	1 10 3	1 11 6	1 5 7	...	36 17 1	322 6 2	124
Westruther, .....	...	21 5 6	98 0 0	3 10 0	1 0 0	1 0 0	0 5 0	2 10 0	1 0 0	1 0 0	0 15 6	1 0 0	13 9 0	97 15 0	125
Yetholm, .....	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total,															
125	176 13 7	769 16 3	1141 1 0	29 6 9	10 11 0	21 19 7	2 11 0	73 5 0	27 8 8	18 1 10	34 3 16 1 3	6 2 0	339 10 11	2337 1 9	92
8. Jedburgh.															
126	...	8 6 6	63 5 6	0 12 0	0 8 0	0 8 0	...	...	0 6 8	0 5 0	0 6 0	0 5 0	2 19 8	74 11 8	8
Aberum, .....	...	68 3 0	90 5 5	0 10 0	0 5 0	0 5 0	...	...	0 10 6	0 5 0	0 6 0	0 5 0	2 19 8	74 11 8	9
Cassleton, .....	66 0 6	46 1 7	118 1 0	2 0 0	...	4 2 0	...	4 6 0	3 7 10	1 13 8	2 2 8	2 0 0	20 10 8	204 7 2	127
Crailing, .....	19 13 11	...	...	...	...	...	...	...	...	...	...	...	...	...	128
Dunholm, .....	...	43 18 9	131 1 7	1 6 6	1 7 0	1 4 3	...	3 10 0	4 15 0	1 9 4	2 0 0	1 9 11	13 11 0	283 11 4	129
Hawick, .....	...	435 15 11	332 6 11	5 10 0	8 15 0	0 10 0	2 12 0	...	5 0 0	5 0 0	2 9 6	4 8 6	16 16 8	1659 9 2	130
Do. St Andrew, .....	1165 3 5	312 9 8	165 0 0	0 7 0	0 10 0	0 10 0	...	13 6 6	0 10 0	0 7 6	1 0 0	...	16 16 8	1659 9 2	131
Do. Do, .....	60 16 8	66 19 0	115 0 0	1 10 0	0 10 0	0 10 0	...	5 0 0	0 10 0	0 7 6	1 0 0	...	16 16 8	1659 9 2	132
Jedburgh, .....	79 4 0	123 18 3	133 10 6	2 11 0	0 11 1	0 10 0	2 0 6	1 13 9	3 17 6	1 0 7	2 0 1	2 1 0	21 9 2	287 1 11	133
Wolke, .....	31 6 7	25 14 2	68 5 0	1 7 0	1 0 0	0 10 6	...	5 4 3	0 10 0	0 10 0	1 0 0	0 10 0	11 11 8	126 17 0	134
Total,															
134	1422 5 2	1030 6 5	1246 15 11	15 13 6	12 16 7	15 18 0	4 12 6	64 10 11	12 8 6	10 10 1	14 13 7	11 19 11	176 13 8	3876 0 9	93





No.	SYDNEY OF GALLOWAY—continued.	Local Building.	Constitutional and other objects.	Sustentation.	Rome Mission.	Debt in Highland Churches.	Colleges.	Education.	Foreign Missions.	Colonies.	Continents.	Jews.	Church and Pre-Disruption Building.	Total.	Grand Total.
187	Stranraer—continued.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
188	Kirkcaldin, Brought forward.	...	116 4 8	954 4 6	5 3 4	8 17 10	4 8 1	...	18 13 3	4 4 9	2 11 5	5 8 11	3 18 10	8 8 1	521 5 7
189	Kirkcaldin, do.	...	46 0 11	191 11 8	1 17 3	1 5 4	4 4 10	...	2 15 10	4 4 9	1 19 0	1 7 9	1 1 1	1 1 3	181 19 9
190	Portpatrick, do.	...	85 4 7	131 13 9	1 16 6	2 2 7	2 0 0	...	4 9 2	1 14 8	1 16 8	1 12 9	1 13 0	1 15 0	238 7 10
191	Portpatrick, do.	...	94 8 6	105 11 4	1 11 0	0 18 0	1 6 0	1 4 8	11 0 0	1 4 0	2 12 0	1 16 7	1 1 6	1 14 0	178 18 7
192	Stoneykirk, do.	...	80 9 8	177 1 8	6 18 8	2 0 0	4 18 0	10 0 0	15 14 7	4 0 0	6 0 0	7 14 8	3 0 0	6 0 0	337 1 4
193	Stranraer, do.	...	63 15 7	175 9 10	1 10 6	2 8 2	2 0 0	1 3 11	9 8 11	2 18 0	1 2 6	2 16 3	1 3 6	1 12 0	158 9 0
194	New Luce, do.	...	12 0 9	42 13 0	1 0 0	...	0 10 0	...	1 0 0	0 10 0	0 10 0	1 0 0	0 10 0	1 0 0	297 3 0
195	Total, do.	...	531 5 11	1225 4 1	21 2 3	13 11 11	16 6 11	12 8 7	69 5 8	17 8 5	20 1 1	25 6 6	14 7 11	17 5 4	1973 9 2
196	Newton-Stewart, do.	...	165 7 2	201 17 6	8 16 0	8 10 0	2 5 0	1 5 0	9 8 2	2 0 0	2 15 0	2 0 0	8 5 0	4 10 0	401 18 0
197	Princes Street, do.	...	...	70 0 0	...	...	0 12 0	...	6 8 7	0 8 5	0 3 6	0 10 0	...	0 12 0	76 14 8
198	Port William, do.	...	85 8 11	80 2 0	0 8 1	0 10 0	0 10 0	...	8 2 0	0 15 0	0 3 0	0 10 0	...	0 15 0	116 1 1
199	Sorbie, do.	...	46 10 6	74 12 0	0 10 0	0 10 0	0 10 0	...	8 2 0	1 5 0	0 3 0	0 10 0	...	0 15 0	126 15 0
200	Wickham, do.	...	81 9 10	68 2 0	1 12 0	1 10 0	1 8 0	...	7 0 6	1 5 0	0 3 0	0 10 0	...	0 15 0	187 1 4
201	Wickham, do.	...	81 16 8	110 12 7	1 0 0	1 5 0	1 8 0	...	6 0 2	1 10 0	1 15 0	2 10 0	...	1 7 0	200 14 5
202	Wickham, do.	...	49 8 4	97 5 8	2 0 0	1 0 0	1 0 0	...	8 10 0	1 0 0	1 0 0	0 10 0	...	1 0 0	168 14 0
203	Total, do.	...	437 15 8	723 2 2	9 1 1	7 15 0	7 5 0	1 5 0	87 14 5	7 8 5	6 18 6	7 0 8	7 0 6	9 18 0	1261 19 5
204	Archiebald, do.	...	55 1 7	137 0 11	2 5 0	1 15 0	1 0 0	...	9 10 6	1 0 0	1 10 0	2 0 0	...	2 0 0	1160 3 0
205	Balmaghie, do.	...	14 2 2	65 18 0	0 5 0	0 5 0	0 7 0	...	1 4 8	0 5 0	0 7 0	0 10 0	...	0 4 2	168 18 1
206	Bogach, do.	...	82 6 7	64 3 4	0 18 0	0 5 0	0 12 0	...	2 16 11	0 12 0	1 0 0	0 10 0	...	1 0 0	107 10 1
207	Castle Douglas, do.	...	110 5 2	234 4 0	15 12 0	5 6 0	12 18 0	...	31 7 8	12 5 0	13 14 0	13 14 0	...	6 18 0	497 10 1
208	M. Millan, do.	...	163 12 1	80 0 0	8 0 0	...	2 10 0	...	23 6 0	4 0 0	1 10 0	6 0 0	...	5 10 0	398 7 1
209	Girthon, do.	...	101 7 8	121 3 0	4 2 7	5 0 0	4 5 0	...	23 10 0	4 0 0	1 0 0	2 10 0	...	2 0 0	252 5 3
210	Glenkiln, do.	...	40 2 7	87 0 7	1 19 0	1 9 0	1 4 0	...	5 5 4	2 0 0	1 6 0	1 8 0	...	1 18 0	244 13 11
211	Kirkcubright, do.	...	248 18 11	283 10 7	9 0 0	13 5 0	7 15 0	...	41 11 6	9 9 0	6 5 0	9 15 0	...	9 9 0	667 13 4
212	Tongland, do.	...	25 1 3	84 6 6	0 10 0	1 0 0	1 4 0	...	5 9 5	0 16 0	0 19 0	0 11 0	...	1 7 0	122 14 2
213	Total, do.	...	730 19 1	1157 5 11	43 7 1	27 15 0	38 18 6	2 10 6	123 0 8	34 8 0	32 11 0	37 8 0	31 0 0	30 6 2	3383 18 4
214	V. GLASGOW AND Ayr.	...	426 13 5	472 8 0	14 0 0	25 10 0	9 9 0	10 6 0	55 13 8	12 0 0	11 0 0	12 5 6	13 10 0	10 10 0	174 8 9
215	Ayr, do.	...	21 6 6	51 0 0	1 4 0	...	...	...	2 12 6	0 10 0	...	...	...	...	4 7 6
216	Wallace, do.	...	98 4 7	148 4 6	1 4 0	2 10 0	1 1 0	...	6 3 10	1 8 0	1 1 0	1 1 0	...	...	16 9 10
217	Wallace, do.	...	48 4 0	75 0 0	1 10 0	...	...	...	2 19 3	1 14 0	1 1 0	1 1 0	...	...	11 14 0
218	Ballantrae, do.	...	23 10 4	78 16 4	1 0 0	1 5 0	0 17 8	...	6 19 3	0 15 0	0 15 0	0 15 0	...	...	116 2 6
219	Barr, do.	...	41 7 9	100 16 0	1 0 0	1 5 0	0 17 8	...	7 7 3	0 15 0	0 15 0	0 15 0	...	...	169 8 8
220	Barrhill, do.	...	16 15 6	80 6 0	1 11 0	...	...	...	2 18 0	0 15 0	0 15 0	0 15 0	...	...	105 19 6
221	Colmoneil, do.	...	46 0 4	87 19 6	0 5 0	...	...	...	1 8 0	0 11 0	0 11 0	0 11 0	...	...	169 3 4
222	Dally, do.	...	28 2 8	98 0 0	1 12 6	1 10 0	...	...	18 16 8	0 17 0	1 1 0	0 12 6	...	...	152 0 2
223	Deilmellington, do.	...	47 1 9	87 11 7	0 15 0	...	...	...	3 6 8	0 15 0	0 15 0	0 15 0	...	...	152 0 2
224	Dalrymple, do.	...	7 10 4	61 1 7	0 6 0	0 10 0	...	...	1 4 9	0 8 0	0 5 0	0 6 0	...	...	3 14 9
225	Dundonald, do.	...	68 17 4	69 10 1	1 0 0	2 10 0	1 0 0	...	1 4 9	0 8 0	0 5 0	0 6 0	...	...	71 6 8
226	Glenn, do.	...	86 18 2	109 9 0	1 0 0	1 0 0	...	...	5 4 6	1 10 0	1 0 0	1 0 0	...	...	163 16 2
227	West, do.	...	...	...	...	...	...	...	...	...	...	...	...	...	361 2 11
228	Kirkcubright, do.	...	13 11 4	70 16 0	1 0 0	...	...	...	2 0 0	0 15 0	...	...	...	...	91 11 4
229	Maybole, do.	...	187 17 7	186 8 8	8 19 0	8 9 5	2 1 10	...	18 7 6	3 15 3	3 10 3	3 3 3	...	...	385 10 4
230	Maybole, do.	...	183 13 9	94 16 3	...	...	...	...	4 10 0	3 0 0	3 0 0	2 10 0	...	...	806 10 8
231	Newton-on-Ayr, do.	...	200 9 8	208 10 4	4 6 0	2 0 0	...	...	16 2 5	6 19 0	4 10 0	0 0 0	...	...	547 7 0



**MISSIONARY AND EDUCATIONAL SCHEMES.**

No.	SYNOD OF GLASGOW AND Ayr—considered.	Land Building.	Constitutional and other Objects.	Substantive.	Home Missions.	Public Schools and Conventions.	Colleges.	Education.	Foreign Missions.	Colonies.	Continents.	Jews.	Church and Building.	Pre-Diary and other Missions.	Total.	Grand Total.
294	18. Greenock.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
295	Cumbray.	251 7 8	185 5 1	185 5 1	4 10 0	8 10 0	2 10 0	...	18 14 8	6 0 0	7 0 0	2 10 0	3 0 0	2 10 0	50 4 0	486 17 0
296	Erskine.	40 0 0	128 9 1	97 7 8	2 12 0	1 18 0	1 17 0	4 16 10	4 8 0	2 10 0	1 8 7	2 5 0	2 8 0	4 0 0	26 8 8	395 0 0
297	Farlie.	...	163 8 1	90 0 0	2 12 0	2 8 7	1 10 0	...	4 8 0	2 10 0	9 12 0	2 5 0	2 8 0	4 0 0	37 0 11	297 4 1
298	Greenock.	...	378 0 84	296 18 8	8 0 0	8 0 0	2 9 0	...	15 5 0	9 0 0	7 0 0	4 0 0	5 0 0	8 0 0	62 3 0	689 16 108
299	Greenock, Crawfordburn.	...	318 17 6	164 1 4	1 5 0	1 10 0	0 10 0	1 2 0	15 5 0	9 0 0	1 0 0	4 0 0	1 8 0	3 0 0	60 18 0	500 18 0
300	Glasgow.	8 2 0	515 4 3	244 16 8	4 6 0	5 0 0	3 0 0	...	21 13 11	4 10 0	8 0 0	9 0 0	6 0 0	3 0 0	69 8 11	883 6 5
301	Maryry.	84 1 11	239 13 34	96 10 8	4 6 0	...	3 5 8	...	5 10 4	...	...	...	...	2 8 7	16 10 2	383 5 4
302	Middle.	417 16 10	1083 13 7	685 12 4	15 0 0	29 0 0	20 10 0	1 0 0	103 0 0	12 10 0	11 0 0	21 10 0	17 10 0	16 10 0	247 10 5	2394 15 2
303	Mount Park.	...	368 7 14	160 12 0	0 14 0	1 17 10	0 9 0	...	15 1 6	1 3 0	0 9 0	1 9 0	1 12 0	1 0 0	33 14 4	486 8 54
304	North.	...	838 4 5	408 10 9	1 0 0	12 10 0	4 10 0	3 10 0	48 10 0	5 0 0	5 0 0	7 10 0	7 5 0	7 10 0	6 5 0	575 8 104
305	St Andrew's.	77 10 0	364 6 8	348 8 8	9 5 0	13 10 0	10 10 0	15 10 0	26 2 4	6 10 0	7 0 0	7 0 0	7 10 0	8 0 0	106 15 0	173 10 8
306	St Thomas'.	...	451 13 0	181 7 0	2 0 0	3 0 0	...	...	21 0 0	4 10 0	1 10 0	3 2 0	1 10 0	1 0 0	108 4 0	864 12 6
307	Wellpark.	130 0 1	651 16 7	570 6 10	1 0 0	22 10 0	10 10 0	...	50 10 0	9 10 0	7 10 0	11 0 0	0 0 0	9 10 0	139 0 0	1491 2 4
308	West.	...	128 16 4	86 0 1	1 12 0	0 10 0	...	...	3 5 0	8 0 0	1 10 0	0 12 0	0 12 0	0 12 0	11 16 0	231 12 5
309	Inverkip.	...	876 2 4	436 4 6	16 0 0	9 10 0	5 5 0	...	35 4 0	10 8 7	9 13 11	18 13 0	8 14 8	10 7 1	112 18 7	915 8 5
310	Largo.	230 9 0	408 7 14	381 15 10	10 10 0	8 0 0	2 18 2	...	80 19 10	8 18 0	4 5 0	2 6 11	3 10 6	4 9 0	73 16 0	1034 8 34
311	Port-Glasgow, Hamilton.	...	301	61 9 6	8 0 0	...	...	...	6 0 0	...	...	...	...	...	11 6 11	340 8 3
312	Do. Newark.	...	277 11 10	50 0 0	...	...	...	...	...	...	...	...	...	...	...	20 0 0
313	Do. Station.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
314	Total.	923 9 10	7111 7 0	4338 8 10	102 8 9	122 10 8	70 6 6	33 18 10	438 9 9	79 15 1	77 1 0	93 9 9	77 9 8	77 2 11	1102 6 9	13394 7 5
315	80. Hamilton.	1048 0 0	160 8 54	178 5 0	1 5 0	0 15 0	...	...	6 14 6	1 1 0	0 15 0	0 17 0	0 15 0	0 15 0	15 38 0	1983 11 84
316	Alvrida, Broonkoll.	...	80 6 4	207 0 0	...	...	...	...	5 10 0	2 9 0	1 10 0	2 0 0	2 10 0	0 10 0	25 7 0	487

No.	Name	Total									
		1890	1891	1892	1893	1894	1895	1896	1897	1898	1899
2370	Leamthage, . . . . .	690	9	8	124	17	3	13	1	6	10
2371	23. Dumbarton.	240	8	3	430	12	7	23	10	0	23
241	Alexander, . . . . .	71	15	0	89	13	6	1	16	0	1
242	Archer, . . . . .	190	8	11	170	8	3	5	0	18	0
243	Baldernock, . . . . .	190	8	11	170	8	3	5	0	18	0
244	Banhill, . . . . .	190	8	11	170	8	3	5	0	18	0
245	Cashmore, . . . . .	190	8	11	170	8	3	5	0	18	0
246	Dumbarrow, . . . . .	190	8	11	170	8	3	5	0	18	0
247	North, . . . . .	190	8	11	170	8	3	5	0	18	0
248	Dumbarrow, . . . . .	190	8	11	170	8	3	5	0	18	0
249	Gardlochhead, . . . . .	190	8	11	170	8	3	5	0	18	0
250	Gardlochhead, . . . . .	190	8	11	170	8	3	5	0	18	0
251	West, . . . . .	190	8	11	170	8	3	5	0	18	0
252	Killearn and Halfon, . . . . .	190	8	11	170	8	3	5	0	18	0
253	Luss, . . . . .	190	8	11	170	8	3	5	0	18	0
254	Old Kilpatrick, . . . . .	190	8	11	170	8	3	5	0	18	0
255	Renton, . . . . .	190	8	11	170	8	3	5	0	18	0
256	Levenside, . . . . .	190	8	11	170	8	3	5	0	18	0
257	Gosk, . . . . .	190	8	11	170	8	3	5	0	18	0
258	Romesh, . . . . .	190	8	11	170	8	3	5	0	18	0
259	Shandon, . . . . .	190	8	11	170	8	3	5	0	18	0
260	Strathblane, . . . . .	190	8	11	170	8	3	5	0	18	0
261	23. Glasgow.	1491	7	10	5025	0	41	407	16	8	143
262	Beckenbriggs, . . . . .	48	14	10	163	17	11	180	0	0	1
263	Bushy, . . . . .	50	0	0	101	5	21	104	0	0	2
264	Campus, . . . . .	7	4	6	271	2	11	300	4	10	6
265	Cathcart, . . . . .	151	11	5	151	11	5	151	11	5	1
266	Chryston, . . . . .	151	11	5	151	11	5	151	11	5	1
267	Cumbernauld, . . . . .	151	11	5	151	11	5	151	11	5	1
268	Glasgow, Anderson, . . . . .	151	11	5	151	11	5	151	11	5	1
269	Argyll, . . . . .	151	11	5	151	11	5	151	11	5	1
270	Argyll, . . . . .	151	11	5	151	11	5	151	11	5	1
271	Barony, . . . . .	151	11	5	151	11	5	151	11	5	1
272	Barrowfield, . . . . .	151	11	5	151	11	5	151	11	5	1
273	Blackburn, . . . . .	151	11	5	151	11	5	151	11	5	1
274	Bridgegate, . . . . .	151	11	5	151	11	5	151	11	5	1
275	Bridgeton, . . . . .	151	11	5	151	11	5	151	11	5	1
276	Broomfield, . . . . .	151	11	5	151	11	5	151	11	5	1
277	Buchanan Memorial, . . . . .	151	11	5	151	11	5	151	11	5	1
278	Cannock, . . . . .	151	11	5	151	11	5	151	11	5	1
279	Cannock, . . . . .	151	11	5	151	11	5	151	11	5	1
280	Cannock, . . . . .	151	11	5	151	11	5	151	11	5	1
281	Cannock, . . . . .	151	11	5	151	11	5	151	11	5	1
282	Cannock, . . . . .	151	11	5	151	11	5	151	11	5	1
283	Cannock, . . . . .	151	11	5	151	11	5	151	11	5	1
284	Cannock, . . . . .	151	11	5	151	11	5	151	11	5	1
285	Cannock, . . . . .	151	11	5	151	11	5	151	11	5	1
286	Cannock, . . . . .	151	11	5	151	11	5	151	11	5	1
287	Cannock, . . . . .	151	11	5	151	11	5	151	11	5	1
288	Cannock, . . . . .	151	11	5	151	11	5	151	11	5	1
289	Cannock, . . . . .	151	11	5	151	11	5	151	11	5	1
290	Cannock, . . . . .	151	11	5	151	11	5	151	11	5	1
291	Cannock, . . . . .	151	11	5	151	11	5	151	11	5	1
292	Cannock, . . . . .	151	11	5	151	11	5	151	11	5	1
293	Cannock, . . . . .	151	11	5	151	11	5	151	11	5	1
294	Cannock, . . . . .	151	11	5	151	11	5	151	11	5	1

MISSIONARY AND EDUCATIONAL NUMBERS.																	
No.	SYDNEY OF GLASGOW AND AYE—continued.	Lead Building.	Occupational and Medical Aids Subject.	Sustentables.	Home Mission.	Debt in the Mission (Congregational).	College.	Mission.	Foreign Mission.	Colonies.	Continest.	Jews.	Church and Home Building.	Pre-Disruption Mission.	Total.	Case Total.	
593	Glasgow—continued.																
594	Brought forward.	10894 1 5	12625 1 7	7375 10 8	140 18 11	120 0 7	94 17 10	25 14 9	503 15 0	77 5 2	53 16 3	3 181 3 6	99 4 4	77 12 7	1627 4 1	23239 17 103	
595	Glasgow, Kelvinside.	...	1645 19 10	1354 8 8	44 18 4	38 5 9	24 0 0	14 0 0	166 7 3	13 9 0	15 16 0	23 18 0	27 5 0	22 15 0	877 14 4	3376 2 73	
596	Kilgobbin.	...	117 3	88 4 8	0 17 6	1 2 0	1 0 0	1 13 0	4 4 0	1 0 0	0 17 0	1 5 7	4 8 1	1 0 0	13 18 7	219 6 8	
597	Kilgobbin Park.	...	680 10 9	237 5 1	4 3 0	...	4 13 0	0 3 0	29 11 10	1 4 0	3 17 6	...	4 8 1	3 5 6	51 5 11	905 1 9	
598	London Road.	...	58 14 7	48 16 8	...	...	...	...	...	...	...	...	...	...	...	107 11 8	
599	Lyons Street.	...	212 8 2	68 17 0	0 10 0	1 0 0	0 18 0	...	0 18 0	0 15 0	1 1 0	0 10 0	0 10 0	0 15 0	13 17 0	288 3 2	
600	Mary's.	...	103 1 0	80 8 1	1 0 0	0 17 0	1 0 0	...	6 10 4	0 15 0	1 1 0	0 10 0	0 17 0	1 0 0	6 17 0	137 5 11	
601	Mary's.	...	515 18 5	151 10 4	2 0 0	2 10 0	3 0 0	0 5 0	1 1 9	2 14 8	1 6 0	3 14 0	3 0 0	3 10 0	23 1 5	690 16 2	
602	McDonald.	...	189 1 16	83 17 10	...	...	...	...	0 16 0	0 18 0	...	...	...	...	...	283 19 8	
603	Millerton.	...	98 1 8	108 0 2	2 18 0	2 7 6	2 13 6	0 10 0	5 0 0	1 0 0	1 0 0	1 10 0	1 0 0	0 10 0	16 0 0	216 1 7	
604	Millon.	...	189 1 8	170 2 3	...	...	...	...	6 9 0	2 15 0	...	...	...	...	...	382 9 10	
605	North Woodside.	...	419 0 10	390 9 11	4 1 0	5 5 6	1 14 11	1 10 0	...	1 8 0	1 13 0	1 16 7	1 16 4	1 13 0	81 17 0	4916 18 11	
606	Palmy Road.	...	375 5 3	99 9 1	...	...	...	...	8 5 0	1 0 0	1 10 0	4 5 0	3 0 0	1 10 0	31 11 0	661 14 9	
607	Parick.	...	345 12 6	168 1 7	1 10 0	3 10 0	1 10 0	1 10 9	26 19 4	2 5 0	0 10 0	4 5 0	2 10 0	1 12 0	35 7 0	564 12 7	
608	High.	...	896 15 8	370 5 0	10 5 0	...	5 10 0	...	25 18 0	2 5 0	2 11 13	4 5 0	...	8 8 9	70 6 8	1379 10 4	
609	Pollokshields.	...	597 18 6	388 15 0	2 8 10	3 7 11	5 10 0	...	21 6 0	3 10 4	6 10 0	5 6 1	...	2 11 10	61 8 0	2446 14 0	
610	Queen's Park.	...	690 2 1	597 10 9	5 10 0	...	5 5 0	...	41 3 0	4 4 6	6 0 0	5 6 1	...	...	67 2 6	1394 1 4	
611	Ramsdell.	...	1266 16 5	1118 19 5	93 8 7	16 8 4	23 8 0	38 13 8	215 7 2	13 19 8	17 14 0	31 3 1	23 0 0	20 13 10	481 15 4	2844 18 3	
612	Rennick.	...	...	96 18 2	...	...	...	...	29 0 0	...	...	...	...	...	...	113 18 3	
613	Rose Street.	...	160 4 2	109 6 0	3 6 0	0 19 7	0 13 8	4 0 0	1 5 4	0 8 3	0 14 6	1 10 4	0 10 0	0 15 0	13 7 7	268 17 10	
614	Shedington.	...	106 0 10	184 5 5	3 12 6	2 0 0	0 15 0	...	1 5 4	0 8 3	0 14 6	1 10 4	0 10 0	0 15 0	13 7 7	268 17 10	
615	Sightall.	...	571 11 7	160 16 4	1 18 0	...	1 0 0	...	1 4 2	1 4 3	1 0 0	1 1 0	1 5 0	0 15 0	8 7 5	689 15 4	
616	St Andrews.	...	514 4 0	217 15 4	23 0 0	23 0 0	8 0 0	...	36 0 0	3 0 0	8 0 0	13 0 0	14 0	13 0 0	145 0 0	876 19 4	
617	St David's.	...	502 3 0	296 17 5	4 5 0	...	3 0 0	4 18 10	29 17 0	3 5 0	3 0 0	3 0 0	3 0 0	2 10 0	50 10 10	653 11 31	
618	St David's.	...	502 3 0	296 17 5	4 5 0	...	3 0 0	4 18 10	29 17 0	3 5 0	3 0 0	3 0 0	3 0 0	2 10 0	50 10 10	653 11 31	
619	St George's.	...	1006 2 6	765 11 8	23 10 0	14 5 0	17 10 0	21 4 6	199 3 0	10 13 6	5 5 6	15 0 0	17 0 0	17 0 0	357 7 0	663 0 0	
620	St James's.	...	753 11 11	246 13 10	4 10 6	3 5 0	4 0 0	5 17 0	35 35 9	4 0 0	9 15 0	4 10 6	4 13 0	4 0 0	20 0 0	663 0 0	
621	St John's.	...	968 3 11	1112 7 6	8 12 6	36 5 0	18 0 0	8 2 0	135 10 9	6 3 0	0 10 0	13 13 0	13 0 0	20 5 0	234 19 6	1073 3 16	
622	St Luke's.	...	435 6 10	118 0 10	2 0 0	...	2 0 0	...	15 12 8	1 10 0	1 0 0	4 3 0	4 18 0	1 10 0	67 11 0	619 18 11	
623	St Mark's.	...	749 14 10	291 9 8	5 11 7	...	4 2 6	...	27 5 11	4 0 0	4 5 0	4 3 0	4 18 0	0 6 0	37 11 0	1106 10 41	
624	St Matthew's.	...	955 19 11	833 5 9	23 12 4	19 0 0	12 6 7	10 5 6	94 2 0	5 19 3	11 10 1	25 0 0	13 0 0	11 6 0	234 3 0	3045 8 2	
625	St Paul's.	...	944 18 11	287 12 6	7 10 0	6 6 0	6 0 0	...	46 12 4	4 5 6	3 10 6	8 0 0	6 0 0	6 15 0	95 17 4	1266 1 34	
626	St Peter's.	...	161 5 6	760 4 7	23 8 11	11 10 0	...	...	90 5 0	11 12 6	9 0 0	22 1 0	9 10 0	11 9 0	107 11 8	1869 4 0	
627	St Stephen's.	...	1180 2 6	454 4 5	23 8 11	6 10 0	6 10 0	...	43 6 2	10 6 4	11 0 0	13 0 0	9 10 0	9 0 0	134 10 8	1878 3 12	
628	Stowell.	...	644 17 4	385 15 1	3 5 0	3 0 0	3 0 0	3 3 0	43 12 5	3 3 0	2 2 0	4 0 0	4 0 0	3 3 0	70 11 3	1007 3 81	
629	Tollerton.	...	41 17 1	112 0 0	...	...	...	...	...	...	...	...	...	...	...	158 17 1	
630	Trinity.	...	179 9 8	6 7 4	...	...	...	...	...	...	...	...	...	...	...	1057 1 78	
631	Trinity.	...	1148 17 4	567 14 1	6 7 4	...	...	...	...	...	...	...	...	...	...	1802 1 8	
632	Union.	...	582 3 10	441 12 8	17 3 6	...	...	...	...	...	...	...	...	...	...	115 10 8	
633	Victoria.	...	673 18 10	236 1 2	3 10 0	3 9 3	3 7 2	9 5 0	53 7 0	5 5 0	7 12 7	9 2 0	6 2 0	7 15 0	1115 7 10	1450 4 4	
634	Wellpark.	...	803 4 11	593 0 1	6 17 3	6 17 3	...	1 2 0	17 11 7	1 14 0	2 9 0	2 6 0	2 0 0	2 0 0	40 0 0	1346 10 0	
635	West.	...	697 18 8	579 10 8	37 15 0	11 5 0	20 0 0	0 16 0	60 5 6	4 19 3	5 16 0	13 14 0	23 0 0	6 15 0	117 18 4	1706 3 88	
636	Western Road.	...	537 6 8	359 2 0	3 0 0	1 0 0	4 5 0	...	55 15 5	2 3 0	7 6 0	13 14 0	23 0 0	16 5 0	164 12 1	1884 2 31	
637	Western Road.	...	537 6 8	359 2 0	3 0 0	1 0 0	4 5 0	...	55 15 5	2 3 0	7 6 0	13 14 0	23 0 0	16 5 0	164 12 1	1884 2 31	
638	Wyned.	...	345 2 8	183 14 0	9 5 0	3 19 0	1 5 0	...	6 18 5	0 6 0	1 2 0	1 0 0	1 5 0	0 14 0	12 15 0	686 8 0	
639	Wyned.	...	345 2 8	183 14 0	9 5 0	3 19 0	1 5 0	...	6 18 5	0 6 0	1 2 0	1 0 0	1 5 0	0 14 0	12 15 0	686 8 0	
640	Young Street.	...	579 13 11	180 18 7	1 11 6	...	...	...	...	...	...	...	...	...	...	17 12 0	539 13 4
641	Young Street.	...	579 13 11	180 18 7	1 11 6	...	...	...	...	...	...	...	...	...	...	17 12 0	539 13 4
642	St Columba's.	...	179 2 16	180 18 7	...	...	...	...	...	...	...	...	...	...	...	17 12 0	539 13 4
643	St Mary's.	...	101 10 7	180 18 7	...	...	...	...	...	...	...	...	...	...	...	17 12 0	539 13 4
644	St Mary's.	...	101 10 7	180 18 7	...	...	...	...	...	...	...	...	...	...	...	17 12 0	539 13 4
645	Kirkcaldy.	...	102 17 6	183 10 9	1 11 5	2 10 0	1 12 0	0 13 0	2 10 0	1 10 0	1 10 0	2 0 0	1 15 0	1 15 0	16 15 0	784 11 10	
646	Kirkcaldy, at Andrew's.	...	102 17 6	183 10 9	1 11 5	2 10 0	1 12 0	0 13 0	2 10 0	1 10 0	1 10 0	2 0 0	1 15 0	1 15 0	16 15 0	784 11 10	









## MISSIONARY AND EDUCATIONAL SOCIETIES

No.	SYDNEY OF FIVE—continued.	Constitutional and Educational Societies.	Home Missions.	Debt in Highland Churches—continued.	Colleges.	Education.	Foreign Missions.	Outstations.	Continents.	Jews.	Church and Education.	Pro-Diocese Union.	Total.	Other Notes.
604	Orwell.	£ s. d. 419 2 6	£ s. d. 4 5 8	£ s. d. 1 10 0	£ s. d. 3 7 0	£ s. d. 2 0 0	£ s. d. 14 1 0	£ s. d. 3 12 7	£ s. d. 3 4 0	£ s. d. 4 13 3	£ s. d. 3 0 0	£ s. d. 3 0 0	£ s. d. 40 16 6	£ s. d. 1092 17 0
605	Pennock.	£ s. d. 73 13 10	£ s. d. 69 8 8	£ s. d. 115 10 3	£ s. d. 3 0 0	£ s. d. 3 0 0	£ s. d. 3 0 0	£ s. d. 3 0 0	£ s. d. 3 0 0	£ s. d. 3 0 0	£ s. d. 3 0 0	£ s. d. 3 0 0	£ s. d. 23 6 6	£ s. d. 279 17 0
606	Strathmiglo.	£ s. d. ...	£ s. d. 37 15 0	£ s. d. 65 13 8	£ s. d. 0 6 0	£ s. d. 0 6 0	£ s. d. 10 5 7	£ s. d. 1 17 0	£ s. d. 0 6 6	£ s. d. 1 6 2	£ s. d. 0 12 0	£ s. d. 0 10 0	£ s. d. 26 18 7	£ s. d. 103 9 9
607	Total.	£ s. d. 491 15 4	£ s. d. 331 19 32	£ s. d. 635 3 11	£ s. d. 7 16 0	£ s. d. ...	£ s. d. 33 16 10	£ s. d. 5 13 7	£ s. d. 7 10 6	£ s. d. 10 9 10	£ s. d. 8 3 3	£ s. d. 4 10 6	£ s. d. 94 12 3	£ s. d. 1598 9 28
608	Buckhaven.	£ s. d. 167 18 12	£ s. d. 164 11 2	£ s. d. 100 0 0	£ s. d. 3 7 6	£ s. d. 2 0 0	£ s. d. 11 1 0	£ s. d. 0 7 6	£ s. d. 0 6 0	£ s. d. 0 13 6	£ s. d. 0 15 0	£ s. d. 1 10 0	£ s. d. 4 9 0	£ s. d. 158 13 48
609	Burnside.	£ s. d. 209 13 8	£ s. d. 167 18 12	£ s. d. 123 0 0	£ s. d. 3 7 6	£ s. d. 2 0 0	£ s. d. 11 1 0	£ s. d. 0 7 6	£ s. d. 0 6 0	£ s. d. 0 13 6	£ s. d. 0 15 0	£ s. d. 1 10 0	£ s. d. 4 9 0	£ s. d. 158 13 48
610	East Wemyss.	£ s. d. 10 0 6	£ s. d. 123 0 0	£ s. d. 99 10 5	£ s. d. 1 0 0	£ s. d. 7 2 8	£ s. d. 2 17 2	£ s. d. 1 5 0	£ s. d. 1 10 0	£ s. d. 4 12 6	£ s. d. 2 16 0	£ s. d. 0 10 0	£ s. d. 26 18 11	£ s. d. 578 17 103
611	Kenmore.	£ s. d. ...	£ s. d. 64 1 1	£ s. d. 139 19 9	£ s. d. 0 15 0	£ s. d. 0 15 0	£ s. d. 2 17 2	£ s. d. 1 5 0	£ s. d. 1 10 0	£ s. d. 4 12 6	£ s. d. 2 16 0	£ s. d. 0 10 0	£ s. d. 26 18 11	£ s. d. 578 17 103
612	Kinghorn.	£ s. d. ...	£ s. d. 48 14 64	£ s. d. 91 0 7	£ s. d. 0 15 0	£ s. d. 0 15 0	£ s. d. 2 17 2	£ s. d. 1 5 0	£ s. d. 1 10 0	£ s. d. 4 12 6	£ s. d. 2 16 0	£ s. d. 0 10 0	£ s. d. 26 18 11	£ s. d. 578 17 103
613	Kinglassie.	£ s. d. ...	£ s. d. 30 12 3	£ s. d. 82 15 0	£ s. d. 0 15 0	£ s. d. 0 15 0	£ s. d. 2 17 2	£ s. d. 1 5 0	£ s. d. 1 10 0	£ s. d. 4 12 6	£ s. d. 2 16 0	£ s. d. 0 10 0	£ s. d. 26 18 11	£ s. d. 578 17 103
614	Kirkcaldy.	£ s. d. ...	£ s. d. 134 3 1	£ s. d. 144 9 6	£ s. d. 0 15 0	£ s. d. 0 15 0	£ s. d. 2 17 2	£ s. d. 1 5 0	£ s. d. 1 10 0	£ s. d. 4 12 6	£ s. d. 2 16 0	£ s. d. 0 10 0	£ s. d. 26 18 11	£ s. d. 578 17 103
615	Abbeokhall.	£ s. d. ...	£ s. d. 96 10 1	£ s. d. 176 0 0	£ s. d. 0 15 0	£ s. d. 0 15 0	£ s. d. 2 17 2	£ s. d. 1 5 0	£ s. d. 1 10 0	£ s. d. 4 12 6	£ s. d. 2 16 0	£ s. d. 0 10 0	£ s. d. 26 18 11	£ s. d. 578 17 103
616	Dunblair.	£ s. d. ...	£ s. d. 43 4 24	£ s. d. 108 0 0	£ s. d. 0 15 0	£ s. d. 0 15 0	£ s. d. 2 17 2	£ s. d. 1 5 0	£ s. d. 1 10 0	£ s. d. 4 12 6	£ s. d. 2 16 0	£ s. d. 0 10 0	£ s. d. 26 18 11	£ s. d. 578 17 103
617	Galatoun.	£ s. d. ...	£ s. d. 134 1 9	£ s. d. 160 17 1	£ s. d. 0 15 0	£ s. d. 0 15 0	£ s. d. 2 17 2	£ s. d. 1 5 0	£ s. d. 1 10 0	£ s. d. 4 12 6	£ s. d. 2 16 0	£ s. d. 0 10 0	£ s. d. 26 18 11	£ s. d. 578 17 103
618	Inverlath.	£ s. d. ...	£ s. d. 661 4 9	£ s. d. 642 5 8	£ s. d. 0 15 0	£ s. d. 0 15 0								

Station	436 14 0	437 14 0	438 14 0	439 14 0	440 14 0	441 14 0	442 14 0	443 14 0	444 14 0	445 14 0	446 14 0	447 14 0	448 14 0	449 14 0	450 14 0	451 14 0	452 14 0	453 14 0	454 14 0	455 14 0	456 14 0	457 14 0	458 14 0	459 14 0	460 14 0	461 14 0	462 14 0	463 14 0	464 14 0	465 14 0	466 14 0	467 14 0	468 14 0	469 14 0	470 14 0	471 14 0	472 14 0	473 14 0	474 14 0	475 14 0	476 14 0	477 14 0	478 14 0	479 14 0	480 14 0	481 14 0	482 14 0	483 14 0	484 14 0	485 14 0	486 14 0	487 14 0	488 14 0	489 14 0	490 14 0	491 14 0	492 14 0	493 14 0	494 14 0	495 14 0	496 14 0	497 14 0	498 14 0	499 14 0	500 14 0	501 14 0	502 14 0	503 14 0	504 14 0	505 14 0	506 14 0	507 14 0	508 14 0	509 14 0	510 14 0	511 14 0	512 14 0	513 14 0	514 14 0	515 14 0	516 14 0	517 14 0	518 14 0	519 14 0	520 14 0	521 14 0	522 14 0	523 14 0	524 14 0	525 14 0	526 14 0	527 14 0	528 14 0	529 14 0	530 14 0	531 14 0	532 14 0	533 14 0	534 14 0	535 14 0	536 14 0	537 14 0	538 14 0	539 14 0	540 14 0	541 14 0	542 14 0	543 14 0	544 14 0	545 14 0	546 14 0	547 14 0	548 14 0	549 14 0	550 14 0	551 14 0	552 14 0	553 14 0	554 14 0	555 14 0	556 14 0	557 14 0	558 14 0	559 14 0	560 14 0	561 14 0	562 14 0	563 14 0	564 14 0	565 14 0	566 14 0	567 14 0	568 14 0	569 14 0	570 14 0	571 14 0	572 14 0	573 14 0	574 14 0	575 14 0	576 14 0	577 14 0	578 14 0	579 14 0	580 14 0	581 14 0	582 14 0	583 14 0	584 14 0	585 14 0	586 14 0	587 14 0	588 14 0	589 14 0	590 14 0	591 14 0	592 14 0	593 14 0	594 14 0	595 14 0	596 14 0	597 14 0	598 14 0	599 14 0	600 14 0	601 14 0	602 14 0	603 14 0	604 14 0	605 14 0	606 14 0	607 14 0	608 14 0	609 14 0	610 14 0	611 14 0	612 14 0	613 14 0	614 14 0	615 14 0	616 14 0	617 14 0	618 14 0	619 14 0	620 14 0	621 14 0	622 14 0	623 14 0	624 14 0	625 14 0	626 14 0	627 14 0	628 14 0	629 14 0	630 14 0	631 14 0	632 14 0	633 14 0	634 14 0	635 14 0	636 14 0	637 14 0	638 14 0	639 14 0	640 14 0	641 14 0	642 14 0	643 14 0	644 14 0	645 14 0	646 14 0	647 14 0	648 14 0	649 14 0	650 14 0	651 14 0	652 14 0	653 14 0	654 14 0	655 14 0	656 14 0	657 14 0	658 14 0	659 14 0	660 14 0	661 14 0	662 14 0	663 14 0	664 14 0	665 14 0	666 14 0	667 14 0	668 14 0	669 14 0	670 14 0	671 14 0	672 14 0	673 14 0	674 14 0	675 14 0	676 14 0	677 14 0	678 14 0	679 14 0	680 14 0	681 14 0	682 14 0	683 14 0	684 14 0	685 14 0	686 14 0	687 14 0	688 14 0	689 14 0	690 14 0	691 14 0	692 14 0	693 14 0	694 14 0	695 14 0	696 14 0	697 14 0	698 14 0	699 14 0	700 14 0	701 14 0	702 14 0	703 14 0	704 14 0	705 14 0	706 14 0	707 14 0	708 14 0	709 14 0	710 14 0	711 14 0	712 14 0	713 14 0	714 14 0	715 14 0	716 14 0	717 14 0	718 14 0	719 14 0	720 14 0	721 14 0	722 14 0	723 14 0	724 14 0	725 14 0	726 14 0	727 14 0	728 14 0	729 14 0	730 14 0	731 14 0	732 14 0	733 14 0	734 14 0	735 14 0	736 14 0	737 14 0	738 14 0	739 14 0	740 14 0	741 14 0	742 14 0	743 14 0	744 14 0	745 14 0	746 14 0	747 14 0	748 14 0	749 14 0	750 14 0	751 14 0	752 14 0	753 14 0	754 14 0	755 14 0	756 14 0	757 14 0	758 14 0	759 14 0	760 14 0	761 14 0	762 14 0	763 14 0	764 14 0	765 14 0	766 14 0	767 14 0	768 14 0	769 14 0	770 14 0	771 14 0	772 14 0	773 14 0	774 14 0	775 14 0	776 14 0	777 14 0	778 14 0	779 14 0	780 14 0	781 14 0	782 14 0	783 14 0	784 14 0	785 14 0	786 14 0	787 14 0	788 14 0	789 14 0	790 14 0	791 14 0	792 14 0	793 14 0	794 14 0	795 14 0	796 14 0	797 14 0	798 14 0	799 14 0	800 14 0	801 14 0	802 14 0	803 14 0	804 14 0	805 14 0	806 14 0	807 14 0	808 14 0	809 14 0	810 14 0	811 14 0	812 14 0	813 14 0	814 14 0	815 14 0	816 14 0	817 14 0	818 14 0	819 14 0	820 14 0	821 14 0	822 14 0	823 14 0	824 14 0	825 14 0	826 14 0	827 14 0	828 14 0	829 14 0	830 14 0	831 14 0	832 14 0	833 14 0	834 14 0	835 14 0	836 14 0	837 14 0	838 14 0	839 14 0	840 14 0	841 14 0	842 14 0	843 14 0	844 14 0	845 14 0	846 14 0	847 14 0	848 14 0	849 14 0	850 14 0	851 14 0	852 14 0	853 14 0	854 14 0	855 14 0	856 14 0	857 14 0	858 14 0	859 14 0	860 14 0	861 14 0	862 14 0	863 14 0	864 14 0	865 14 0	866 14 0	867 14 0	868 14 0	869 14 0	870 14 0	871 14 0	872 14 0	873 14 0	874 14 0	875 14 0	876 14 0	877 14 0	878 14 0	879 14 0	880 14 0	881 14 0	882 14 0	883 14 0	884 14 0	885 14 0	886 14 0	887 14 0	888 14 0	889 14 0	890 14 0	891 14 0	892 14 0	893 14 0	894 14 0	895 14 0	896 14 0	897 14 0	898 14 0	899 14 0	900 14 0	901 14 0	902 14 0	903 14 0	904 14 0	905 14 0	906 14 0	907 14 0	908 14 0	909 14 0	910 14 0	911 14 0	912 14 0	913 14 0	914 14 0	915 14 0	916 14 0	917 14 0	918 14 0	919 14 0	920 14 0	921 14 0	922 14 0	923 14 0	924 14 0	925 14 0	926 14 0	927 14 0	928 14 0	929 14 0	930 14 0	931 14 0	932 14 0	933 14 0	934 14 0	935 14 0	936 14 0	937 14 0	938 14 0	939 14 0	940 14 0	941 14 0	942 14 0	943 14 0	944 14 0	945 14 0	946 14 0	947 14 0	948 14 0	949 14 0	950 14 0	951 14 0	952 14 0	953 14 0	954 14 0	955 14 0	956 14 0	957 14 0	958 14 0	959 14 0	960 14 0	961 14 0	962 14 0	963 14 0	964 14 0	965 14 0	966 14 0	967 14 0	968 14 0	969 14 0	970 14 0	971 14 0	972 14 0	973 14 0	974 14 0	975 14 0	976 14 0	977 14 0	978 14 0	979 14 0	980 14 0	981 14 0	982 14 0	983 14 0	984 14 0	985 14 0	986 14 0	987 14 0	988 14 0	989 14 0	990 14 0	991 14 0	992 14 0	993 14 0	994 14 0	995 14 0	996 14 0	997 14 0	998 14 0	999 14 0	1000 14 0
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MISSIONARY AND EDUCATIONAL SCHEMES.															
No.	STORY OF BOSS.	Local Building.	Congregational and Miscellaneous Objects.	Students.	Home Missions.	Debt in High School and University.	Colleges.	Education.	Foreign Missions.	Orphanage.	Orphanage.	Church and Building.	Free-Disrupt. Ministers.	Total.	Notes.
		\$ a. d.	\$ a. d.	\$ a. d.	\$ a. d.	\$ a. d.	\$ a. d.	\$ a. d.	\$ a. d.	\$ a. d.	\$ a. d.	\$ a. d.	\$ a. d.	\$ a. d.	
XII. BOSS.															
61. Quonsey.															
891	Avodh.	68 2 4	96 9 1	1 1 0	0 18 0	1 0 0	0 15 0	1 10 0	1 10 0	1 0 0	0 18 0	1 4 0	1 0 0	10 1 0	174 18 6
892	Cromarty.	230 10 10	274 6 3	3 2 0	4 14 7	4 14 7	...	32 16 1	6 0 0	4 16 6	9 5 10	4 15 6	4 8 11	74 18 5	1783 17 6
893	Fortness.	118 8 10	144 19 1	2 14 0	3 0 0	3 0 0	...	19 7 4	8 0 0	3 10 0	6 0 0	3 7 0	2 8 0	46 10 10	904 4 0
894	Kilnarnock.	65 1 3	91 1 4	1 14 0	1 5 0	1 1 0	...	6 13 0	1 1 0	1 1 0	1 7 0	1 7 0	0 17 0	14 14 0	160 16 6
895	Kilnarnock.	48 11 0	106 4 3	3 0 0	3 0 0	3 0 0	1 10 0	14 1 11	1 18 0	2 0 0	3 10 0	2 3 0	3 0 0	23 10 11	221 6 10
896	Kilnarnock.	64 0 0	68 4 3	1 6 0	0 15 0	0 15 0	...	1 9 6	1 9 6	1 0 0	1 0 0	0 16 0	0 9 0	8 8 0	139 12 3
Total.															
897	Alness.	1192 6 5	544 10 11	730 15 9	17 4 0	7 7 6	18 0 7	3 5 0	74 17 10	18 17 0	31 11 10	18 8 0	11 3 11	187 18 2	2715 11 3
62. Magwall.															
898	Disraeli.	78 2 54	150 0 0	3 0 0	3 10 0	3 10 0	...	4 3 0	18 7 1	3 10 0	3 5 0	4 0 0	1 0 0	34 2 1	587 4 43
899	Edinburgh and Oontin.	509 19 6	593 11 0	7 18 0	8 0 0	8 0 0	...	4 3 0	36 11 0	4 17 0	5 16 0	7 15 0	1 0 0	97 8 0	151 2 0
900	Kilnarnock.	144 4 4	183 17 8	2 15 0	2 10 0	2 10 0	...	2 0 0	11 0 0	7 10 0	11 10 0	3 0 0	1 10 0	57 4 0	436 4 0
901	Kilnarnock.	70 12 10	162 16 0	3 13 0	3 10 0	3 10 0	...	2 5 0	12 0 0	9 5 0	3 0 0	1 6 0	2 1 0	57 4 0	371 12 2
902	Marburg.	56 6 6	113 0 0	1 10 0	1 5 0	1 5 0	...	1 4 0	4 11 0	1 5 0	2 0 0	1 1 0	1 4 0	53 6 4	371 12 2
903	Strathgordon.	58 0 0	120 0 0	1 10 0	1 5 0	1 5 0	...	1 7 6	4 11 0	1 10 0	1 5 0	1 1 0	1 4 0	53 6 4	371 12 2
904	Strathgordon.	58 8 7	120 0 0	1 11 0	1 5 0	1 5 0	...	4 4 0	4 2 0	1 10 0	1 5 0	1 1 0	1 4 0	53 6 4	371 12 2
905	Strathgordon.	93 10 0	180 0 0	3 7 6	3 0 0	3 0 0	...	4 4 0	15 0 0	1 10 0	1 5 0	1 1 0	1 4 0	53 6 4	371 12 2
Total.															
906	Edinburgh.	81 2 9	1152 12 54	1885 2 1	35 15 6	47 11 10	22 1 6	15 1 0	90 5 2	38 10 0	52 14 11	29 3 2	20 14 4	384 17 11	3175 16 24
63. Tain.															
907	Edinburgh.	80 12 11	211 16 6	1 0 0	3 0 0	3 0 0	...	0 15 0	2 10 0	1 15 0	1 15 0	1 15 0	1 15 0	12 11 1	106 18 10
908	Fearn.	108 10 94	616 16 6	1 0 0	3 0 0	3 0 0	...	0 15 0	2 10 0	1 15 0	1 15 0	1 15 0	1 15 0	12 11 1	106 18 10
909	Invergowrie.	614 8 10	237 11 7	1 0 0	3 0 0	3 0 0	...	0 15 0	2 10 0	1 15 0	1 15 0	1 15 0	1 15 0	12 11 1	106 18 10
910	Kilnarnock.	218 14 34	64 17 8	1 13 0	3 11 0	3 11 0	...	...	18 9 0	1 7 0	1 15 0	2 0 0	1 15 0	27 6 7	495 14 2
911	Lochnagar.	48 9 54	79 15 0	2 11 0	3 14 0	3 14 0	...	...	18 9 0	1 7 0	1 15 0	2 0 0	1 15 0	27 6 7	495 14 2
912	Lochnagar.	48 13 94	89 10 0	1 0 0	6 10 0	6 10 0	...	...	18 9 0	1 7 0	1 15 0	2 0 0	1 15 0	27 6 7	495 14 2
913	River.	67 12 8	101 17 10	1 0 0	1 1 0	1 1 0	...	...	18 9 0	1 7 0	1 15 0	2 0 0	1 15 0	27 6 7	495 14 2
914	Roosness.	160 9 2	841 10 9	3 12 6	6 10 0	6 10 0	...	...	18 9 0	1 7 0	1 15 0	2 0 0	1 15 0	27 6 7	495 14 2
915	Tain.	357 1 64	903 16 2	6 15 0	16 10 0	16 10 0	...	...	18 9 0	1 7 0	1 15 0	2 0 0	1 15 0	27 6 7	495 14 2
916	Tain.	99 3 4	231 5 0	3 0 0	3 0 0	3 0 0	...	...	18 9 0	1 7 0	1 15 0	2 0 0	1 15 0	27 6 7	495 14 2
917	Credit.	...	16 0 0	0 17 0	0 19 0	0 19 0	...	...	18 9 0	1 7 0	1 15 0	2 0 0	1 15 0	27 6 7	495 14 2
Total.															
918	Edinburgh.	900 5 11	1808 17 10	25 19 4	68 12 3	19 5 3	11 0 6	114 14 4	20 0 6	18 2 3	24 2 3	23 2 3	16 1 11	335 3 1	4183 9 0
XIII. SUTHERLAND AND CAITHNESS.															
64. Dornoch.															
918	Asynt.	34 9 114	75 5 0	0 10 0	0 14 0	0 14 0	...	...	1 10 0	0 10 0	1 0 0	0 15 0	0 5 0	5 19 0	115 18 114
919	Glyne.	83 17 7	135 12 3	1 6 0	3 0 0	3 0 0	...	...	2 0 0	1 4 0	1 0 0	1 10 0	0 10 0	13 7 0	223 18 0
920	Dornoch.	63 5 4	141 0 0	1 0 0	1 0 0	1 0 0	...	...	11 10 0	1 0 0	1 0 0	1 0 0	1 0 0	23 10 0	338 10 0
921	Dornoch.	86 17 64	179 0 0	3 0 0	3 0 0	3 0 0	...	...	11 11 2	2 10 0	2 0 0	0 10 0	2 6 0	52 2 3	226 7 64
922	Gelmore.	90 10 11	97 8 0	3 0 0	4 0 0	4 0 0	...	...	11 11 2	2 10 0	2 0 0	0 10 0	2 6 0	52 2 3	226 7 64
923	Gelmore.	94 19 73	92 48 3	1 10 0	7 0 0	7 0 0	...	...	8 4 6	1 10 0	2 10 0	1 10 0	0 10 0	13 7 10	226 7 64
924	Leigh.	41 18 8	70 2 0	1 10 0	3 0 0	3 0 0	...	...	3 10 0	1 4 0	2 10 0	1 10 0	0 10 0	13 7 10	226 7 64
925	Leigh.	57 19 6	95 15 3	1 9 0	1 0 0	1 0 0	...	...	3 10 0	1 4 0	2 10 0	1 10 0	0 10 0	13 7 10	226 7 64
926	Boothall.	75 11 6	75 11 6	1 0 0	1 0 0	1 0 0	...	...	1 0 0	0 10 0	0 10 0	1 0 0	0 10 0	13 7 10	226 7 64
927	Boothall.	25 0 0	63 0 0	0 10 0	...	...	...	...	1 0 0	0 10 0	0 10 0	1 0 0	0 10 0	13 7 10	226 7 64
928	Edinburgh.	...	54 0 0	0 10 0	...	...	...	...	1 0 0	0 10 0	0 10 0	1 0 0	0 10 0	13 7 10	226 7 64
Total.															
929	Edinburgh.	603 1 5	903 11 11	14 10 0	24 16 1	10 15 6	12 6 8	50 16 0	13 8 6	13 1 2	19 8 6	9 8 0	7 14 0	170 2 8	1780 16 0
Total.															

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MISSIONARY AND EDUCATIONAL SCHEMES.

No.	Locality.	Congregational and Miscellaneous Objects.	Sustentation.	Home Mission.	Trained in High School.	Colleges.	Education.	Foreign Missions.	Colonies.	Continent.	Jews.	Church and Building.	Pre-Dispersed Missionaries.	Total.	Cases Total.
975	St. Kye and Uist.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
976	Bracadale.	37 15 9	9 16 0	2 5 0	0 7 0	0 4 8	...	1 10 6	0 9 8	0 16 0	1 1 0	0 12 6	0 7 8	3 11 2	13 7 2
977	Garinish and Benbecula.	30 9 11	57 15 6	1 1 0	1 11 0	0 10 0	1 0 0	0 18 5	0 9 7	0 16 0	2 0 0	0 12 6	0 18 6	8 7 0	93 18 8
978	Garinish.	6 13 0	25 12 0	0 5 0	0 10 0	0 6 0	0 5 0	0 10 0	0 5 0	0 5 0	0 10 0	0 5 0	0 6 0	3 7 0	35 12 0
979	Harris.	88 1 10	116 3 2	2 5 8	2 13 6	2 0 9	2 12 4	6 9 6	1 16 4	2 0 8	1 17 4	2 19 2	1 0 1	25 15 4	563 8 3
980	Kilmuir and Stenocholl.	18 16 5	25 14 0	0 7 0	0 2 6	0 14 0	...	1 1 4	0 6 0	0 13 0	0 19 0	0 9 0	0 9 0	5 0 10	49 11 3
981	North Uist, &c.	48 19 7	78 7 1	0 18 0	0 4 0	2 4 0	...	16 15 10	1 15 0	0 13 0	2 10 0	2 7 0	0 13 0	26 9 10	158 11 6
982	Portree.	38 9 7	78 7 1	0 18 0	0 10 0	0 15 6	0 10 0	10 12 6	1 0 1	1 5 0	0 16 0	1 0 0	0 13 0	148 0 6	148 0 6
983	Raasay.	48 12 7	60 14 1	0 15 0	1 0 0	0 13 6	...	8 7 8	0 15 0	1 0 0	0 16 0	0 15 0	0 13 6	9 18 6	119 5 4
984	Shet.	48 12 7	60 14 1	0 15 0	1 0 0	0 13 6	...	8 7 8	0 15 0	1 0 0	0 16 0	0 15 0	0 13 6	9 18 6	119 5 4
985	Saltoun.	48 12 7	60 14 1	0 15 0	1 0 0	0 13 6	...	8 7 8	0 15 0	1 0 0	0 16 0	0 15 0	0 13 6	9 18 6	119 5 4
986	South Uist, &c.	6 0 0	109 11 4	1 0 0	1 12 0	...	1 0 0	9 3 0	1 5 0	1 5 0	1 7 6	1 5 0	0 13 6	18 1 0	286 19 7
987	Strath, &c.	35 5 8	35 5 8	...	...	...	...	...	...	...	...	...	...	...	36 17 8
988	Tarbert.	35 12 11	67 15 9	0 15 4	1 13 0	0 16 0	0 15 6	4 0 0	0 17 1	1 2 5	1 3 1	1 1 9	0 10 0	12 4 2	132 13 10
989	Barra.	...	12 14 1	...	...	...	...	...	0 6 3	0 3 9	0 6 10	0 3 0	...	0 10 10	13 14 4
990	Small Isles.	...	30 15 8	...	...	...	...	...	...	...	...	...	...	...	30 15 8
991	St. Kilda.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total.		503 8 5	888 1 0	11 18 0	15 4 6	8 12 6	6 2 10	56 13 3	11 5 11	13 18 10	13 16 9	11 17 5	7 12 10	156 1 10	1863 13 9
992	70. Lewis.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
993	Baol.	35 2 4	23 15 6	1 0 0	1 12 0	0 10 0	...	...	1 3 6	0 10 0	1 16 1	1 0 0	...	7 11 2	64 9 5
994	Barra.	35 2 4	23 15 6	1 0 0	1 12 0	0 10 0	...	...	1 3 6	0 10 0	1 16 1	1 0 0	...	7 11 2	64 9 5
995	Carloway.	35 2 4	23 15 6	1 0 0	1 12 0	0 10 0	...	...	1 3 6	0 10 0	1 16 1	1 0 0	...	7 11 2	64 9 5
996	Cross.	35 2 4	23 15 6	1 0 0	1 12 0	0 10 0	...	...	1 3 6	0 10 0	1 16 1	1 0 0	...	7 11 2	64

# XVI. SHETLAND.

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IX. GENERAL ABSTRACT, showing the whole Sums raised for the various objects of the FREE CHURCH OF SCOTLAND, for the year from 31st March 1876 to 31st March 1877—

I. SUSTENTATION FUND,	.	.	.	.	.	.	.	£170,209	6	11
II. LOCAL BUILDING FUND,	.	.	.	.	.	.	.	86,290	18	3½
III. CONGREGATIONAL FUND,	.	.	.	.	.	.	.	176,290	2	6
IV. MISSIONS AND EDUCATION,	.	.	.	.	.	.	.	104,325	11	11
V. MISCELLANEOUS,	.	.	.	.	.	.	.	28,079	10	2
TOTAL, (as in Abstract, p. 35.)									£565,195	10 3½

X. INVENTORY OF THE PROPERTY OF THE FREE CHURCH OF SCOTLAND, and its COMMITTEES and CONGREGATIONS, as at 31st March 1877—

- I. The various Churches throughout Scotland, with their Sites and Burying-Grounds.
- II. The Furniture of the said Churches, and Congregational Libraries.
- III. The School-Houses and Schoolmasters' Houses, and their Sites and Playgrounds, with the School Furniture.
- IV. The various Mansees throughout Scotland, with their Sites, and Furniture and Libraries if annexed to the Cure.
- V. The Offices of the Church, Mound, Edinburgh, with the Furniture therein.
- VI. The Chapel and Mission-House of the Free Church at Valetta, in the Island of Malta, with the Grounds thereof
- VII. Property in Caffreland, including Library, Philosophical Apparatus, &c.
- VIII. The Property of the various Mission Stations in India.
- IX. Six Lots of Land in South Australia, the gift of Mrs Smith of Dunack, for behoof of the Aborigines.
- X. The Areas and Buildings of the New College, Mound, Edinburgh.
- XI. The Library, Manuscripts, and Museums there deposited.
- XII. The College Buildings in Glasgow and Aberdeen, and Libraries, Museums, &c. therein.
- XIII. The Normal School at Edinburgh, with the Area thereof, and Furniture, Library, and Museum.
- XIV. The Normal School at Glasgow, with the Area thereof.
- XV. New Assembly Hall, Edinburgh.
- XVI. The Churches and Mansees at the various Stations on the Continent.
- XVII. Investments—viz.,

For behoof of Sustentation Fund,	.	.	.	£61,080	0	0
... of Supplementary Sustentation Fund,	.	.	.	22,400	0	0
... of Aged and Infirm Ministers' Fund,	.	.	.	90,400	0	0
... of Home Mission,	.	.	.	8,200	0	0
... of Chalmers' Endowments,	.	.	.	5,500	0	0
... of Highland Mission,	.	.	.	12,930	0	0
... of Education Fund,	.	.	.	9,800	0	0
... of College Endowment,	.	.	.	72,620	0	0
... of Bursary Fund for general purposes,	.	.	.	9,661	11	3
... of do. do. for special purposes,	.	.	.	18,698	18	5
... of Cunningham Fellowships, &c.,	.	.	.	7,000	0	0
... of College Library,	.	.	.	2,000	0	0
... of Foreign Missions,	.	.	.	31,574	15	2
... of Colonial Scheme,	.	.	.	1,600	0	0
... of Jewish Mission,	.	.	.	7,500	0	0
... of Continental do.	.	.	.	2,300	0	0
... of General Trustees,	.	.	.	9,000	0	0
... of Widows' and Orphans' Fund,	.	.	.	226,562	10	1

All the preceding Accounts (with the exception of the Widows' Fund and Assembly Accommodation which are under separate management) made up and humbly submitted by

JOHN MACDONALD,  
General Treasurer of the Free Church.

Edinburgh Free Church Offices, May 22, 1877.

# FREE CHURCH OF SCOTLAND

Monthly



Record.

No. 181.—New Series.]

AUGUST 1, 1877.

[Price One Penny.]

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## EDITORIAL NOTES.

**M**R. SPURGEON is well known to be afflicted with a distemper to which medical men give an imposing name—that of *insomnia*—but which is very familiar to many under a much commoner designation—*sleeplessness*. Referring to this trouble of his at one of the late London May Meetings, he told, in a half humorous, half sarcastic fashion, how, when the fit came on, he was in the habit of calling for a *Report* to read. He thereby more than insinuated that “a Report” is always a dry affair, under which nobody can be expected to keep long awake. We are glad to be able to disagree with Mr. Spurgeon in this. We have been looking through the Annual Reports of all the great Societies, and have been greatly struck with the amount and variety of interesting matter they contain. There is an immense deal of effective missionary work being accomplished at present in every part of the world; and one chief reason why so few in our Churches are stirred by the records of what is doing, is simply this,—that they do not take the trouble to read what these records contain. We are quite sure, for example, in regard to our own missions, that the interest in them would be immediately and sensibly quickened if all our ministers, office-bearers, and members would make conscience of perusing from month to month what these pages contain.

Our readers will remember how keen was the interest felt a few years ago in Madagascar. It seemed as if in that region we were to see an exemplification of a nation born again to God in a day. That expectation has not been realized. There was evidently no rational basis, to begin with, on which to found it; and the description given at the Anniversary of the London Society by a missionary who had spent twelve years in the island, shows the existence of obstacles to the success of the gospel there which hold out little prospect of the speedy evangelization of the country. Even the nominal Christians are in the proportion of one to ten of the heathen; and among many of those who do call themselves followers of the Cross, such gross ignorance prevails, that the new religion they have adopted is with them no more than skin deep. There are some, for example, who speak of the Sunday as the Sabbath of the sovereign, and who have been known to talk of the Bible as

the Queen's property. Still, a wonderful work has been done; and all will admit that there is good ground for hope when one single Missionary Society can claim to have 275,000 adherents, and can add such suggestive details as the following:—

"We have in Antananarivo ten strong self-sustaining churches; and connected with these churches, in the suburbs and in the nearer districts, there are about 400 congregations. We have 11 country districts, each presided over by a missionary, and these districts comprise 426 congregations. We have our Betsileo Missions, with 5 missionaries, and about 80 or 90 churches. We have churches dotted here and there throughout the length and breadth of the land, but chiefly at the various sea-ports. These are not under direct missionary superintendence, but they are occasionally visited; they number about 90 or 100. Thus there are upwards of 1000 Christian congregations in connection with our own mission in Madagascar at the present time. And who are at work superintending and caring for those churches? There are, first of all, some 20 of our own missionaries, and some 40 or 50 educated native evangelists and pastors, men who have passed through our Training Institution, and know what they are about. Then we have some 200 or 300 pastors, less educated; and we have

also a large body of 2000, or more, who occasionally preach the gospel on Sunday. Not only have we these large congregations, we have also a large number of schools. I am happy to say that education has made great strides in Madagascar during the past three or four years. We have at the present time 700 schools connected with our mission, in which are taught some 45,000 native children. Of course, the greater number of these are primary schools; but we have our high schools too. We have our Normal School, superintended by Mr. Richardson, where about 120 young men are being trained to become native schoolmasters. We have also our Girls' School; and then there are the two High Schools, so well maintained by the Society of Friends. Then, again, we have our presses at work, from which some 200,000 or 300,000 volumes issue every year. And, again, during the last two or three years, since the visit of our friends, Dr. Mullens and Mr. Pillans, a great impetus has been given to the work of exploration. New ground has been broken up in all directions."

Among the features of the year's May Meetings was the presence in them of men of high Indian name. The late Governor-General, for example—Lord Northbrook—spoke at the Anniversaries of two of the Societies; and Sir William Muir, a thorough-bred Anglo-Indian statesman, and one, therefore, whose words carried even greater weight than those of his nominal chief, was equally prominent. When one remembers the first experiences of the early pioneers of the gospel, it does show that the world moves, when officials of such rank are ready to appear on missionary platforms.

The Ex-Viceroy spoke of the work achieved very soberly:—

"It is true, I fear," said he, "that the Christian religion has not as yet produced any sensible effect upon the great Mohammedan population in India; nor can I say that it has produced any very considerable effect upon the mass of the Hindus in India. It is useless to conceal that fact from ourselves, and it has been stated rightly and truly in the Report. At the same time, the prospect before us I think not without hope, with respect at least to the Hindu population in India; for I must further express my concurrence with what has

been stated in the Report, that the prospect in regard to the propagation of the gospel among the Mohammedans is less hopeful than it is among the Hindus. Large numbers of Hindus are receiving an excellent education, and it is almost impossible that their religion can remain the religion of men who have received a thorough education in the arts, the literature, and the science of the West. Already there are signs that the mind of the educated Hindu is moved."

His Lordship is of opinion that none of the Church systems of Europe will be reproduced in India when the people at large accept the gospel. "I should not be surprised," he said, "to see some very simple form of Christianity getting hold of the minds of the Hindus, and forming a Christian Church of great solidity and strength in that country." And he was evidently inclined to hope a good deal from the Brahmo Somaj movement. But others better informed came after him, and, without questioning the possibility of his conjecture—that the Indian Church of the future would be an institution distinguished for its simplicity—they emphatically repudiated the idea that the hope of India was in any sense centred in Chunder Sen.

"There is not," said the Rev. J. Welland, "in that system any power to supply the wants of mankind. Hearts that are hungering after Christ cannot be satisfied with the empty promises that the Brahmans give, and the power of it has greatly diminished in Calcutta.

Year by year the Brahmo goes down to his temple and delivers an oration, and year by year a public procession goes through the street, and year by year conspicuous among them is an American minister, who is proud to be numbered amongst them. Yet the Brahmo is less

constantly found among the students of the Hindu University. Every week the Hindu appears more the Brahmo's enemy, and the name is less and less to be met in the homes of the educated. It appears as if a child was searching for his father through the halls of a great palace; and as long as they hoped they would find their Father, the Brahmo would be followed eagerly. Each promise he made would be received with applause; but, as they found they passed through chamber after chamber and never approached to their Father's pre-

sence, their hopes were weakened, and they followed less eagerly. When they had gone through all the rooms and found them empty, they saw a mirror in which only themselves were shown. And in that way the Brahmo tired them out, and now they are reluctant to follow him. It is a curious fact—and there is an irony in it, if only they would see it—that the organ of the Brahmo Somaj is called the *Indian Mirror*. It can show them their own face, but it cannot show them Christ."

The same subject was referred to in the London Society's meeting, and there, too, Brahmoism was pronounced as a cistern that can hold no water.

"That which makes us powerful in India," said the Rev. W. M. Statham, "is this,—that whilst there is still the old Vedic-root of pantheism running through all its teachings, we go with the gospel of the incarnation and the redemption, and, thank God, of the resurrection too. Let me say this, that the study of the history of India need not make you think for one moment that there is any falling off from the glorious gospel that has been preached there for years. Why, long before Chunder Sen rose up there was another very much like him; before the Brahmo Somaj there was a teacher of the same tendency, Rammohan Roy, some twenty or thirty years before. But do not forget this—that if Theodore Parkerism and Emersonianism have not converted America, you need not be afraid that mere theism or deism will ever convert India. It has been tried, and has failed. We may sympathize with brave, liberal, and noble men; but we say still, with all our heart, that this

report of the history of the gospel in India and in China teaches us anew and anew, 'Other foundation can no man lay save that is laid, which is Jesus Christ.' You may have beautiful jasper, beautiful pearls of morality, beautiful specimens of patience and endurance; but depend upon it, it is only in Him who is the brightness of His Father's glory and the express image of his person, it is only in the teaching of the living, personal, incarnate God that you can meet the illusiveness and deception of that Indian teaching, where even their 330 millions of gods are going through a process of gradual extinction, and where despair of human nature is the curse of all their teaching. We go with two great revelations—a personal God incarnate in Jesus Christ, and we go to teach them, as we think, the grandeur of humanity, the value of the immortal soul, and that this gospel is to them, as it has been to all nations, 'the power of God unto salvation to every one that believeth.'"

In reference to the apparently slow progress of the work, Mr. Statham also made a remark which is worth pondering.

"Mr. Ruskin," said he, "says very beautifully in one of his writings that the length of time between the planting of the seed and the raising of the crop is generally connected with the ripeness and the fulness of the fruits; and that just in proportion as you can place your end ahead of you and your desires, and patiently watch for it, so will be the completeness of your reward. I love to think of that when we honour

those who have gone before us—to remember this, that the law of preparation is generally related to the law of duration. A mushroom will spring up in a night, but an oak, that monarch of the centuries, must take long years; and if that law of preparation is related to the law of duration, why should we grieve over a preparation when the result is to be the winning of the world for God and the eternal victory of the Church of Jesus Christ?"

#### GENERAL PRESBYTERIAN COUNCIL.

It is hardly possible to overestimate the importance and influence of this unprecedented gathering. The Œcumenical Council of Nice was attended by 318 bishops, drawn from all the countries in the Roman Empire. The Council which closed its sittings on the 10th of last month was composed of 333 representatives, commissioned by 49 Presbyterian Churches in 25 separate countries, having in all 19,040 ministers and 21,443 congregations. The harmony was complete, based on the consensus of the Reformed Confessions. The impulse to the work of missions must be sensibly felt over the world. The volume of proceedings, when published, will

show how well adapted our scriptural polity is to advance the spiritual life of the Church, to concentrate her energy, conserve her purity, and promote her extension. That it might not attempt too much, and therefore soon do nothing, the Council agreed not to meddle with the existing confessions of any of the Churches, and not to meet until after an interval of three years. Dr. J. Oswald Dykes, London, rose and delivered the closing address, which he uttered amid an impressive silence. We subjoin the closing paragraphs:—

"A deeper spiritual life, a personal life of consecration to holy and noble ends, a life more habitually fed on God,

and therefore more God-like and more Christ-like—this is what Churches exist for ; what the Lord of Churches died for ! Our meetings could take no nobler aim ; and, again, let us remind ourselves it is no aim of ours alone, but common to us with all the followers of Christ. But it is an aim which is not to be attained by meetings merely, nor by alliances ; no, nor even by Churches. There is an ecclesiasticism which kills instead of feeds the inner life. There is even (as I presume we have all too sadly found) an absorption in Christian work, in its methods and details of agency, which starves and does not nourish devotion. None knows better than the sincere pastor of souls how possible it is to bestow all one's time to the service of religion, and all one's strength to the agencies of the Church, and to have all Scripture knowledge, and the gift of edifying speech, and have not that divine love for God and men without which we are nothing. Ah, it is elsewhere that this sacred flame from heaven is to be kept alight and fanned. In the secret closet, by patient devout meditation ; at the foot of our Lord's cross, through daily self-examination, godly discipline, and continual supplication,—thus, and not otherwise, must the pastors, the rulers as well as other Christian men, take heed to themselves that they may grow into that most lovely of all graces, the bond and sum of all, a meek and perfect charity.

"Brethren, let us pray for one another. We have come to be introduced this week to a wider circle of brotherhood than most of us knew before. Henceforth the far-off Churches of our group will be associated in our minds more than formerly with living men whose fraternal hands we have grasped in our own. When we pray for the good estate of the Catholic Church, and for

our scattered Presbyterian family, let us remember one another, and praying for each other, pray too for our respective communities, and renew, as often as we pray, the love which at this moment makes us one. And the blessing we shall ask for each other will be before and above all other blessings this—that we all may be one in the love and fellowship of our Divine Lord, that every one of us may grow lowlier, and tenderer, and purer, through a more steady gaze of love at the blessed face, and a more conscious grasp of love at the pierced hand.

"Dear and honoured brethren from beyond the seas, may I venture to speak a word—as I have been asked to do—for the members of our British Churches in this Council, and to say, we welcomed you among us with thankful delight, we let you go with reluctance. May the King of earth and seas convoy you in safety to your most distant homes ! May the memory of this happy meeting-time grow often green again through coming years ! May all your labours succeed and your souls prosper, and your flocks be multiplied and edified, and the Lord himself give you peace always by all means ! So pleasant has been our intercourse together that it seems hard to say, Never again shall we all assemble in our Father's house below, never unite our voices again in an earthly song ! But for the labourers who till the most remote or the most obscure of all his fields—till them with failing hands and tears and little fruit—he hath (for he is a generous Lord) the same splendid wage—an overpayment of faithful service—in that day when at last one vaster, happier home shall welcome all of us, and we shall join in a song of more sweet concert in the city that hath no temple !"

## MISSIONS TO THE HEATHEN.

### DR. DUFF ON MISSIONS.

THE General Presbyterian Council devoted a day to Foreign Missions. Among the speakers were Dr. Wangemann of Berlin, Dr. Blackwood of Philadelphia, Dr. Plumer of New York, Dr. Lansing from Egypt, Dr. Kalopothakes from Athens, Dr. Sloan of Alleghany, Dr. Brown of Richmond, Va., Dr. Beatty of Pittsburg, Mr. Macdonald of Natal, Mr. Swanson of Amoy, Mr. Henderson of Japan, Dr. Inglis of Brooklyn, Mr. John Inglis of New Hebrides, Professor MacLaren of Toronto. We subjoin the closing paragraphs of an interesting communication from Dr. Duff, whose absence by reason of illness was deeply felt :—

"Before concluding, there is another subject which I have long had deeply at heart, and to which you will kindly excuse me for briefly adverting. It is this,—that in order to manifest our substantial unity and harmony in doctrine, discipline, and government, before the whole world, the Council, without interfering with any existing missions, should recommend to the Churches, of which they are the accredited delegates, the estab-

lishment, by a united co-operative effort, of a well-organized mission in some distinctly defined territory of the vast realm of still unreclaimed heathenism.

"At one time I thought of the Great Lake region of Central Africa ; but there are there enormous difficulties to be encountered, to which I cannot now more particularly refer. Latterly I have thought of the Milanese group and the New Hebrides as a suitable and inviting field for such a combined experiment as that already indicated. It consists of upwards of thirty islands, large and small, extending from north to south about four hundred miles—most of them inhabited, and several of them with a dense population, in a singularly barbarous and savage condition, speaking, as is credibly reported, upwards of twenty languages, said to differ from each other as much as Greek from English. Here, then, is a circumscribed field of sufficient magnitude for a grand combined experiment, and one, too, which furnishes ample materials for the wise solution of many of the problems which hitherto have tended to perplex and retard the operations of missionary enterprise.

"It only enhances the recommendation of such a field that, already, five or six of the Presbyterian Churches have joint missions in about half a dozen of the more southerly islands—the majority of them, and especially the largest towards the north, being as yet wholly unoccupied. The Presbyterian missionaries of different Churches now labouring there (and it is important to note that there are none there belonging to any other denomination)—Scotch, Canadian, and Australian—mutually co-operate as if they were all members of the same Church, with a unity, harmony, and plenitude of brotherly love, which remind us of primitive apostolic times. The Rev. Dr. Goold, who is a member of Council, could, if requested, give some account of the constitution and proceedings of this most blessed association.

"If, then, all the Presbyterian Churches represented in the Council were to supply their proportionate quota of help either in men or money, or both, the whole group of islands might be simultaneously and effectively occupied. And if so, the whole, by the outpouring of the Holy Spirit on such loving apostolic labours, might, in little more than a generation, be turned into a garden of the Lord—replenished with 'plants of renown,' and 'trees of righteousness,' to the praise of the 'unsearchable riches' of divine grace. Then might the Presbyterian Churches throughout the world unitedly betake themselves to some other well-defined field to break up the fallow ground, to sow and plant, and reap in the end a similar harvest of souls for a glorious immortality. And not only so, but other evangelical bodies, or outstanding members thereof, attracted and stimulated by such a model of harmony and example of success, might be induced to join the evangelistic confederation, and thus help to confer a visible verification on the solemn words of our blessed Saviour's marvellous prayer—'Neither pray I for these alone, but for them also who shall believe on Me through their word; that they *all may be one*; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me.'

"If this or any similar proposal were thought well of by the Council, it would not be necessary now to adopt any definite measures of any kind. It would be enough for the Council to nominate a strong central committee for Scotland to meet in Edinburgh, with branch committees in London, Belfast, the Continent, Australia, New Zealand, the Cape of Good Hope, Canada, and the United States. These, by mutual conference or correspondence, might come to an agreement as to the most suitable field to be, in the first instance, selected, as well as all the details connected with the most approved and effective organization for hopefully and successfully overtaking it. And thus, before another Council could meet in New York, Philadelphia, Geneva, or elsewhere, the whole scheme might be in energetic operation.

"But, whatever may be done now, let us all fervently unite in the inspired prayer that the time may be

hastened when 'the kings of Tarshish and the isles shall bring presents; the kings of Sheba and Seba shall offer gifts; yea, when all kings shall fall down before Him, and all nations shall serve Him.' And let our hearts glow with divine warmth in singing the grand inspired doxology,—'His name shall endure for ever; His name shall be continued as long as the sun; and men shall be blessed in Him: all nations shall call Him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name for ever: and let the whole earth be filled with His glory. Amen, and Amen. The prayers of David, the son of Jesse, are ended.' And well may his prayers be ended, with reference to the leading theme of this wonderful Messianic psalm, when 'the whole earth is filled with the glory' of the great Jehovah.—I remain, my dear Dr. Blaikie, yours very sincerely in the Lord

ALEXANDER DUFF."

The following resolution was unanimously adopted by the Council:—

"That the Council, having regard to foreign mission work as an essential and urgent duty, needing to be much more earnestly prosecuted by all Christian Churches, and one in which it is of increasing importance that there should be the utmost attainable co-operation amongst the Churches of this Alliance, appoint a committee to collect and digest full information as to the fields at present occupied by them, their plans and modes of operation, with instructions to report the same to next General Council, together with any suggestions they may judge it wise to submit respecting the possibility of consolidating the existing agencies, or preparing the way for co-operation in the future."

#### BRIEF RETROSPECT OF THE YEAR.

THE Free Church Missions have received a very important addition during the past year. The happy union of the Free and Reformed Presbyterian Churches has led to an equally happy incorporation of their Foreign Mission Schemes.

The Mission to the New Hebrides has been carried on for five and twenty years. With the Reformed Presbyterian Church four other bodies harmoniously united in supporting it. These were the Presbyterian Churches of Canada, Victoria, Otago and Southland, and New Zealand. The missionaries have been supplied from Scotland; but the Churches now named have contributed funds with cheerful liberality. The missionaries that were formerly supported by the Reformed Presbyterian Church will henceforth stand in exactly the same relation to the Free Church as her other missionaries. They are now three in number.

The New Hebrides Mission has had a most interesting history; and a rich blessing has rested on the devoted men who have conducted it. There are nearly 1000 church members. There are 62 schools, with an attendance of about 2000 pupils. Two islands are completely Christianized; and on eight others the truth



makes steady progress. Let our prayers ascend on behalf of the New Hebrides Mission as much as for the other Missions of the Church; and if the blessing which has hitherto accompanied the work shall continue to be given, the entire population will be gathered, in perhaps a generation, into the fold of Christ.

In the other Missions the work has been energetically and successfully carried on. We are far from thinking that the good accomplished can be estimated simply by reckoning the number of baptisms. Still, we have abundant cause of encouragement and thankfulness when the admissions into the Church of Christ go on steadily multiplying from year to year. This has been remarkably the case in our own Missions.

Excluding the New Hebrides, the admissions, including adults and children, have been as follows:—In 1872, 293; 1873, 374; 1874, 495; 1875, 521; 1876, 657. Thus the number of admissions into the Church has more than doubled in four years. How wonderful that, when we do so little for God, He should do so much for us! Surely it is to encourage us to put forth double, triple, ay tenfold effort on behalf of the perishing heathen.

INDIA.—The work of our Missions in India is widely comprehensive. Our colleges and schools have long been known to the Church as doing most valuable service. In Madras an important advance has been taken in the consolidation of the Institution into a Central Christian College for Southern India, which receives the moral support of all the Protestant missionary bodies in the Southern Presidency, and pecuniary support from two great Missionary Societies.

But while it is impossible to overestimate the value of the work performed by Christian colleges and schools, it has been thought desirable to add to the directly evangelistic agency of the Missions. Accordingly, the Rev. A. Todd has proceeded to Madras on the distinct understanding that, unimpeded by teaching engagements in school or college, he shall be free to devote his whole energies to evangelistic work. What they have done for Madras the Committee are desirous of doing also for the other Presidency seats. Nor should there be only one such evangelist at each station. If the men and means be supplied, the Committee will gladly send forth a large number of such labourers.

In India there is also a special call to act with energy in the evangelizing of those interesting races that are generally called hill-tribes, or aborigines. These are in imminent danger of becoming Hindus or Mohammadans, if we do not press the gospel on their notice. All work done among them has received an amount of visible success far exceeding that which accompanies the labours carried on in behalf of Hindus or Mohammadans. Now is the time to work among them. Our Mission to the Santals has been blessed, although much tried by sickness; and the Committee are anxious to extend the

simple preaching of the truth by means of Santal evangelists as fast and as far as possible.

AFRICA.—Very remarkable is the blessing which has rested on everything done in connection with the Lake Nyassa Mission. There has been no disaster; hardly a disappointment. The reinforcement to the Mission that sailed from London in May last year was joined at Algoa Bay by Dr. Stewart of Lovedale, along with four native assistants, and the party arrived in safety at Livingstonia by the end of October.

Mr. E. D. Young, the leader of the previous expedition, left Livingstonia soon after, having with the able and hearty co-operation of Dr. Laws accomplished much for the Mission. Since his return to Britain he has done admirable service by addressing a large number of public meetings. Meanwhile Dr. Stewart, with his coadjutors, Drs. Laws and Black, and heartily supported by the missionary artisans and native brethren, have their hands full of work, and their hearts full of hope. Livingstonia is rapidly becoming a City of Refuge, to which the poor Africans flee for protection from the murderous Arab slavers. Not a little is already done in teaching and preaching. Perhaps nothing in the history of Missions is more wonderful than the blessing that has rested on the Livingstonia Mission from first to last.

The rest of our African work has also been blessed. For all this, let our hearts be thankful. And let us give a thank-offering to Him whose "gentleness has made us great." The Mission enterprises of the Church have been greatly enlarged; and our giving should be enlarged in proportion.

But, finally, it must be added that there is one great sorrow in connection with our Mission work. *The supply of highly educated men is by no means equal to the demand.* We therefore affectionately and earnestly ask that much prayer be offered that such men may be led to come forward. When the Saviour's heart was moved with compassion for the wandering multitudes, He bade his disciples pray the Lord of the harvest that He would send forth labourers into His harvest. Let all our beloved brethren so pray, in faith and with fervent desire; and they shall not pray in vain.

#### NEW HEBRIDES MISSION.

THE Thirteenth Annual Report of the mission vessel the "DAYSPRING" has just reached us. The information it supplies is on the whole very cheering. We give some of the more interesting passages:—

*The Dayspring.*—As in former years, her time has been fully occupied, and she has been of invaluable service to us in prosecuting the mission work on these islands.

She made five voyages among the islands, went to Savage Island, and made an additional trip to Sydney.

*Present State of the Mission.*—On the 20th of January, Mrs. Copeland was called to her rest and reward. She was faithful unto death, and has now received the crown of life. Mr. Copeland, on account of failing health, has been obliged to go to the colonies. Mr. Paton and family have been in the colonies for over a year. We are glad to hear that his health is so far re-established that he has been enabled to visit a large number of the churches there. We sincerely hope that he and his devoted wife may soon be back among us to resume their labours. Mr. Murray, on account of the state of Mrs. Murray's health, has felt it to be his duty to resign his connection with the mission.

We cannot record any great results; yet there has been much to encourage, much which should call forth our gratitude to the great Head of the Church. Considering the great difficulties with which we have to contend, we need not, in the very nature of things, expect the work to advance very rapidly. We wish our supporters to bear in mind that the natives whose salvation we are seeking are lying in unfathomable depths of degradation and wretchedness. And they have no desire to be lifted up. In their abominable customs they take intense pleasure, and they want to be left alone.

*Aneityum.*—Mr. Inglis writes as follows:—

During the past year I admitted fourteen new members. But we are now come to that point in the progress of the work here that our admissions must necessarily be fewer than they have been, as the bulk of the adult population are now Church members; and henceforth our new admissions will do little more than cover the deaths in the existing membership.

This island has been dreadfully scourged by epidemics, which have left the population in a very abnormal state, and which time alone can remedy. It has been chiefly by the epidemics that the population has been reduced. But we fondly cling to the hope that, by the blessing of God on the conservative influences of Christianity, a remnant of this interesting people may be preserved on earth; hence it is our earnest endeavour to render these influences as strong and life-giving as possible.

The natives on my side of the island have this year prepared and contributed 2860 lbs. of arrowroot, all of the very best quality, towards their share of the payment of the Old Testament. This is the largest contribution of arrowroot that they have ever made in any single year. Last year their contribution amounted to 2070 lbs.; and in 1874, to 1704 lbs. Moreover, the amount of gratuitous labour which they have performed this year in thatching, repairing, and improving mission buildings, and in other work, has been very considerable, although, from its miscellaneous character, it is difficult to approximate its money value. I have often said that there is nothing which could be reasonably asked of the natives of Aneityum, in the form of labour for mission purposes, which they would not cheerfully do.

Now Commodore Goodenough is gone, and the traffic in human sinews lifts up its drooping head.

But the evil of which we are most afraid at present is the introduction of intoxicating drinks among the natives; so that, in addition to all the evils left by heathenism, we are being called upon to grapple with that which is now regarded as the greatest evil in civilized life. This is an evil in which the poor natives are more sinned against than sinning.

Moreover, the very Christianity of Aneityum, while it is developing industry and commerce, is bringing in upon the natives an unusual amount of secularizing and corrupting influences from without, which requires to be met by a corresponding amount of missionary influence from within, to secure to the people the full advantages of both Christianity and civilization. Besides, in almost all missions like this, the second generation of converts, those who have "not known all the wars of Canaan," the terrible bondage of heathenism, are in some respects much more difficult to guide than the first generation.

But we wish not only to *preserve* but to *utilize* the Christianity of Aneityum. One of our great felt wants at present is the want of native agency for the heathen islands. Aneityum is still the chief basis of operations for the whole group; it supplies nearly all the native help employed on the mission,—that is, help obtained from other islands. It is important for the interests of the mission generally that the Christianity of Aneityum should be utilized to the utmost possible extent—that it become the Iona of the New Hebrides; but if this Christianity is to be useful, it must be maintained in vigour.

Our plan at present is to have an institution on each side of the island for the training of native agency, and promoting a higher education generally.

I am taking home with me a translation of the whole of the Old Testament in the Aneityum language. It has been all carefully revised, and is as correct as Mr. Copeland and myself, assisted by our best native pundits, can make it. It is to be printed in London by the British and Foreign Bible Society.

*Futuna.*—Worship has been conducted at five places on Sabbath, and there has been an aggregate attendance of about 200. Of these about fifty have provided themselves with books, and are learning to read. The whole population of the island is between 800 and 900. The absence of Mr. Copeland is a great loss to the mission, for it is just now that the results of his earnest, self-denying labours are beginning to appear. We earnestly pray that he may soon be restored to health, and brought back to his sphere of labour.

*Aniwa.*—The whole population is professedly Christian. No report has been received from this station for the past year.

*Tanna.*—The great hindrance to the spread of the gospel on Tanna is the superstitious belief of the natives in the power of disease-making. This, although not peculiar to the Tannese alone, prevails to a greater

MISSIONARY AND EDUCATIONAL SCHEMES.

No.	SYND OF GLENELG—continued	Levies Building.	Constitutional and Welfare Objects.	Sanctification.	Home Mission.	Depts in Highland Congregations.	Colleges.	Education.	Foreign Missions.	Colonies.	Continents.	Jews.	Church and House Building.	Pre-Disruption Missions.	Total.	excess repaid.
975	80. Skye and Uist.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
976	Bracadale.	...	37 15 9	9 12 0	2 5 0	0 7 0	0 4 3	...	1 10 6	0 9 7	0 16 0	1 1 0	0 12 0	0 7 3	£ s. d.	£ s. d.
977	Garnish and Bonbecula.	...	30 19 11	120 12 6	1 1 0	1 11 0	0 10 0	1 0 0	0 18 6	1 0 7	0 16 0	1 1 0	...	0 13 0	8 7 0	63 18 8
978	Duirniah.	...	6 13 0	120 12 6	0 1 0	0 10 0	0 6 0	0 5 0	0 10 0	0 5 0	0 19 0	0 10 0	0 0 0	0 6 0	12 10 0	193 1 11
979	Kilnair and Stenschoil.	398 8 11	88 1 10	116 12 2	2 7 0	0 12 0	0 14 0	2 12 4	0 9 6	1 16 4	0 5 0	1 17 4	0 21 0	0 9 0	25 7 5	543 12 3
980	North Uist, &c.,	...	18 16 9	22 14 0	2 7 0	0 4 0	0 14 0	...	16 15 10	1 15 0	0 13 0	0 10 0	0 7 0	0 13 0	36 0 10	138 16 6
981	Nortve.	...	48 18 9	78 7 1	0 13 0	0 10 0	0 12 0	...	10 12 10	1 10 0	1 12 0	0 10 0	0 7 0	0 13 0	18 6 6	148 10 6
982	Rassay.	...	48 12 7	60 14 1	0 15 0	0 10 0	0 15 0	0 10 0	8 7 8	0 15 0	1 10 0	0 16 0	0 10 0	0 13 0	18 6 6	119 5 4
983	Shes.	...	48 12 7	60 14 1	1 0 0	1 12 0	...	1 0 0	9 3 0	1 5 0	1 5 0	1 7 6	0 12 0	0 12 0	18 10 0	230 19 7
984	Salort.	118 14 6	6 0 0	39 11 4	...	...	...	...	...	...	...	...	...	...	...	48 17 4
985	South Uist, &c.,	...	...	30 5 8	0 15 4	1 3 0	0 16 0	0 15 6	4 0 0	0 17 1	1 2 5	1 3 1	1 1 9	0 10 0	12 4 2	113 12 10
986	Strath, &c.,	...	33 13 11	67 15 9	...	...	...	...	...	0 6 5	0 3 9	0 6 10	0 3 0	...	0 19 10	8 1 1
987	Tarbert.	...	...	18 14 6	...	...	...	...	...	...	...	...	...	...	...	20 15 8
988	Borray and Berners.	...	...	30 15 8	...	...	...	...	...	...	...	...	...	...	...	...
989	Small Isles.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
990	St Kilda.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Total.	502 8 5	817 0 9	888 1 9	11 18 0	15 4 6	8 12 6	6 3 10	56 12 3	11 5 11	12 18 10	13 16 9	11 17 5	7 12 10	156 1 10	1893 13 9
991	Beck.	...	38 2 4	23 15 6	1 0 0	1 12 0	0 10 0	...	...	1 3 6	0 10 0	1 16 1	1 0 0	...	7 11 7	64 9 5
992	Barva.	...	23 3 0	90 4 0	0 10 0	0 16 4	0 16 0	2 17 10	7 9 6	0 11 0	1 0 0	1 4 0	1 0 0	0 17 0	18 3 4	180 18 4
993	Carlowsay.	...	58 5 2	30 0 0	1 0 0	0 16 0	1 5 0	1 17 0	8 6 0	1 7 0	0 16 0	2 1 0	2 8 0	1 15 0	17 5 0	95 10 2
994	Cross.	...	38 2 10	138 0 0	1 5 0	0 16 0	1 5 0	1 10 0	4 15 0	2 0 0	1 0 7	4 0 0	1 5 0	1 2 0	20 7 0	196 9 10
995	Knock.	...	24 3 1	181 1 3	...	1 0 0	1 15 7	...	1 13 6	1 3 2	1 0 7	1 14 0	1 15 0	1 0 0	11 3 0	216 8 1
996	Locha.	...	243 19 7	180 0 0	4 0 0	7 0 1	4 0 0	5 0 0	5 10 0	5 5 0	5 5 0	8 0 0	4 10 0	5 0 0	46 7 1	470 6 8
997	Stornoway.	...	161 3 1	200 3 7	5 17 6	5 7 6	6 0 0	0 3 6	5 10 0	5 5 0	5 5 0	8 0 0	7 0 0	5 0 0	53 7 6	1149 4 2
998	English.	...	17 16 0	65 3 6	1 3 0	2 10 0	1 2 6	1 0 0	8 1 6	2 3 6	1 0 0	1 2 6	1 5 0	1 1 6	15 8 6	95 3 0
999	Uig.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Total.	744 11 0	619 4 8	1080 7 10	15 14 6	26 8 7	18 5 5	12 7 4	38 17 5	18 3 2	15 14 7	26 3 7	21 8 0	15 2 6	208 5 1	2602 8 7
1000	Bray.	...	84 15 8	108 0 11	1 5 0	1 15 0	1 10 0	0 2 0	4 2 0	2 0 0	1 5 0	1 5 0	1 10 0	0 15 0	15 9 0	178 0 7
1001	Deerness.	...	30 9 13	89 0 0	0 17 0	1 0 0	0 16 4	1 0 0	4 13 8	1 0 0	1 5 0	0 16 0	1 0 0	0 10 0	12 16 6	125 5 6
1002	Erre and Rendall.	...	30 15 11	118 18 8	5 0 0	0 10 0	0 10 0	...	11 6 0	1 10 0	2 5 0	3 0 0	2 15 0	2 0 0	26 16 0	173 10 2
1003	Firth.	...	20 3 2	68 6 0	1 0 0	0 16 0	0 16 0	0 15 0	7 0 0	0 15 0	0 15 0	1 10 0	0 15 0	0 15 0	11 11 0	109 0 2
1004	Harra, &c.,	1 5 2	24 1 6	84 0 0	0 12 0	1 0 0	0 16 0	0 8 0	7 0 0	1 0 0	0 14 0	0 18 0	1 0 0	0 15 0	14 1 6	128 8 2
1005	Holm.	12 0 0	16 19 0	96 13 0	1 3 6	...	1 3 0	1 6 0	2 8 9	0 13 0	0 8 0	1 10 6	0 6 6	0 15 0	8 1 3	133 12 3
1006	Kirkwall.	4 0 0	108 19 0	104 3 4	1 7 0	0 16 0	1 17 0	1 6 0	6 6 6	1 10 0	1 0 0	1 10 6	0 16 0	0 15 0	16 4 8	230 4 9
1007	North Ronaldshay.	...	10 14 7	33 12 8	2 5 2	0 13 0	0 17 1	0 10 0	5 10 10	2 0 0	0 16 11	1 10 0	0 16 1	0 4 0	11 13 5	54 19 3
1008	Orphir.	...	41 19 6	87 0 0	2 0 0	0 10 0	1 5 0	0 10 0	5 10 10	2 0 0	0 16 11	1 10 0	1 5 0	0 14 0	17 7 10	146 7 4
1009	Papa Westray.	...	24 3 1	60 0 0	1 8 0	0 10 0	0 14 0	0 5 0	5 9 7	1 0 0	1 1 0	1 10 0	0 16 0	0 4 0	8 12 0	93 15 1
1010	Rossay, &c.,	85 16 9	17 12 8	55 9 8	1 8 0	0 16 0	0 16 0	0 5 0	5 9 7	1 0 0	0 12 6	1 5 0	0 16 0	0 5 0	13 5 1	137 3 9
1011	Sanday.	...	27 0 9	53 4 10	0 10 0	0 16 0	0 16 0	...	4 9 1	0 10 0	0 15 0	6 0 0	2 0 0	0 5 0	19 13 6	98 19 1
1012	St Andrews.	...	14 18 0	60 6 6	0 10 0	1 0 0	0 13 6	...	4 9 1	0 10 0	1 0 0	0 10 0	6 10 0	0 10 0	10 0 1	74 13 1
1013	South Ronaldshay.	...	88 8 10	102 7 7	2 6 6	1 10 6	1 19 8	...	15 0 0	2 9 6	2 8 0	2 7 9	3 15 0	1 15 0	32 11 6	383 9 0
1014	Stromness.	200 0 0	5 0 0	84 3 0	0 10 0	...	0 15 0	...	15 0 0	...	...	...	...	...	...	967 7 11
1015	Swansea.	49 0 0	31 1 5	60 0 0	7 0 5	...	...	0 6 6	8 0 0	3 19 0	0 13 0	3 0 0	2 15 0	...	23 18 11	114 0 4
1016	Tanday Station.	...	8 0 0	37 10 0	...	...	...	...	...	...	...	...	...	...	...	48 10 0
1017	Walla.	...	...	20 0 0	...	...	...	...	...	...	...	...	...	...	...	20 0 0
1018	Westray, &c.	...	6 9 4	40 0 0	...	...	...	...	...	...	...	...	...	...	...	46 9 4
	Total.	439 16 11	641 4 9	1332 8 5	27 2 1	12 11 8	15 7 10	4 12 6	91 10 1	21 4 6	16 16 6	26 18 3	17 11 7	9 12 0	248 6 11	2646 17 0

## XVI. SHINTLAND.

[illegible]

## VIII.—Condensed Abstract.

### MISSIONARY AND EDUCATIONAL SCHEMES.

MISSIONARY AND EDUCATIONAL SCHEMES.																
STATED.	Local Building.	Congregational and Miscellaneous Objects.	Sustentation.	Home Mission.	Debt in 'Regular Contributions.	Colleges.	Education.	Foreign Missions.	Colonies.	Continents.	Jews.	Church and Building.	Free-Disrupting Missions.	Total.	Gross Total.	
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	
1	Lothian & Tweeddale.	13463 13 74	83384 17 64	29480 0 10	779 4 11	753 19 9	598 2 6	570 7 7	3078 8 5	517 1 2	500 14 8	789 2 4	509 5 1	590 9 3	8690 15 2	86900 7 3
2	Maree and Teviotdale.	1728 4 9	8241 15 1	6100 4 6	92 11 4	65 9 6	74 0 6	21 19 6	380 8 5	77 16 11	68 7 7	93 8 1	63 11 1	88 11 0	920 3 4	10890 7 3
3	Dumfries.	889 7 11 1/2	2603 4 9	4308 8 7	77 3 1	66 13 4	54 3 2	13 13 6	298 16 5	61 10 9	64 11 6	72 5 5	63 11 8	60 13 0	830 18 4	883 19 7 1/2
4	Galloway.	1000 13 5	1750 0 8 1/2	3105 12 7	72 10 5	40 1 11	57 5 5	16 4 1	220 0 4	58 14 10	59 10 7	69 10 2	52 8 5	57 9 6	713 15 8	886 1 11 1/2
5	Glasgow and Ayr.	36960 12 10	69585 12 5	48328 7 9	1037 16 11	835 17 11	715 13 8	480 11 6	4342 6 6	630 17 0	596 11 3	911 4 5	694 7 10	655 0 8	10699 7 10	106483 0 10
6	Argyll.	7695 6 3 1/2	4815 15 3 1/2	5757 6 2	119 14 1	153 8 1	96 7 6	53 11 7	830 10 11	126 13 0	116 7 11	133 5 7	102 0 3	95 6 8	1337 4 1	14085 11 10
7	Perth and Stirling.	7968 8 11	6171 11 7 1/2	10082 19 13	335 16 7	230 19 9	173 15 10	64 9 2	844 5 2	184 12 11	169 11 1	236 10 2	178 6 11	161 12 10	2532 7 9	24896 6 2
8	Angus and Meenae.	3993 12 8 1/2	16138 9 9 1/2	14281 1 10	385 1 1	117 13 8	193 0 7	81 5 5	551 1 11	120 2 7	137 13 10	141 12 7	142 8 1	112 12 8	1667 13 2	23847 5 4 1/2
9	Fife.	4451 17 2	18797 1 11 1/2	16964 0 5	593 1 1	187 18 1	216 10 6	39 0 4	1344 4 8	199 11 9	179 9 8	257 11 4	200 5 5	169 0 11	3056 13 8	36400 1 9 1/2
10	Moree.	884 14 2	7053 19 10	4766 7 8	123 15 6	100 0 6	107 14 10	31 13 11	476 18 11	119 1 7	113 1 8	163 6 5	101 8 9	92 8 9	1539 9 9	16163 11 8
11	Rose.	2983 15 14	2912 0 5 1/2	5968 15 8	48 18 10	117 11 6	54 7 4	58 6 2	279 17 7	66 7 11	67 6 11	81 8 11	65 14 11	47 19 2	877 18 2	10823 15 5 1/2
12	Southland & Cathlness.	490 18 5	2782 0 5 1/2	3744 9 11	43 18 7	64 11 10	58 0 6	37 19 1	219 3 8	63 10 11	61 5 11	80 1 10	53 1 8	40 13 9	766 5 11	7170 16 1 1/2
13	Glenelg.	1293 6 8	1751 7 8 1/2	3842 1 3	56 18 8	98 0 11	52 19 8	23 17 9	169 1 8	69 8 9	56 13 5	75 13 10	46 16 8	38 12 2	697 13 11	7170 16 1 1/2
14	Orkney.	129 16 11	541 4 9 1/2	1842 8 5	27 3 8	12 11 8	15 7 10	4 12 6	91 10 1	21 4 6	16 14 5	26 18 5	17 11 7	9 13 0	243 6 11	248 17 0 1/2
15	Shetland.	174 17 7	150 14 3	286 9 3	7 3 8	0 14 11	4 12 2	3 8 5	5 11 4	5 17 8	8 17 7	7 11 4	4 6 5	2 9 10	438 18 2	548 14 1 1/2
16																
17	Sustentation Capital.	36290 18 2 1/2	176390 2 6	169951 19 10	3486 15 11	3197 10	61599 11	61599 10	2 13710 12	9 3440 3	9 2400 14	6 3952 16	8 2468 11	1 12878 10	9 3	1461071 19 23
18	Fund.															213 18 8
19	Sustentation Supply.															229 8 3
20	Menstrary Fund.															
21	Aged and Infirm Missioners' Fund.															6704 7 7
22	Misera's Mission.															870 4
23	Highlands.															370 0
24	College Endowment.															2929 15 5
25	Bursary Fund.															840 13 3
26	Cumulative Fund.															4413 13 7
27	College Library.															629 19 8
28	Church Building.															139 17 1
29	Masses do.															15 8 6
30	Assembly Hall.															30 18 3
31	Special Trustees.															416 6 8
32	Donations, legacies, &c.															281 19 0
33	Ladies Society.															76044 0 11
34																571 12 4

tainly very open and genuine looking; they come very little into contact with the great world. Very few of them have seen Chindwara, our small country town here; and they would look upon seeing it with something of the same feeling which the country people, say of Perthshire, had on seeing Edinburgh before railways were so common. We scarcely had to use the Hindi tongue at all during these four days, and we were beginning to get quite proficient in Gondi, when we came to Harrai, and had to alternate Hindi and Gondi. It is somewhere in this region that we are thinking of beginning a branch mission if we can. It is far away from Chindwara, and the roads are rather inaccessible. All these days I preferred walking to riding on horseback.

#### OPPOSITION FROM BRAHMINS.

When we came to Harrai we had an interview with the chief of Saupur, who lives here. You will remember that all these chiefs are Gonds, although most of them have given up the use of their mother tongue. Perhaps they think Hindi more respectable. They could not do without it, but they might have their Gondi also, if they did not think it *infra dig.* It may not be this feeling, however, in the case of some, but simply their circumstances that have led them to adopt the Hindi. In the presence of this chief and about fifty others we had a discussion with two Brahmins on the subject of religion. They called good evil, and evil good, and were very bitter in their opposition to the truth. They say that what is written in their Shastras is as good for them, and as true to them, as what is written in ours is for us. They believe in Rám, as we believe in Jesus. For such Jesus did not come. He came not to call the righteous, but sinners to repentance. These men say they are righteous, and need no Saviour. The Gonds confess their sin, and need instruction. We cannot instruct men who know the way so much better than we do. The publicans and harlots will enter into the kingdom of heaven before them.

#### SUMMARY OF ITINERATING WORK.

We were itinerating seventeen days, preached in upwards of fifty villages, and travelled over a distance of about one hundred and forty miles. Our audiences varied from ten to a hundred in the different villages. We saw very much to encourage us during our fortnight's sojourn in the Chindwara district, among the scattered villages in the lone wilderness. They shall yet blossom as the rose. We saw simple, uncultured men honestly assenting to the statements of God's Word. We saw a few cultured, crafty men, who contradicted and blasphemed; but they could be counted on one's fingers. The others, who received the Word gladly, and are ready for instruction, could be counted by tens and hundreds. We are hopeful if the Church be faithful—the Church in Chindwara and the Church in Scotland.

#### THE BOMBAY INSTITUTION.

MR. STOTHERT, our senior missionary at Bombay, has issued a paper addressed to the friends of religious education in Western India. The following extracts will show what are Mr. Stothert's views and hopes:—

"Although the missionaries have no desire to expend their strength in a competition with the Educational Department of the Government, and although they refuse to have the value of their labours tested by the number attending their schools, by the amount of fees, or by the results of Government inspection, it is still of great importance that the Missionary College should secure the sympathy and co-operation of the Christian public. Now, especially, that young men belonging to the Native Christian community are coming forward as College students, it is time that there should be a common feeling, and as far as possible joint action in support of the College.

"For many years the staff of the Free Church Mission in Bombay was so small, and so little hope was held out of reinforcement, that it seemed vain to expect that the requirements of a systematic course in connection with the University would continue to be met. Now, however, a happy change has occurred. Since the beginning of 1875 no less than three new missionaries have been sent out, all admirably qualified for this special department of work. Now that the Church at home has thus done her part in providing for the religious education of the native youth of Western India, it is reasonable to expect that the Christian public here will come forward to support the same cause with equal generosity. Some, perhaps, will be of the opinion that the best way to do this is to establish other Missionary Colleges in the Presidency. Others, again, who consider that one well-equipped college is, at least in the meantime, all that can be adequately supported by the resources which the missionary zeal of the Christian Church is prepared to furnish, will hail this proposal as affording an opportunity for Christians of different denominations to combine in one common enterprise.

"In order to carry out this idea, the obvious method would be to form an Auxiliary Society in Bombay, in connection with the Free Church Committee for Foreign Missions. The great aim of such a Society would be to maintain and increase the efficiency of the College Department of the Free General Assembly's Institution. The Society would include as members all of every denomination of Protestant Christians who desire to secure a religious education for the more advanced students of this Presidency. It might encourage all educational missionaries with the assurance that their work would be tried, not so much by the Government standards, as by the moral results, which are of paramount importance from the Christian point of view. And, especially as regards the College, it might confirm the missionaries in the opinion that merely to turn out graduates in such numbers as to bulk largely in the lists of the University is an occupation unworthy of the Christian instructor; and that while they maintain a connection with the University, their chief business is to teach up to the Christian standard, and to seek first the results which are of least account in the estimation of the world."

One thoroughly equipped College would be far better than two or three with inferior means. We trust that the Christian public of Bombay will respond to this appeal. Never was there greater need than now for the higher education of India being thoroughly Christian.

**BOMBAY: STATE OF RELIGION.**

THE Rev. Dhanjibhai Nauroji, who has for some time had charge of the native congregation in Puna, has returned to Bombay. He writes in a cheerful tone.

(Rev. D. Nauroji to Dr. M. Mitchell.)

"BOMBAY, June 15, 1877.

"Just a line to say that I am now fairly settled again in Bombay. I have taken charge of the native church.

"You will be glad to know that, in a religious point of view, Bombay is in a more promising state than it was when I left it for the Deccan four years since. Among the educated youth especially there is a greater interest felt on the subject of religion. Two months back, when the united evangelistic meetings were held here, two things struck me very much. One was the large audiences we got for several days successively, the Parsi element preponderating; and the second was the respectful and even eager way in which they listened to the gospel statements. To my mind these two circumstances were most encouraging. I am sure, dear friend, if you were present, you could not have helped contrasting the present state of things with what it was fifteen or twenty years ago, not to speak of the period when you commenced your missionary life nearly forty years since. Surely the Lord is working and bringing about the consummation of his own glorious work. Let this encourage us all to work, and watch and pray more than we do.

"You have really sent us right good men to labour in our mission here. Messrs. Mackichan, Blake, and Grieve are a great acquisition to Bombay. They all seem earnest-minded men, most anxious to do good. I am grieved to say Mr. Stothert is far from being strong. It would be a serious loss to us if he were obliged to leave the country, even temporarily."

**JALNA RURAL MISSION.**

Our ever-diligent brother, Mr. Narayan Sheshadri, is so pressed with work that he writes but seldom. It will be seen that he complains his friends are forgetting him. We believe he especially refers, when he speaks in this way, to those who kindly contributed to his mission for a time, and then stopped. Let our brother Mr. Narayan write more; but, at all events, let friends continue giving. Assuredly he is not forgotten.

He first speaks of the famine which presses sore on Southern, and part of Western, India. He has seen what Edinburgh and Scotland generally have done for the Bulgarian sufferers, and thinks it strange that India should not be helped with equal zeal. The truth is, we have trusted the humanity of the Government of India; but we know the Turkish rule to be utterly inhuman.

Rain has fallen both in the Madras and Bombay Presidencies. Still there will be much distress for

some weeks. Can our readers kindly help Mr. Narayan in his efforts to relieve the terrible distress?

(Rev. N. Sheshadri to Dr. M. Mitchell.)

"JALNA, June 7, 1877.

"That distress nearer home should stir up tender and sympathetic hearts is natural enough. But, dear friend, allow me to say that India, still unhappy India, has peculiar claims on you. Thousands upon thousands of the poor people have flocked even as far as Jalna—that is, more than two hundred miles. The last time I was at Bethel, I found some starving people from distant places. I really did not know how I could be of any use to them. But an idea occurred, and I immediately began to carry it out.

"In connection with our Bethel there is a spot where we could have a tank. Consequently I set a number of the people to dig. In process of time we hope to have a loch like those which you have in your own land. Each man gets bare subsistence allowance. I hope you will be able to give us a helping hand."

Mr. Narayan then refers to the Christian village, for the establishment of which he pleaded so earnestly when in Scotland.

**BETHEL.**

"Two years more, and we hope our scheme will be completed. Our Zion (the name of our Bethel church,—much better than St. Paul's, St. Peter's, or St. Mary's) is almost ready; but we shall not use it till near the close of the year, when Messrs. Stothert, Mackichan, Blake, and others, will pay us a visit.

"Our mango trees are getting on very nicely. We shall have some more this year.

"This year we were enabled to drain and clean the grand Bethel well, on account of the scanty monsoon last year, and now we shall have more than two pairs of bullocks drawing water throughout the year. Of course that will give some help to carry on our evangelistic work in this region. You must have observed with sorrow, as I have once and again, that my poor mission is being forgotten. You know that every one cannot have a Livingstonia.

"I am thankful to say that our industrial establishments have produced a goodly number of artisans—eight masons, eight carpenters, four smiths, and six gardeners; but, I am sorry to say, no medical catechists, a class of people most needed in this part of the country.

"Our educational efforts are producing wonderful effects amongst our indigenous Manga. Just think of a large number of these despised outcasts reading, writing, and speaking with Brahmanical pronunciation and accentuation. Why, a few years ago, proficiency in these matters was regarded as an unmistakable sign of one's being an orthodox, twice-born Brahman. Well, as I tell my countrymen, if so, we have already produced hundreds and thousands of twice-born ones!"

**WESTERN INDIA: SIGNS OF PROGRESS.**

MR. GANPATRAO RAGHUNATH is a licentiate of the Presbytery of Bombay. He has been much occupied in the Institution, but has also taken a deep interest in evangelistic labours. In future his time will probably be more given to the latter important branch of work. His wife has laboured diligently among females, and a blessing has rested on her efforts.

Mr. Ganpatrao gives a sad account of the state of religion among some of the educated young men of Western India. He refers especially to men trained in a purely secular system of education. It is startling to know that professors in Government colleges should be the main instruments of spreading the paralysis of infidelity, and that the leader in this unhallowed work should be a descendant of the great Christian poet Wordsworth.

(*Rev. Ganpatrao Raghunath Navalkar to Dr. M. Mitchell.*)

**WORK AMONG FEMALES.**

"PUNA, June 14, 1877.

"My wife is not quite strong yet; but when she feels able, she will write about her work among the women. She has received of late much encouragement among them. Three ladies—two Hindu, and one Mohammedan—whom she visited and instructed, have received baptism.

"Vithabai was baptized by Dr. Wilson, and, after having stayed amongst us for a year and a half, went back to her husband, as he consented to give her perfect religious liberty. She is very happy now, particularly so as her children are restored to her, for whom she fretted very much. She attends the church, and was present at the last celebration of the Lord's Supper.

"—, like Vithabai, was a constant visitor at our house, and had no objection to eat with us. She took great pleasure in the reading of the Bible, and expressed a great desire to join the Christian Church. She said her only hindrance was her father: if he became a Christian, she and all her family would be Christians. The old gentleman has held back; but she has come forward, and is now a zealous worker in connection with Miss Bernard's work in Puna.

"There were several other interesting Hindu ladies that came to see my wife; but Vithabai's conversion has frightened them, or rather frightened their husbands. Still there are not a few who are always glad to receive visits from Mrs. Ganpatrao.

**STATE OF EDUCATED YOUNG MEN.**

"As regards our educated young men, many of them are very much influenced by the opinions of the sceptics of Europe; and the late controversy in the *Bombay Gazette*, originated by Mr. Wordsworth, has estranged these more than ever from Christianity. Atheism is now more openly avowed by such men than it was before. Nevertheless there are some who still cling to natural Theism, and regard Christianity with respect. These acknowledge the moral power of our religion, and the social advantages it gives; but they have yet to learn that it has more than human claims—that it is a supernatural revelation. I had a letter about two months ago from a young Hindu who is a graduate of our University, and holds a high appointment, expressing a wish to join the Christian Church. I cannot say whether his motives are quite pure; but it is a pleasure to know that Christians are not now despised as they were before."

**THE COLONIAL FIELD.**

THE Report presented to last General Assembly stated that the list of new labourers sent to the colonial field during the past year amounted to 17 in all—namely, 6 ministers, 4 probationers, 6 lay evangelists, and a student of divinity. Looking upon this as a very inadequate supply, the Report remarks: "What is most to be regretted is this, that the shortcoming is chiefly among the probationers, and that, too, notwithstanding the efforts of the Committee, by means of the short-service plan, to render it an easy thing for them to make a trial of colonial work." Steps are being taken to bring the claims of the colonies prominently before all classes of ministerial labourers, and we cherish the hope that this will not be done in vain. We believe, however, that the colonial Churches will approve of the resolution of the Committee, expressed in the Report, "to send out none but those whom they deem suitable and efficient men, however great the scarcity of labourers may be."

**NOTES BY INTERIM-SECRETARY.****VICTORIA.**

DR. MACDONALD of Emerald Hill, writing on 14th May, says: "I faintly hope that by this time Mr. Campbell of Geelong is approaching the shores of England. I hope

also that he will find some preachers willing to come to Victoria. We are in a very sad way here at present with vacancies on our hands. We could station twenty new men if we had fair ministers, and we are at our wits' end what to do.....Our Theological Hall opens to-day with about twelve students, which is so far well;

but it will be long before our gaps can be filled from that source."

#### NAPIER, NEW ZEALAND.

Mr. Sidey (5th May) writes: "Mr. Riddle has been ordained, and sent to a large outlying country with a good deal of rough work before him. He is, at the same time, to carry on his studies under superintendence. In different districts his work has left good fruit behind it. He has been a most faithful helper to me, and singularly prudent..... Good men are sadly wanted, and men of culture too; but the latter is not worth much to us without the former, although the former does not suit in all things without the latter. The work of Mr. Bruce will have immense difficulties, but if successful, will be of the very highest moment."

#### EAST LONDON, SOUTH AFRICA.

Mr. Matthew Brown (25th May) writes: "By the gracious favour of God we reached this last Saturday, having been transhipped at the Cape; the voyage the entire way being about as agreeable as such usually are. We had a most cordial greeting from a number of the friends who have been warmly attached to the cause here; and while our house is being put in order, Mr. Lester, senior elder, to whose unceasing exertions the cause mainly owes its existence to-day, entertains us handsomely in his establishment. From what I saw of the people last Sabbath, and have since learned of the condition of the community generally, I am most hopeful as to the position of the Church." Writing again on 25th May, he adds: "The congregation grows. Yesterday the hall was quite full at both diets, and quite a lumber could not get in in the evening. The people are in great spirits, and say that if the attendance continues to increase, a new church and manse will forthwith be erected."

#### MADEIRA.

Mr. Angus (21st June) reports as follows: "I preach on Sabbath next for the last time, when the season will be completely over. Last Sabbath we had a much better audience than we anticipated, owing to the commander and a portion of the crew of Her Majesty's gunboat *Elk* joining our morning service. I am now glad I remained to the last, as we have had respectable congregations to the very close of the season."

#### DAKWIN, FALKLAND ISLES.

There are tidings of Mr. Yeoman's safe arrival on 9th March last. During the voyage, Mr. Brandon, the newly-appointed chaplain for Stanley, and he shared the Sabbath services. Mr. Yeoman rejoices in the appointment of so good a man to such a position. He feels much encouraged in his work, certain difficulties that existed before being out of the way, and says he will go forward hopefully.

#### NEW ZEALAND.

(Mr. Elmslie to Mr. Hope.)

"CHRISTCHURCH, May 2, 1877.

"I HAVE just received the March number of the *Record* containing my letter to you of November of last year. I am grateful to you for making the appeal known, and trust it may not be altogether without response. At the same time, we are not quite so badly off as when I wrote that letter."

After mentioning the supply obtained, Mr. Elmslie proceeds:—

"I may assure you that if you had sent *three*, as I then entreated, and were they all here, they could be well employed, and would receive from our association, while unsettled, £250 per annum. We have Prebbleton and Lincoln still vacant; Halcott and Courtenay unsupplied; and all those large districts I formerly referred to as being much in want of division.

"I have hardly anything to say about my own work. The new church is being proceeded with as fast as possible; but it will take longer time to finish it than we expected. Meanwhile, increase in the congregation is at a stand, for we have no more room. But we have ample room to work for all that. I still feel the inconvenience of wanting the manse. And there is no good site on which to build one contiguous to our church, without paying a fabulous sum of money for it. But this difficulty, I suppose, may in time be overcome."

Mr. John Stewart was appointed to Hawke Bay, New Zealand, last year as a lay evangelist, and now announces his arrival at his sphere of labour, and the commencement of his work.

(Mr. J. Stewart to the Convener.)

"NAPIER, May 5, 1877.

"I am glad to acquaint you of our safe arrival here on Friday, 20th ult. I preached twice in the Presbyterian Church at Lyttleton to very attentive congregations. The attendance was, I thought, good. In the evening I counted 160, and it seemed very much the same as the morning attendance. They gave me £4 for my day's work.

"You will be fully acquainted concerning Mr. Riddle, so I need not detail. He has pressed on against many obstacles, and has, I believe, done good work.

"I have been twice at Meanee, one of my stations, and once at the Port, where we have a mission meeting. The attendance at the former, 60, including children; at the latter, 40. The collections at Meanee were—first Sabbath, 10s. 6d.; second Sabbath, 10s. 1d. You may know there are no copper collections here, all silver.

"Mr. and Mrs. Sidey are exceedingly kind, doing all they can for our comfort. I am glad to say that I have greatly improved in health. I am stronger now than I have been for a considerable time before. I feel ready for hard work, which I think I can stand. Hard work is needed here."



## OUR HOME WORK.

COLLECTION FOR THE EVANGELIZATION OF  
THE MASSES.*On Sabbath, 19th August.*

No part of the Church's work is more urgent than that for which this collection is meant to provide. The evangelization of the masses calls more loudly than ever for prompt, strenuous, unremitting effort; and there cannot be anything like indifference or delay in regard to it without the gravest neglect of duty. These masses are growing and spreading under the operation of various causes. The flow of the people from the rural districts into our cities and towns not only continues, but increases year by year. Improvement schemes, railway extensions, and other changes, are breaking up old and dense centres of population; but those dislodged in this way, of necessity soon settle down elsewhere, and thus the evils which they carry along with them are borne into new localities, and become more widely diffused than before. Among these masses every corrupting and deadly influence is operating with intense and incessant activity. Public-houses are multiplied beyond all reasonable limit, the natural effect being to produce and feed that intemperance which is slaying not only its thousands but its tens of thousands. The most pernicious literature, cheap in price and attractive in form, is in extensive circulation. Popery, with the ignorance and hostility which accompany it, is spreading its fatal blight not only among but all around the ranks of its professed adherents. Licentiousness in its most hideous aspects walks abroad, and is often too unblushing to seek any sort of concealment. By multitudes the Word of God is not opened, the house of God is not entered, the day of God is not regarded. The wonder is that amidst elements of moral degradation and ruin so varied and powerful society does not suffer utter dissolution.

We are far from denying—on the contrary, we thankfully acknowledge—that there are many counteracting influences at work among these masses. Sanitary improvements, temperance societies, educational advantages,—these and other appliances are operating with beneficial effect. They are conducive to health, comfort, intelligence, morality; and it would ill become Christians to deny or disparage the good they are accomplishing. But however useful and important in their own place, these remedies do not reach the deep root of the evil. They do not heal that dreadful disease of our nature of which all outward disorders are only the issues and symptoms. The gospel alone can cleanse the conscience and renew the heart, alone can establish peace and purity within, thus sweetening those springs, otherwise so bitter, from which flow all the streams of life, personal, domestic, and public. It must take the precedence; and, indeed, it is only by virtue of the motives which it supplies, and the power which it imparts, that

schemes of social and moral reform can be carried on with permanent efficiency and real success.

As no part of the Church's work is more urgent, so none is more hopeful. A stronger proof of this could not be desired than what is furnished by the success of that scheme in connection with which, and for the support of which, this collection was first appointed. It was specially the evangelization of Glasgow, with its vast population, now exceeding 550,000, which was in view. The recently published "Life of Dr. Buchanan," whose name is inseparably associated with the whole enterprise, supplies us with authentic evidence on the subject. It is there shown that in one mission church and its four offshoots, during the few years' pastorate of its first ministers, there were added in all 9032 members, of whom 4958 were received after examination, having not previously been in church fellowship. Nor has the good work ceased. In one of the densest and poorest districts of Glasgow a congregation was increased by 174, and another in its neighbourhood by 83 members, at the quarterly communion in June last—a large proportion of these being admitted for the first time, and as many as 30 in the former of the two cases after having lapsed. And far above mere numbers is the fact that very many of them gave most hopeful evidence of having undergone a saving change.

We single out Glasgow because of the extent of its population and destitution, and because of its relation to this whole scheme of evangelization from its very commencement; but what has been done there has in measure been done in Edinburgh, Dundee, Aberdeen, and other centres. Wherever the territorial system has been worked vigorously and perseveringly, there the most blessed results have followed. God's servants and people have had many disappointments, but often have they been privileged to carry back the sheaves from this field with a joy like that of harvest.

Not to speak of congregational and other missions, the grants to territorial churches alone last year involved an expenditure of £2898. The late Assembly added several hundreds of pounds to this amount for the future, by sanctioning four new territorial charges, three of them having the large and special grants of £200. This collection is made biennially, and on last occasion it produced £2694—that is, £1347 a year. It will easily be seen how insufficient that sum is to meet the heavy outlay; and the deficiency has to be made up by drawing on the General Home Mission Fund, otherwise heavily burdened. It is hoped that all who realize the importance of the work, and are thankful for the blessings which have been given in connection with it, will continue and increase their liberality, that the Church may not be hindered but encouraged to go forward wherever openings are presented for entering on the cultivation of those spiritual wastes, which, after all that has been done, still stretch out on every side.

J. ADAM, *Secretary.*

## THE CONTINENT.

## NOTES BY THE CONVENER.

Among the many important benefits which may be expected to flow from the recent remarkable Presbyterian Council Meeting, there is one which is conspicuous.

The fresh impulse given to the interest felt by the Churches of Britain and America in the weak and struggling Churches of the Continent, and the encouragement and strength imparted to these Churches by the conviction they now feel that their solitariness and feebleness are greatly mitigated by their close association with the stronger branches of the Presbyterian Church, are results which (if nothing else had been gained, and we are very far indeed from supposing this) are simply inestimable.

The Council recognized the pre-eminent claims of the Continental Churches by passing the following resolution:

"The Council rejoices that its membership includes so many representatives of the Presbyterian Churches of the Continent of Europe. Considering the difficulties which several, if not all, of these Churches encounter from the aggressions of Ultramontaniam and Infidelity, as well as from other causes, they are entitled to the special interest and sympathy of the Council; and considering also that it would be impossible for the Council at its ordinary meeting to receive from the Continental Delegates and Associates that public information regarding their respective Churches which the Council desires to receive, and which Delegates may be wishful to give, the Council instruct the Business Committee to nominate a special Committee for the purpose of conferring on behalf of the Council with the Continental Delegates and Associates, and receiving such information as they may offer."

The following Committee was accordingly appointed:—

Rev. Dr. ROBB, Toronto.  
Principal M'VICAR, Montreal.  
JOHN KERR, Esq., Toronto.  
HENRY B. WEBSTER, Esq., Nova Scotia.  
GEORGE HAY, Esq., Ottawa.  
Rev. G. D. MATHEWS, New York.  
Rev. Dr. S. J. NICOLLS, St. Louis.  
Hon. C. N. OLDS, LL.D.  
Rev. Dr. R. IRVING, Georgia.  
HENRY MERRELL, Esq.  
Rev. Dr. HOWARD CHESBY, New York.  
Rev. Dr. ELLIS, California.  
ROBERT L. STUART, Esq., New York.  
Hon. T. T. ALEXANDER, Louisville.  
Rev. Dr. GOOLD, Edinburgh.  
Rev. Dr. WILLIAM ROBERTSON, Edinburgh.  
Rev. Dr. JOHN KERR, Edinburgh.  
Rev. Dr. CHARTERIS, Edinburgh.  
Rev. J. M'URTRIE, Edinburgh.  
Rev. Dr. ADAM, Glasgow.  
Rev. Dr. BLAIKIE, Edinburgh.  
Rev. WILLIAM FRANK, Paisley.  
JAMES A. CAMPBELL, Esq. of Stracathro.  
DAVID MACLAGAN, Esq., Edinburgh.  
DAVID PATON, Esq., Alloa.  
Dr. JAMES MITCHELL, Glasgow.  
J. T. MACLAGAN, Esq., Leith.  
Rev. Dr. D. WILSON, Limerick.  
J. A. CAMPBELL, Esq., } Joint-Convener.  
D. MACLAGAN, Esq., }

The patience and faith which the representatives from the Continent exhibit in carrying forward their work amidst abounding indifference and active hostility, compelled the affectionate respect and regard of all with whom they came in contact.

The pensive sadness of the French Delegates—in view of what may lie before their distracted country and the cause of religious liberty and truth, in connection with recent political events—was inexpressibly affecting. Again and again, in conversation on the subject, they broke forth with a plaintive and overpowering appeal, "Brethren, pray for us." The active and practical services of the able and earnest veteran Dr. Fisch, and the high-toned and thoughtful addresses of M. Theodore Monod, were most interesting features in the Conference.

If, however, France is named especially on account of its peculiar position at this moment, it is not with any less appreciation of the nobility of nature and character which the Delegates from other Continental Churches displayed. The grace and brightness of Dr. Godet of Neuchatel; the quiet humour and undemonstrative force of Signor Charbonnier, Moderator of the Vaudois Church; and generally, the freshness of feeling and earnestness of purpose of the deputies of all the foreign nationalities and Churches, have left an impression which will not be obliterated. There are two feelings deeply impressed upon the minds of all who, having long had an interest in Continental work, have now met and consulted with the dear brethren from the foreign Churches—namely, first, of deep regret and almost shame at the utterly inadequate aid afforded to them from this country in the past; and, second, of hearty resolution to stand by them with enlarged sympathies and liberalities in the days to come.

It was most gratifying to receive from the lips of the Delegates the assurances of their confidence in the Free Church of Scotland, whose name is most widely known among them from its numerous Stations on the Continent, and its benefactions to their Churches and Societies. It is sincerely to be hoped, and can hardly be doubted, that our Church will justify that confidence and affection on their part by more generous and effective help than in times past.

It will be interesting to the members of the Free Church, and useful for purposes of reference, to give the names of the Delegates and Associates of the Council from the Continent. It is right to state that it was clearly explained that the admission of some of them was granted at this first meeting without much close scrutiny—as to the organizations represented by them being in any very accurate sense "Presbyterian Churches;" and with the reservation that their admission now was not to create a precedent at future meetings of the Council.

## LIST OF DELEGATES FROM THE CONTINENT.

FRANCE.—*National Reformed Church*—M. Decoppet, Paris; M. E. Creissel, B.A., B.D., Glay; M. Louis, Mens; Professor Monod, Montauban. *Free Church*—M. Fisch, D.D., Paris; M. Pozzy, Pau.

HOLLAND.—*National Reformed Church*—Rev. Dr. Hoedemaker, Amsterdam; Rev. C. S. Adama van Schellema, Am-

sterdam; Rev. A. N. Glazener; Rev. J. J. Kropholler, Amsterdam. *The Christian Reformed (Free) Church in the Netherlands*—Professor Brummelkamp; Professor S. van Velzen.

GERMANY.—*Free Church of Germany and Old Reformed Church of East Friesland*—Pastor Röther, Liegnitz.

BELGIUM.—*United Evangelical Church*—Rev. Leonard Anet. *Reformed Church*—Rev. E. Rochedieu, Brussels; Rev. Thomas Alexander, Courtrai.

SWITZERLAND: VAUD.—*National Church*—M. Lagier. *Free Church*—M. Theodore Rivier. NEUCHÂTEL.—*Free Church*—Professor Godet, D.D.; M. Charles Guillaume Fleuriot.

ITALY.—*Waldensian Church*—M. J. D. Charbonnier, Torre Pelice; M. J. P. Pons, Venice. *Free Italian Church*—Rev. Professor Henderson, Rome; Rev. T. Bernardo, Bracchetto.

SPAIN.—Rev. D. Juan B. Cabrera, Madrid; Rev. Joseph Viliesid, Andalusia.

AUSTRIA: BOHEMIA.—*Reformed Church*—Rev. T. E. Szalatnay, Senior, Velim; Rev. Vincent Dusek, Kolin.

MORAVIA.—*Reformed Church*—Pastor Cisar, Nove Mesto. HUNGARY.—*Reformed Church*—Andreas György, Esq.; Professor Francis Balogh, Debreczen.

#### ASSOCIATES INVITED BY THE COUNCIL.

FRANCE.—*National Reformed Church*—M. Vernier, St. Croix; M. Theodore Monod, Paris. *Free Church*—M. Ed. de Pressensé, D.D., Paris; M. John Bost, Laforce; M. A. Duchemin, Lyons.

HOLLAND.—*National Reformed Church*—Rev. W. F. Bluggell; Rev. Cohen Stuart, D.D., Amsterdam; Rev. Adrian van Andel; Rev. — Brandt, Stellendam; Hon. Elout van Soeterwoude, The Hague.

GERMANY: RHEINISH PRUSSIA.—Dr. Fabri, Elberfeld; Pastor Erdman, Elberfeld; Pastor Rinck, Elberfeld; Pastor Heusser, Elberfeld; Herr von Lohr, Elberfeld. HAMBURG.—Rev. James Edward. BERLIN.—Dr. Wangemann, Berlin; Rev. Theo. Jellinghaus.

SPAIN.—Pastor Fritz Fliedner, Madrid.

NORWAY.—Pastor Paul Wettergreen, Risor.

SWITZERLAND: BERNE.—*French Church*—M. Bernard.

AUSTRIA: BOHEMIA.—Rev. A. Moody. HUNGARY.—Julius de Sgillassy, Esq.

GREECE.—Dr. M. D. Kalopothakes, Athens.

#### NOTES BY THE INTERIM-SECRETARY.

##### SUMMER STATIONS.

At Interlaken the services were begun on Sabbath the 17th June by Mr. Richardson of Dailly, with an attendance of between forty and fifty. Mr. Walker of Dysart broke ground at Lucerne on Sabbath the 1st ult., with a fair attendance. Mr. Reid of M'Cheyne Church, Dundee, follows him during this month and part of September. Mr. Riddell of Glasgow, who succeeded Mr. Richardson, is now ministering at Interlaken, and will be followed by Mr. Grant Mackintosh. In one of his letters, Mr. Richardson wrote,—“It sent through me a thrill of pride, that the Free Church should be seen prosecuting her gospel work in this meeting-place of nations. Many of our hearers were Americans; two were from Ayrshire, and expressed themselves surprised and cheered.”

##### LAUSANNE.

Mr. Buscarlet was prevented from attending the meetings of the Council from the fact that his congregation was so large (morning attendance above one hundred) as to render it quite unadvisable for him to leave his post.

##### GENOA.

Mr. Miller, having devoted himself for three weeks after the meeting of Assembly to reducing the amount of debt on his new church,—in which object, we are glad to say, he was by no means unsuccessful,—resumed work on Sabbath, 1st ult. There are still some hundreds of pounds to be raised ere the goodly edifice be, as it ought to be, OUT OF DEBT.

## ISRAEL.

#### JEWISH MISSIONS.

ON Friday, July 6th, at the General Presbyterian Council, Dr. Moody Stuart gave an address on “Jewish Missions.” Presbyterianism, he said, was peculiarly fitted for the conversion of the Jews, both because the Jew recognizes its Scriptural government, and very specially because Presbyterians throughout the world have a great love for the Old Testament, and nothing more touches the heart of the Jew than our love to his own Scriptures.

“It is not desirable,” he proceeded, “that the same amount of prayer, of labour, of money, and of men should be bestowed on the Jews as on the heathen, because for every million of Jews in the world there are perhaps a hundred millions of the heathen; yet the place of the Jew in the world and in the eye of Christ is not as one to a hundred. Rather in the Word of God are Jew and Gentile regarded as the two halves of one whole; very unequal, indeed, yet still halves in some respects. Christ was promised as ‘a light to lighten the Gentiles, and the glory of his people Israel.’ The first half of the

promise has been signally though far from completely fulfilled; the second remains with no national fulfilment to Israel, but the reverse, for hitherto the Light of the Gentiles has been a shame and a reproach in Israel and not his glory.

“President Edwards has said that no declaration of Scripture can be regarded as more certain than the national conversion of Israel, as promised in the eleventh of Romans; and it is equally certain that their national conversion will be ‘life from the dead’ to the world. Neither men nor nations are influential for good according to mere numbers,—one Luther, one Calvin, one Knox is more to the Church than millions of ordinary men; and the one little nation of Israel has had more influence in the history of the world than all the ancient empires of East and West. Nor can we say that the nation of Israel, having flowered and borne its fruit in the birth of our Lord Jesus Christ, is now only a withered tree, dead, and of no further use. That one fruit had indeed been glory enough for this nation for ever, if it had pleased the Lord thereafter to cast it

away. But his providence has been as marked as his promise. For these eighteen hundred years he has kept Israel through a hundred deaths; the nation is at this day as numerous as it ever was, except in the days of Solomon. The Jews believe that no nation has ever risen so rapidly out of oppression, weakness, and obscurity as they have done during the present century; and with every sign of vitality they are increasing every year in numbers, in wealth, and in influence.

"Throughout their history they have as a nation been intensely religious,—even in their deepest darkness they have rested both on the divine history of the past, and in the hope of a glorious future; and if once converted to Christ, there is every reason to believe that Judah's burning zeal will make him like 'a torch of fire in a sheaf, or an hearth of fire in a wood,' in the midst of the other nations.

"There are many tokens that the time of their conversion is now drawing nigh. During the last fifty years the desires of Christians have been drawn out toward Israel as never before since their dispersion; and the pity in our hearts is only a drop from the swelling of the great ocean of the divine love rising again toward the lost sheep of the house of Israel. As yet the heart of the nation has not been reached, yet many have been converted, prejudice has been removed, and among large numbers of the Jews the name of Jesus is no longer uttered with a curse.

"The providence of God in raising the nation has most remarkably coincided with Christian effort in their behalf. It is as if the Lord was beginning to deal with them again as a nation. It will be a terrible humbling for that proud people to be brought down to worship Him whom they have pierced; and it seems as if nothing but national trials would issue in their national conversion, as if only the weight of an Almighty arm 'could bend or break the iron sinew of their neck.'

"Meanwhile they are uniting themselves together even when they are scattered throughout the world. The Church may have presented the remarkable spectacle of a people scattered everywhere and bound together as a nation by a book—by the Bible. But now they are adding other associations; and in the great Jewish conference in Paris in the end of last year, the nation seems

to have reached in some respects a greater unity than it has done since their dispersion. It seems as if the Lord were preparing them for some national destiny in his mysterious providence, which the great Eastern question may tend rapidly to develop; for I can never bring myself to believe that in the latter day all nations are to sit every man under his own vine and his own fig-tree, and that Israel has been so marvellously preserved only for the sorrow of sitting for ever under a stranger's vine and beneath a foreign fig-tree."

#### JEWISH SYNAGOGUES IN LONDON.

In an article contributed to the *Pall Mall Gazette* by "A Jew," who advocates a modification of the Jewish ritual, and a shortening of the services, occurs the following passage:—"If any one were to enter a metropolitan synagogue attended by the wealthier class of Jews, he would find service announced to commence at half-past eight o'clock on the Sabbath morning. It cannot be commenced before ten persons are present; and were it not for the fact that a few poor men are paid a small weekly sum to be early in synagogue, the prayers might be begun at about ten o'clock, when the congregation assumes some numerical strength. The synagogue is open every day of the week; but the week-day services are attended by the paid worshippers only, and occasionally by a few ultra-orthodox persons desirous of reciting the prayer for a deceased parent.....The women who attend the services are hidden away in a gallery by themselves, and have no voice in the synagogue, either morally or physically; their presence in it is entirely ignored, and they do not even join in the chanting of the psalms. When a Jew enters the synagogue, he proceeds to shake hands with the friends who have preceded him; queries as to 'how is business?' are propounded and answered, and he wends his way to his seat, nodding and smiling as he goes. He envelops himself in his silken talith, produces his gorgeously bound prayer-book, and proceeds with his devotions. Should he desire to do so seriously, however, he finds himself frequently interrupted by fresh arrivals who wish to become acquainted with the state of his health, his business, and the latest news."

### BIOGRAPHICAL NOTICES.

#### REV. ROBERT M'INDOE, GALSTON.

*Died March 10, 1877.*

BY THE REV. DAVID LANDSBOROUGH, KILMARNOCK.

THE subject of the following notice was born at Partick, in 1804. His parents were respectable and pious, and set before him an excellent example; but their position in life did not enable them to give him the benefit of a superior education. He, like many other Scottish youths, with God's blessing upon economy, industry, and application to study, fought his way to the position in life he came to occupy.

His literary course was taken at the University of Glasgow; but his special training for the ministry was received from the Rev. Mr. Taylor, Perth, the professor of the Old Light Burgher Associate Synod, of which denomination Mr. M'Indoe was in early life a member. Licensed in 1830, he was speedily settled in Kirkcaldy. His congregation was not large, and the church was small and old; but under his ministry a handsome new church was soon erected, seated for between eight and nine hundred, and costing two thousand pounds.

The most remarkable event during Mr. M'Indoe's ministry

at Kirkcaldy was the union with the Established Church of the Old Light Burgher Synod. It and the Old Light Anti-Burghers were the representatives of the Church of the Erskines, Moncreiff, Wilson, and Fisher, who left the Establishment, appealing to the first free, faithful, and reforming General Assembly, and this their descendants recognized in the Scottish Church of 1839. At the Disruption Mr. M'Indoe had no hesitation as to the course he should take. After this great event, the congregations of the Free Church were so numerous that there was a great scarcity of ministers. It was therefore thought desirable to unite the two churches in Kirkcaldy; and Mr. M'Indoe, in the most disinterested manner, agreed to make the sacrifice, and left. After being employed for a few months in organizing congregations at Coatbridge, Houston, &c., in December 1843 he accepted a call to Galston, a numerous and important charge, as then there was no Free Church at Newmilns, Darvel, or Hurlford; and here he ever after remained.

Mr. M'Indoe was distinguished for the faithful and conscientious discharge of all his pastoral and presbyterial duties. He had a very minute and accurate acquaintance with the Word of God, which he quoted aptly, copiously, and impressively. In preaching he delighted to speak of the covenant of grace, dwelling upon Christ Jesus its Mediator, and was emphatically a son of consolation. He was conspicuous for sterling integrity, of which the following instance may be given. Toward the close of the Union movement, to which he was opposed, a friend of the writer said to him, "What will you do should the union take place, and your congregation be in favour of it?" Mr. M'Indoe at once replied, "I have already given up a congregation for my principles, and I can do so again."

Mr. M'Indoe, though in his seventy-third year, was remarkably strong and healthy, and appeared as if he had many years on earth before him; yet it seems as if God had been saying to him, "Be thou ready," for on Monday the fifth of March he went to Glasgow and arranged his worldly affairs. He returned home at night, and continued seemingly in his usual health, going on Thursday to examine schools at a distance. On Friday night he became unwell, and died about noon on the following day, his last words being: "Our times are wholly in God's hands. It is all well."

He was married to Miss Willis, daughter of the Rev. Mr. Willis of Stirling, and sister to the well-known and distinguished Professor Willis. She and a daughter survive.

#### REV. LEWIS HAY IRVING, FALKIRK.

*Born December 29, 1806. Died June 28, 1877.*

BY BENJAMIN BELL, F.R.C.S.E.

THIS well-known and highly-esteemed minister was one of that rapidly diminishing band—the Waterloo men, as they have been called—who stood firm by the old blue banner of the historical Church of Knox, Melville, Henderson, and Chalmers, through the stormy period of the "Ten Years' Conflict," and, in proof of their sincerity, demitted their parochial charges at the Disruption in May 1843. It may be added, that he continued a loyal Free Churchman to the last, holding the Establishment principle in subordination to that of spiritual independence; earnestly longing for union with the other unendowed branches of the Presbyterian Church; and utterly unaffected, indeed disgusted, by all the plausible but unsatisfying baits held out to weak men who may seek a pretext for returning to the Establishment.

Mr. Irving came under deep religious convictions at an early period of life; and before entering on the systematic study of theology, spent many months under the roof of the late revered Dr. Caesar Malan of Geneva. It would be hardly possible to overestimate the importance of this source of spiritual influence, for the faithfulness, the fervour, the evangelistic earnestness of Dr. Malan are well known. And it is interesting to notice that Mr. Irving, during that period of his education, would acquire that familiarity with the French language and customs which afterwards made him so available and useful to the Free Church as a trusted deputy to the ecclesiastical meetings of France and Switzerland.

Mr. Irving became minister of the parish of Abercorn in December 1831, before the completion of his twenty-fifth year, and laboured there, with great energy and acceptance, for twelve years. An incident may be mentioned which gives a good idea of the man, and is quite in accordance with the whole tenor of his future life. The first invasion of Asiatic cholera took place before the young minister had been many weeks in his quiet country manse. Several fatal cases created, as elsewhere, a panic among the parishioners, and no one could be got to bury the dead. Mr. Irving dug a grave himself, put the body into its coffin, and thereby restored confidence to the neighbourhood. Were not the self-denial, the courage, the energy, the promptitude which a calm sense of duty inspired on this occasion, more deserving of decoration than some of those brilliant deeds of valour which have won the Victoria Cross amid the shot and shell of battle?

At the Disruption, having to leave his much-loved residence at Abercorn, he experienced, for a time, some of those trying difficulties which were then so common, in finding accommodation for his wife and child. But he soon became the Free Church minister of Falkirk, a more important charge, and entered on a career of intense activity, which knew no abatement for a long series of years. That was a time when much work had to be accomplished all over the country, in planting and fostering new congregations; and Mr. Irving certainly undertook of that work a very ample and conspicuous share. He was then young, and lithe, and vigorous, and had pleasure in trying his strength to the uttermost—running up an account, we fear, which made itself known in after years. In addition to his pastoral and other ecclesiastical duties, he took, from the commencement, a great interest in the local affairs of the town: in the Parochial Board, of which he was chairman for many years; in the National Securities Savings Bank; in the Industrial School, and other public institutions. In fact, the Bank and the School were the offspring of his own exertions, and grew into importance and wide usefulness under his almost paternal care. His removal creates a very conspicuous blank in Falkirk, of which, for many years, he was the most outstanding citizen.

Mr. Irving took a warm interest in all the missionary enterprises of the Church; but his name will long be identified with the Colonial and Continental schemes. The former he superintended with characteristic zeal and sagacity, for a considerable time, when his friend, the late Dr. John Bonar, was no longer able for the work, and after the death of that devoted man, until a permanent successor was appointed. To the Continental scheme, as we have already indicated, he had frequent opportunities of rendering important service, by representing the Church at synods and conferences. On the latest occasion, he undertook a long journey to the south of France, when the state of his bodily health would have deterred men of less spirit, energy, and self-denial.

As a preacher, Mr. Irving was distinguished for the "full-orbed" gospel which he invariably proclaimed, with unmistakable earnestness and solemnity. In early life, we always thought that he moulded his style both of composition and delivery upon those of a man whom he greatly revered, the late Dr. Robert Gordon of the High Church, Edinburgh. Like him, he was utterly devoid of self-consciousness, forgetting himself in the vital importance and momentous issues of his message.

His prayers were of the same real character—solemn, pointed, precise, earnest, and not overladen with words. His reading of the Bible was worth hearing—reminding one of the mingled intelligence, reverence, pathos, and power which characterized that of Dr. Candlish.

For many years Mr. Irving was in the habit of spending some weeks of autumn in Skye and other islands of the Hebrides, where his name was a "household word;" not as a mere holiday, but for real and often fatiguing work. He took a very great interest in the Highland schools supported by a Committee of ladies, and every one familiar with the printed reports of that Association will testify to his eminent services in connection with these schools. His laborious duties, and sometimes even his exposure to the elements among these remote islands and stormy arms of the sea, present an example worthy of imitation by younger men, who have not passed, like him, through the trying discipline of the Disruption period.

Mr. Irving was a man of strong individuality of character, always forming his own judgment, comparatively indifferent to mere conventionalities, and tenacious of his own opinions and purposes. Policy he had none. Everything he did was above board. Manly and devoid of affectation, he was sometimes impatient of opposition, and might be regarded as dictatorial. But in the end, those who at first might feel slighted or aggrieved usually came to see and admit that the clear understanding and strong will which they opposed had been in the right. At the crisis of the Disruption, his father—Mr. John Irving, W.S., the chosen companion of Walter Scott in his boyhood—was decidedly on the opposite side of Church politics; and the same may be said of his cousin-german, Sir George Clerk of Penicuik, the trusted friend of Sir Robert Peel; but family considerations had no influence with Lewis Irving in matters of duty. Conscience kept him right, and his nearest friends respected him all the more.

The strong man, with all his firmness, had a tender, almost womanly heart, which manifested itself not merely in the bosom of his family, and among children, with whom he was

a special favourite, but in all his intercourse with relatives and friends, as the writer can testify, after a close friendship of more than fifty years. By nature he was buoyant in disposition, and active in body. This in his youth appeared in almost irrepressible muscular exertion, fun and frolic; and traces of the same were still discernible in the elderly man, when his outward frame could no longer respond to his inward tendencies. He was a man by himself; able, accomplished, serious, but ever ready to unbend—*Dulce est desipere in loco*. Those who esteemed him most highly, even his clerical brethren, generally spoke of him as "Lewis Irving,"—thus evincing that the endearing qualities of their friend were not overshadowed by those other qualities which commanded their unfeigned respect.

Mr. Irving was, we have said, an accomplished man, remarkably well informed on almost every subject, his knowledge being both accurate and reliable. He had an extensive library, and was a devourer of books—although the wonder was, how he found the requisite time, considering the number and variety of his out-door avocations.

When absent from home, especially among the beauties and sublimities of nature, he often seized an opportunity for sketching what he saw; and many of these hurried pencil drawings were full of talent and taste. Some of our readers must be familiar with a set of boldly executed and coloured lithographs of Gibraltar and Algeiras Bay, from drawings by Mr. Irving, which, on being offered for sale, aided not a little towards the erection of a church in that far-off station.

As a young man, Mr. Irving was spare, dark, and active, above the middle height, with strongly marked and handsome features. In later years, when unable for so much active exertion as formerly, he became stout; but his venerable gray hair and keen intellectual countenance, mellowed, as it seemed to us, by the hand of time, gave him a notable, indeed a picturesque appearance.

His personal piety was ardent, although unobtrusive. During the closing weeks of his life, when completely laid aside by heart disease, he was calm, uncomplaining, and happy, in spite of great bodily prostration. He did not say much, but, occupied with reading, calmly awaited the great change slowly yet surely approaching. He continued sensible and cheerful until half an hour of his departure, and then quietly breathed his last. "Blessed are the dead who die in the Lord."

Mr. Irving was twice married. He has left a widow; five daughters, three of whom are married, with families; and one son, the esteemed minister of the Free Church at Innellan.

## MISCELLANEA.

### MOUNT LEBANON.

THE Rev. John Rae, whose recent visit to Scotland did so much to deepen the interest in this interesting mission, in a letter to the Rev. William Fraser thus announces his return:—

"I duly arrived at Beyrout on the 26th ult. (May). On the way to Schweir, we found that many little companies of scholars, village people, and others, had come out to meet us. The first detachment had come about six miles; and when we entered Schweir we marched in, two to three hundred strong, with banners flying, and decorated with sprigs of oleander, extemporized trumpets (bits of water-pipe!) blowing, the incipient soldiers

marching to the music, and others singing hymns of welcome as we went along. Altogether, our reception was a very warm one.

"Dr. Carslaw has kept the work going on well in my absence; and what with school work, medical work, building work, &c., the amount of business to be attended to in his hands has been *very great*. But he has borne it well, and I found him in good health and spirits. The house, which is now getting ready for the roof, will be a substantial, commodious, and elegant building. I have been round the 'parish,' and seen all the schools (if I except one, from which the teacher had been obliged to be absent for a day when I paid my visit).

Several of the schools I have never seen more largely attended or in better working order, such as those in Schweir, Ain Sindianeh, and BTughreen. I was also particularly pleased with the new school at Kefr Silwan, and the school at Seleema, to which one of our training-school boys was appointed before my return to Scotland. With regard to Schweir in particular, ours are now the only schools in the place. Some months ago the 'sister' (Maronite or Jesuit) who taught a girls' school here, died, and no successor has been appointed to her. Our girls' school was for a time in consequence very full, 60 and 70 sometimes in attendance. Many of the girls are presently occupied at the silk-work, but I found 44 present the day I was in the school. The Pasha has also for the present given up all his schools, and our boys' school in this village is very much crowded. I saw one day upwards of 120 present, and there are about 150 names on the roll. The training-schools are going on as usual. The school that is specially referred to in last Report as not very flourishing, I ordered, on coming here and learning the whole case, to be shut. In a day or two I had an urgent petition from the sheikh and other chiefs of the village to leave it alone; and I agreed to continue the school in the meantime on their representation, on their undertaking to see that there should be a better and more regular attendance, and that teacher and people should work together for the progress of the school. At Hammanah we found the school-work in progress yesterday under the shade of the spreading branches of a walnut-tree. I have now before me petitions to open three new schools in several poor and small villages, where we are assured of an attendance of 20 to 30 scholars; but we cannot move in this at present, unless you send us more money.

"The 'window' defect, which is referred to in last 'Occasional Paper,' has, I find, now been supplied. Our Sunday attendances are good. In Schweir we have 70 to 80 at our public service, and 45 to 50 at the Bible class. At Ras-el-Meten there is an attendance of 40 to 50, and at Hammanah 12 to 20. The attendance at Arreya I am unable at present to state. A Madras tract, under the title of 'Know Thyself,' our second teacher in the training-school (Muallim Girgis Hammâm) has translated into Arabic, and has got inserted last week in the weekly religious paper conducted by the American Mission. I may be able to get and to send you a few copies by-and-by.

"Miss Wilson is well, and is going on as usual."

#### BOOKS IN WHICH FREE CHURCH PEOPLE SHOULD BE INTERESTED.

QUITE a number of books of special interest to Free Church people have appeared this summer. First of all, the past and present Moderators of the General Assembly have published in separate form what they spoke at the opening and close of the proceedings in May last; and, as we have already taken occasion to say, the sermon

by Dr. McLauchlan and the addresses by Dr. Goold are all particularly well worth perusal and preservation. They have been issued by Messrs. MacLaren and Macniven. The same publishers have also reprinted, in pamphlet form, the remarkable speech delivered in the Assembly by Mr. Miller of Madras. Then it need scarcely be said how warmly we welcome the *Second Part of the Annals of the Disruption* (MacLaren and Macniven). Mr. Brown of the Dean is doing a great service to the Church both of the present and the future. Most books diminish in value as they grow old. But it may be safely said of this book, that interesting as it is now, its fragrance will be greater and sweeter even a century hence. And much the same may be said of Dr. Beith's *Memories of Disruption Times* (Blackie and Son). This work was prepared for the *Annals*, but Mr. Brown counselled its separate publication; and he did well, for here we have by one of our ablest Disruption fathers, a monograph containing reminiscences which should certainly not have been allowed to die. In this connection, also, another distinctively Free Church book may be named, *The Life of Dr. Robert Buchanan*, by the Rev. Norman L. Walker (Nelson and Sons). Dr. Buchanan began to take a lead in the Church so early as 1834, when the Veto Act was passed, and he occupied an increasingly prominent position in it till 1875, when he died. His life thus runs parallel with an ecclesiastical era than which there has been none more important since the Revolution. The *Life* is in this way as much a history as a biography, and that the history of a period well worth becoming intimately acquainted with. Dr. Ross of the Bridge of Allan has published a very interesting book, which cannot be claimed for any particular Scottish denomination, but which all will value who think with pride and pleasure of the Covenanters. It contains a record of the labours of Andrew Donaldson, M.A., minister of Dalgetty (1644-1662); and its character is well described by its leading title: *Glimpses of Pastoral Work in the Covenanting Times* (Nisbet and Co.). The same firm publish in a handsome volume the *Life of William Arnot, by his Daughter, Mrs. Fleming*. Mr. Arnot was not so strictly an ecclesiastic as some of his brethren, but he was ever a loyal Free Churchman; and there were few of the name who were better known than he abroad, or who did more by his fresh and evangelical writings to spread the fame of his denomination. The story is current that Dr. Newman came to feel an increased respect for the scholarship of the Free Church on learning that a costly work on which he had himself set his heart had been purchased for the New College Library. We know of English Evangelicals whose interest in the Free Church has been quickened by the consideration that the author of the "Roots and Fruits" was of that communion. The *Life* does not quite do him justice. Messrs. John Greig and Son have published a companion volume to *Disruption Worthies*, entitled *Disruption Worthies of the Highlands*. It

preserves the features of men who, from their great personal worth and abundant labours in the ministry, have endeared their names to thousands in the north of Scotland and elsewhere. The volume is enriched by an introductory preface by Dr. Duff, a historical testimony of great value; and also by a reprint of Dr. Hamilton's *Farewell to Egypt*. One more book we take pleasure in referring to in a sentence. It is by a young minister, who promises well,—the Rev. W. R. Niccoll of Dufftown,—and is entitled, *Calls to Christ* (Morgan and Scott). It contains not sermons in the ordinary sense, but short and pithy addresses for the promotion of religious revival.

## ECCLESIASTICAL REGISTER.

[THE Register is now under the care of Mr. JOSIAH SINCLAIR, Secretary of the Probationers' Committee, to whom, therefore, it is requested that all intimations of *Calls, Ordinations, &c.*, shall be addressed, at the Offices of the Free Church, Edinburgh.]

*Licences.*—On 12th June, by Aberdeen Free Presbytery, Mr. George Philip Robertson, M.A., and Mr. John Philip Berry. On 25th June, by Linlithgow Presbytery, Mr. John Jeffray. On 27th June, by Edinburgh Presbytery, Mr. George Campbell, and Mr. James Miller. On 10th July, by the Presbytery of Wigtown, Mr. Johnstone Walker, M.A.

*Elections and Calls.*—Rev. Ronald Dingwall has been called to Poolwe, Presbytery of Lochcarron; Rev. Mr. Mackenzie, Lochbalsah, called to Shiskan, Arran; Rev. Dugald M'Cormick has been called to North End Free Church, Lochranza, Arran; Rev. James Young, late of Selkirk, has been called to Tighnabruach; Rev. David Mitchell, assistant to Rev. J. H. Wilson, Barclay Church, Edinburgh, has been called to Kirkurd; Rev. Peter Fisher, assistant to Rev. Mr. Sloan, Aberdeen, has been elected to Tongland; Rev. James Miller, assistant to Rev. Dr. Fairbairn, Newhaven, has been elected to Ryemouth; Rev. Mr. Thomson, Eaglesham, has been elected to Hightae (late R.P.), Presbytery of Dumfries; Rev. John Macdaviash, Woodstock, Canada, has been called to East Church, Inverness; Rev. J. M'Lean, Stratherrick, has been called to Back, Presbytery of Lewis; Rev. Thomas Collins has accepted the call from Bonhill, and declined the call from St. Andrews; Mr. Alexander Grant has been called to North Ronaldshay, Orkney; Rev. James M. M'Culloch, of Newton-Stewart, has accepted the call from Grange Free Church, Kilmarnock; Rev. R. M'Gregor, of South Monifeth Church, Dundee, has been called to Augustine Free Church, Glasgow.

**Deaths.**—Rev. Thomas Moir, minister of Free Church, Cruden, died on 22nd June; Rev. John Fraser, minister of Free Church, Kiltarlity, died on 30th June.

## YOUNG MEN GOING TO LARGE CITIES.

We annex a note of the Secretaries of Young Men's Societies who are willing to assist young men coming from the country in obtaining respectable lodgings and congenial friends, and to introduce them to congregations and societies. We cordially recommend this to the attention of ministers, elders, and others interested in the welfare of young men.

Those desiring lodgings should address a letter, *at least one week* in advance, to any of the undernamed, stating the locality, kind of lodgings, what rate, and when required.

**A**BERDEEN ..... Mr. SHERIFFS, 193 Union Street.  
**D**UNDEE ..... Mr. JOHN W. SHERPHERD, 8 Prospect Place.  
**EDINBURGH** ..... Mr. JOHN MACGIVEN, 138 Princes Street.  
**GLASGOW** ..... Mr. B. G. MUNSBIE, 16 Royal Terrace, W.  
**LONDON** ..... Mr. J. H. DUNCAN, 5 Cophall Buildings, E.C.  
**MANCHESTER** ..... Mr. A. A. GILLIES, Scottish Widows' Fund,  
 Albert Square.

**YOUNG WOMEN.**

**MINISTERS** and others interested in young women leaving their districts, and coming to houses of business in EDINBURGH, are invited to give them letters of introduction to the Honorary Secretary of the Young Women's Christian Association, 4 Abercromby Place, who will have pleasure in introducing them to the members of the Association.

Entire or partial board may be had at the Institute, 19 Young Street; also lodging for a limited number. Assistance is given to find lodgings or employment by the House Superintendent.

Young women coming to GLASGOW are cordially invited to the Young Women's Reading and Refreshment Rooms, 59 Union Street. Those requiring employment are assisted in seeking it; and comfortable lodgings may be had in the Boarding-House adjoining the Rooms. Friends interested in young women coming to Glasgow are requested to communicate with the Secretary.

### MINISTERS' WIDOWS' AND ORPHANS' FUND.

Contribution received by Mr. Martin, C.A., Treasurer.

FROM Rev. James Reid, Collace, "In gratitude to God for twenty years' goodness to me in the work of the ministry," £10

**NOTE.**

It would be a favour if local treasurers would kindly send their monthly remittances as early as possible, and not leave them till the last day, the 15th.

**SUSTENTATION FUND.**

State of the Fund at 16th July 1877.

Total for 2 Months to 16th July 1877 .....	£24,193	4	6
Do. Do. 15th July 1876 .....	23,072	8	8
Increase .....	£1,120	15	10
Associations, 1877 .....	£23,361	1	3
Do. 1876 .....	22,950	10	2
Increase .....	£410	11	1
Donations and Legacies, 1877 .....	£832	3	3
Do. Do. 1876 .....	121	18	6
Increase .....	£710	4	9
Total increase, as above .....	£1,120	15	10

**LADIES' SOCIETY FOR FEMALE EDUCATION IN INDIA AND SOUTH AFRICA.**

*Contributions from 1st to 30th June 1877.*

**NOTE.**—The Juvenile Offerings are, or will be, acknowledged in the *Children's Record*.

Associations, Congregations, and Collections		Edinburgh	£10 0 0	Donation from Mrs. Murray Mitchell's Bazaar Fund, for Special Emmaus Purposes at Glasgow	£26 19 0	Mrs. Wilson, 12 Orange Road	£1 0 0
Aberdeen, for Special Emmaus Purposes	£125 0 0	Rathfriland	2 4 0	Special Emmaus Purposes at Glasgow	1 0 0	Per Miss Fraser:	
Arbroath	1 2 6	Liverpool and Birkenhead	50 10 0	Miss Maria Boyd, Edinburgh	1 0 7	Misses Abercrombie	5 0 0
Ayr						Legacy of a Friend in India	5 0 0
Belfast		Donations and Legacies				Misses Macdonald, Esq. (Thos. sub.)	3 3 0
Birmingham	1 11 6	John Hunter	1 0 0	BRADWOOD THEOLOGICAL, MADRAS.		Miss Sandilands	1 0 0
Bristol	0 10 0	John Mrs. Mary Duncan		Miss Hunter's Bible Class, Pitt- lochie	0 9 6	Dr. Benjamin Bell	0 10 0
Edinburgh		Helemburgh	2 18 0	Miss Lewis, Sec. Sec. Ritchie, Edin- burgh	1 0 0	Mr. Alexander Whyte	1 0 0
Exeter	7 10 0		50 12 0	John Parker, Esq.	1 0 0	Mrs. ...	1 0 0
For Mrs. Chapman	6 0 0						





	Sustenta- tion Fund.	Colonial Missions Fund.	Foreign Missions Fund.	Educa- tion Fund.		Sustenta- tion Fund.	Colonial Missions Fund.	Foreign Missions Fund.	Educa- tion Fund.		Sustenta- tion Fund.	Colonial Missions Fund.	Foreign Missions Fund.	Educa- tion Fund.
<b>Donse and Chirnside.</b>					<b>Kirkcudbright.</b>					<b>Chapelhall, &amp;c.</b>				
Chirnside	5 12 6	1 0 0	9 8 1	..	Auchtermuchty	34 0 6	2 5 0	4 7 3	..	Chapelton	7 12 8	..	..	..
Donse	4 17 8	3 19 0	..	..	Balmaghie	4 0 0	0 9 0	..	..	Castledyke, East	12 0 0	0 4 0	0 17 6	..
Donse	6 1 4	4 1 10	..	..	Castle Douglas	4 4 11	3 15 0	0 13 0	..	Laington	7 14 6	..	..	..
Donse	..	..	..	..	Do, M'Millan	..	..	..	..	Do, Middle	14 18 0	..	..	..
Donse	..	..	..	..	Clifton, &c.	9 0 0	3 0 0	..	..	Dalziel	15 0 0	1 15 0	..	..
Donse	23 5 6	1 2 0	..	..	Glennis	..	..	..	..	East Kilbride	7 11 11	2 0 0	3 14 2	..
Donse	..	..	..	..	Kirkcudbright	23 0 11	8 9 0	..	0 5 0	Greenbank	8 7 0	0 10 0	..	..
Donse	5 9 0	1 0 0	..	..	Tongland	..	1 18 0	1 8 6	..	Hamilton	19 15 3	6 0 0	..	..
										Burnbank	29 6 9	9 0 1	10 7 1	0 15 6
<b>Kelso.</b>					<b>Ayr.</b>					St. John's	8 12 11	..	..	..
Kelso	5 17 5	2 8 0	..	..	Do, Mary's	31 2 5	13 7 0	13 11 0	0 8 8	Larkhall	5 18 6	..	..	..
Kelso	22 7 0	..	..	..	Do, Wallace	10 5 9	1 11 0	1 12 4	..	Shotts	11 4 10	0 14 0	..	..
Kelso	..	..	..	..	Do, Wallace	..	1 17 0	..	..	Stonehouse	19 16 4	3 0 1	..	..
Kelso	..	..	..	..	Barr	..	..	..	..	Washburn	3 7 7	..	..	..
Kelso	..	..	..	..	Barnhill	..	..	..	..	Widdington	1 1 8	..	..	..
Kelso	..	..	..	..	Comondell	..	..	..	..	Wishaw	4 11 6	..	0 18 0	..
Kelso	..	..	..	..	Crosshill	..	..	..	..	Whitist	4 10 0	..	..	..
Kelso	5 4 0	..	3 12 5	..	Dalmenington, &c.	..	..	..	..					
Kelso	0 7 0	1 4 10	..	..	Dalmenington, &c.	..	..	..	..					
					Dundonald	5 8 5	1 5 0	..	..	<b>Lanark.</b>				
<b>Jedburgh.</b>					Girvan	6 11 10	..	..	..	Abington	3 18 11	0 10 0	..	..
Jedburgh	6 0 1	..	..	..	Do, West	7 0 0	..	..	..	Crawfordjohn	4 10 2	0 10 0	..	..
Jedburgh	..	..	..	..	Kirkcaldy	5 0 0	..	..	..	Carleton	20 0 0	2 0 0	..	..
Jedburgh	..	..	..	..	Marble	12 10 3	3 9 4	..	..	Carnwath	13 0 0	1 10 0	..	..
Jedburgh	..	..	..	..	Monkton	..	..	..	..	Crossford	12 0 0	1 5 0	2 5 0	..
Jedburgh	..	..	..	..	Newton-on-Ayr	13 17 8	3 0 0	4 3 8	..	Douglas Water	5 0 0	..	1 0 0	..
Jedburgh	..	..	..	..	New Cumnock	..	1 10 0	..	..	Forth, &c.	10 14 0	0 2 6	..	..
Jedburgh	..	..	..	..	Do, Alton	..	..	..	..	Lanark	15 0 0	2 2 6	..	..
Jedburgh	..	..	..	..	Bank	5 18 8	..	..	..	Levenbank	..	..	..	..
Jedburgh	..	..	..	..	Old Cumnock	16 3 0	2 0 0	..	..					
Jedburgh	..	..	..	..	Ochiltree	..	1 1 0	..	..	<b>Dumbarton.</b>				
Jedburgh	..	..	..	..	Stair	..	..	..	..	Alexandria	14 9 1	15 0 0	3 17 0	..
Jedburgh	..	..	..	..	Stirling	2 15 10	..	..	..	Arrochar	20 7 0	2 10 0	..	..
Jedburgh	..	..	..	..	Tarbolton	..	..	3 12 0	..	Baldernock	7 2 4	1 0 0	..	..
Jedburgh	..	..	..	..	Troon	10 0 0	8 0 0	..	0 5 0	Bonhill	5 5 6	..	..	..
										Cardross	9 9 6	2 0 0	3 14 1	..
<b>Selkirk.</b>					<b>Irvine.</b>					Dumbarton	59 18 6	..	12 1 8	8 12 0
Selkirk	5 18 8	..	1 1 1	..	Ardsman	9 3 1	2 0 0	1 17 0	..	High	59 18 6	..	..	..
Selkirk	22 17 5	3 15 0	..	..	Bath	13 18 7	1 12 0	3 7 0	0 8 4	Norrie	20 1 9	4 0 0	..	..
Selkirk	17 14 7	1 16 11	..	..	Cathie	17 2 0	1 3 0	..	..	Duntocher	5 1 10	1 16 8	..	..
Selkirk	6 19 0	0 10 0	1 12 10	..	Dairy	7 2 0	..	..	..	Garlehead	6 3 2	..	..	..
Selkirk	12 0 9	1 15 3	2 0 2	..	Darvel	..	..	..	..	Helensburgh	56 14 0	10 0 0	37 5 1	3 10 0
Selkirk	24 6 7	1 18 11	..	..	Dunlop	5 11 6	0 15 0	8 13 7	..	Park	81 0 0	10 10 0	22 11 10	..
Selkirk	5 3 6	2 0 0	..	..	Fenwick	..	..	..	..	West	6 12 4	1 10 0	..	..
Selkirk	6 0 0	1 7 0	..	..	Glasgow	10 7 7	9 9 10	7 1 9	0 2 0	Killearn & Balfour	3 0 0	1 0 0	..	..
Selkirk	11 0 0	1 0 0	1 0 0	..	Hurford	19 0 0	..	..	..	Low	10 4 3	3 19 0	..	0 3 0
					Irvine	10 7 7	9 9 10	7 1 9	0 2 0	Old Kilpatrick	6 0 0	..	..	..
<b>Lockerby.</b>					Do, Fullarton	5 16 3	..	..	..	Ilkley	10 0 0	..	..	..
Lockerby	15 8 0	4 0 0	0 15 3	..	Kilburnie	13 0 0	..	..	..	Do, Levenbank	17 9 6	3 3 0	..	..
Lockerby	4 13 6	3 0 0	..	..	Do, West	..	..	..	..	Do, Levenbank	17 9 6	3 3 0	..	..
Lockerby	..	..	..	..	Kilmarnock	14 2 1	2 1 0	..	..	Rosneath	15 0 0	4 10 0	..	..
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Accord	37 7 6	6 0 0	..	Botolph	3 10 0	1 14 2	1 3 6	Burness	24 1 6	0 18 6	..	Bonnie	24 1 6	0 18 6	..
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## EDITORIAL NOTES.

**T**HE death of Dr. Carstairs Douglas is one of those calamities which seem too overwhelming to be spoken about. There is no pulpit at home which it might not be possible to fill in a year; but the stuff of which great Chinese missionaries are made is not to be had in abundance, and a terrible blank has been produced in the Christian host by the sudden removal, in the prime of life, of one to whose learning and devotion the Church was not unreasonably looking for many a year of service. God hath done it, and he knows what is best. There will go up from many quarters a loud cry for "Help!" and He who provided in Dr. Douglas himself a worthy successor of William Burns, may be trusted to fill the breach now again made in His own good time and way. It is a noble mission that of the English Presbyterian Church to China. Many of its agents are men of unusual ability and force. And the blessing of the Lord will, we are sure, be with it in the future as in the past. The Commission of the General Assembly expressed its sense of the great loss which has been sustained, by adopting the following minute:—

"The Commission feels itself called on to express its own sorrow, and its deep sympathy with the Presbyterian Church in England, in the grievous loss which that Church has sustained in the death of the Rev. Dr. Carstairs Douglas. The Commission very deeply regrets this early removal of a missionary of the highest character, of admirable talents and scholarship, and one entirely consecrated to his great work. He leaves a sad blank in the missionary circle. The Commission trusts that the pure and high example set by this devoted labourer may stimulate many others to follow in his footsteps, and go far hence unto the Gentiles."

A friend has sent to us a clipping from a newspaper, published we shall not say where, in which there is given a pretty full report of what took place at a public meeting over which Dr. Murray Mitchell presided, and which Mrs. M. Mitchell addressed. The subject of the lady's discourse is said to have been "*the Missions in Zenana*;" and she is credited with having given a very interesting account of the *Country of Zenana*, of the people who live in it, and of the houses which they inhabit. "Much good labour," it seems, "has been spent upon the poor people of Zenana," and with fair results—although if there were more money available, the fruits would be still more satisfactory!



In the paragraph there is much of a like sort; the reporter remaining to the end under the illusion that Zenana is a particular region of the world—a province, probably, of our Indian Empire—and that Mrs. Mitchell is specially interested in it, because she wants to instruct its women. We refer to this curious mistake, not for the purpose of laughing at it, but because we believe it to illustrate in a striking way the density of the ignorance which prevails on the subject of missions. There are, we believe, members of the Free Church, in good standing, who do not at this moment know what a Zenana is. We once heard a minister frankly confess his ignorance in a meeting, and ask if it meant a *village*. And it may not, therefore, be out of place here to say in plain words that a Zenana is simply a *harem*—a house of women—part, in short, of the domestic establishment of every man who occupies a good position in an Oriental country. Male missionaries have not free access to the Zenanas of India. If their inmates are to be reached, it must be by Christian ladies. And hence the interest taken by Mrs. Murray Mitchell and others in a work which must be done by such as they are, if it is to be done at all.

The Church Missionary Society, which, as our readers know, is earnestly evangelical, has been forced into a painful conflict with the Indian bishops of the Church of England. This conflict has arisen out of the troubles in Ceylon of which we have all heard so much. It would appear that the action of the Bishop of Colombo in pressing his High Church claims on the missionary clergy of his diocese has been approved by the episcopate on the mainland; and certain resolutions have been issued, the intent of which seems to be to place all the missions of the English Church under the immediate and sovereign control of whatever bi-shops may be appointed to their neighbourhood. Naturally enough, the Church Missionary Society strenuously objects to such an arrangement. Theoretically the rule may seem good enough. But in the present state of opinion at home, such a contingency as the settlement of a Ritualistic prelate within territory occupied by an evangelical mission, is not in the least inconceivable; and the directors of the Church Society are wise in refusing to concur in what might at any moment interfere in the most serious way with their most successful operations. "What might take place," says the *Intelligencer*, "if the authority claimed were conceded, might be that—in Ceylon, for instance—native Christians might be constrained to receive the holy communion in Ritualistic churches, where practices condemned by the Judicial Committee of the Privy Council existed, or be deprived of it altogether. Fasting communions might, at the discretion of the bishop, be virtually enforced; evening communions might similarly rigorously be forbidden. These difficulties might be multiplied; we suggest them as specimens of the inconvenience which may arise if liberty never previously interfered with by the Indian episcopate were rashly abridged."

Mr. C. F. Warren has been giving an account of "places he has visited in Japan." In one of his recent sketches, he makes the following reference to the religion of the country:—

"Buddhism, so widely believed in and followed by the Japanese, is, as most persons are aware, an imported religion. It was introduced into China from India in the first century of the Christian era, and thence into Japan about five centuries later. On the other hand, Shintoism, the doctrine of the *Kami*, is a native religion. It existed before Buddhism was introduced; it has had a place side by side with it to the present day, and may now be considered the State religion of the empire. The *Kami* are many and various. The so-called gods of the mythological age, who are represented as beings of like passions with ourselves—the heroes of the past, who made for themselves a name in life, and were deified by imperial decree after death—birds, beasts, plants and trees, seas and mountains, and all other things which possess powers of an extraordinary

or eminent character, or desire to be revered and dreaded,—these are all *Kami*, and are more or less worshipped.

"One of the most popular gods of the Shinto faith is a so-called deity of the mythological period, popularly known as Inari-sama. The god was worshipped from very ancient times, but the name just given only dates from the ninth century. At that time there lived a learned Buddhist priest, one Kukai—better known by his posthumous name, Kobodaishi—who invented the *hiragana*, or running-hand syllabary, and made a compound religious system from Buddhism, Shintoism, and Confucianism. The god, carrying a bundle of rice, is said to have appeared to this man; and ever since the title Inari-sama has been current—'Inari' being 'rice-carrying,' and 'sama' a title of honour added to the

names of both gods and men. Inari-sama is supposed to be the special protector of the rice crop. Foxes are said to be the servants and messengers of this deity, and in multitudes of cases the popular worship of Inari is the worship of the fox. The Inari shrine at Fushimi is near the town of that name, to the south of Kyoto.....

"Worshippers come to this shrine, ring the bell, clap their hands, present an offering, bow, and mutter a prayer; then they pass into the spacious grounds at the

back to visit the holes of foxes. As they go over the well-beaten path, they stop at place after place to pour a few drops of wine, or to make some other small offering at the foxes' holes. Several years ago this form of superstition was discouraged by the government, but it still survives, and no doubt will survive until the people are taught to worship the great Creator, and to serve him alone. The superstition is widespread. Education may do much to show its absurdity; however, nothing will effectually eradicate it but the gospel of Christ."

A very important Missionary Conference met at Shanghai on the 10th of May, and sat fifteen days. About one-third of the entire body of Protestant missionaries in China were in attendance at this gathering. "There is but one feeling," writes a correspondent of the *English Independent*, "among the one hundred and thirty persons who have attended it, and that is, that it marks an era in the history of Protestant missions in China, and begins a new period of greatly accelerated advance and increased prosperity to the Church of Christ in this land. No person not a China missionary can imagine how divergent were our views on the great range of topics presented for consideration, and on one subject it is properly said that we have throughout been 'treading on the edge of a volcano;' but the spirit of the Master has been among us to teach forbearance, and unite every heart for the promotion of the great cause we uphold." The opening sermon was preached by Rev. J. Van Nest Talmage, D.D., missionary of the American Reformed Church at Amoy. Two chairmen were chosen—the Rev. Dr. Nelson, of the American Episcopal Mission at Shanghai, and Rev. Dr. Douglas, of the English Presbyterian Mission at Amoy. The secretaries represented the American Presbyterian, the American Methodist, and the London Missions. The text of the sermon, which struck the key-note of the gathering, was Matthew xxviii. 18–20.

Among the papers read was one by Dr. Alexander Williamson, of Chefoo, who, in considering "the field of labour in all its magnitude," compared China to eighteen Great Britains placed side by side. The numbers of the Chinese are so considerable, that if scattered over the whole earth, every third man met with would be a Chinaman. As an instance of the high regard in which missionaries are held, Dr. Williamson mentioned the fact that all the money subscribed by merchants in China, from Singapore to Peking, with much of that given by the Chinese, for relief of the terrible famine in the northern districts, has been intrusted to them for distribution. Dr. Nevins, who had taken very active steps in organizing this conference—from which this calamity compelled him to absent himself—was daily supplying the wants of twenty thousand persons, while a nearly equal number looked to Mr. Richards for sustenance. A paper by Dr. Legge on "Confucianism in Relation to Christianity" called forth much discussion. Dr. Legge maintained that the Confucian books teach plainly the existence of a God, and that man is a moral and spiritual being, though they say nothing of his immortality. Some of the missionaries disagreed with the views of the paper, and said that Confucianism was atheistic, and that it was the greatest foe Christianity had to contend with in China. Another subject was "Popular Aspects of Buddhism and Taoism," which was opened by Dr. Edkins. Much time was given to the consideration of the manner and matter of preaching to the heathen. The Rev. W. Muirhead read the opening paper. The

Conference recognized the supreme importance of preaching. The subject of "Itineration, Far and Near," received the attention which its importance demands. One of the speakers on this topic was Mr. J. Hudson Taylor, of the China Inland Mission, whose appearance in Chinese costume, with queue, purple robe, and blue girdle, afforded a visible presentment of the mode in which that mission conducts its operations. Of course, there was only one opinion as to the profitableness of itineration and colportage. The Conference appeared to be of the opinion that it is not well to distribute the Scriptures without an accompanying tract or introduction or explanation by the distributor. In a discussion on medical missions, the great usefulness of the healing art was shown in removing prejudice and opening a way to the hearts of the people. The practice of binding the feet of Chinese girls was the subject of considerable attention. It was stated that an anti-foot-binding society had been formed in Amoy; but most of the members had no children of their own. The work that is open to woman among her own sex in China was considered, and there was no unfavourable opinion as to the value of the results which she has already achieved. In a paper on "Prayer for the Holy Spirit in connection with our Work," the Rev. Griffith John contended that missionaries must be holy men, and not merely good. Schools and their relations to missionaries formed the topics of several papers, all taking ground in favour of teaching as an adjunct of preaching. In a discussion on the subject of literature, some were in favour of

printing all the books and tracts in the classical language, and others thought they ought to be in the vernacular. The problem of self-support of the native Church was discussed, and the opinion was unanimous that the native Church must be brought to a condition independent of foreign aid. The employment of native assistants, the opium traffic, ancestral worship, treaty rights, and questionable rites connected with marriages and funerals, were also considered.

After a parting hymn, and a parting prayer by Dr. Talmage, during which all were moved to tears, the first

Conference of Protestant missionaries of China was brought to a close. Among the practical results of the assembly was the appointment of two important committees—one to confer with the representatives of the consular and customs services, with a view to the adoption of a uniform method of rendering Chinese sounds and words in English letters; and the other to arrange for concerted action among the various missionary bodies, so as to lead to the best available disposition of their agents throughout the whole empire.

## OUR HOME WORK.

### EDUCATION SCHEME.

(Collection on Sabbath, 16th September.)

THE principal objects for which our Educational Collection is required were fully stated in the notice issued before the Collection made in the month of March last.

The most pressing of these objects is that of paying allowances to teachers who, on account of old age and infirmity, have been obliged to retire from active service. After the Disruption many of these teachers were ejected from their situations, and had to face difficulties even greater in some respects than those which ministers required to encounter. They made a noble stand for their principles, and they have continued to render valuable services to the cause both of education and religion for more than thirty years. The Committee are persuaded that the universal feeling of the Church is that these teachers should not be allowed to end their days in poverty, as many of them would do but for the retiring allowances which they receive out of this Fund. The report submitted to last General Assembly showed that allowances amounting in all to £1070 per annum had been awarded to forty-seven teachers. There are a few Disruption teachers who are still continuing to teach, but have lodged applications in accordance with the directions of the Assembly of 1875, in order that their claims may be considered when their retirement becomes necessary. In these circumstances, though the number of those to whom allowances have already been granted is being steadily reduced by death, it is not likely that for some years the total amount required will fall below the sum which is paid at present. Indeed, when the report was under the consideration of the Assembly, the opinion was generally expressed that, as many of the retired teachers are mainly if not entirely dependent for support on what they receive out of the Fund, larger allowances than those paid at present (averaging little more than £20 a year) ought to be given in future. And if the result of the Collection about to be taken should warrant them to do so, the Committee will be glad to revise the scale of retiring allowances, with the view of giving, in some cases if not in all, more adequate payments than

the state of the Fund has hitherto permitted them to make.

The second great object which demands the attention of the Church is the efficient maintenance of the Normal Schools. The Committee are satisfied that these institutions have rendered most valuable service in elevating the standard of education throughout the country. The curriculum of study prescribed by the Committee has all along been higher than the requirements which the Government system rendered necessary; and therefore the Committee readily took advantage of the permission granted a few years ago to male students to attend, under certain regulations, classes in the University. They have paid the class and matriculation fees of those male students who were qualified to attend the University, and they are anxious to be able to continue to do so. And it is a great satisfaction to the Committee to find that the Education Department have refused to accede to the proposals that have been made to them to withdraw those students from the Normal School; but that, while encouraging university training, they do so with the full recognition of the authority of the Education Committee, and the importance of the religious training and superintendence of the Normal School.

The religious training of the teachers is the only direct means which, under the national system now in force, the Church has of influencing the religious education of the country. The desire of the Committee is that there should be religious teaching in all the common schools, and also that the general standard of secular education should be raised to as high a point as possible; and they believe that these objects will be most fully secured by maintaining the leading principles of the normal school system.

The new buildings at Moray House, the necessity for which has been recognized by successive Assemblies, are now in course of erection. It is hoped that the portion of the cost which has not yet been provided will be raised by private subscriptions, and that it will not be necessary for the Committee to apply any part of the proceeds of this Collection to that purpose. But

apart from this item of expenditure, the Committee, in view of the various claims which they have to meet, earnestly commend the scheme to the liberality of the office-bearers and members of the Church.

In name of the Education Committee,

THOMAS MAIN, *Convener*.

#### HOME MISSION NOTES BY DR. ADAM.

##### THE FISHERMEN AT PETERHEAD.

THE Rev. T. Grant, Tain, has been the first Home Mission deputy this season to the fishermen gathered together from all parts of the coast at Peterhead. He sends an interesting report of the commencement of the work. He says:—

"I arrived on Tuesday, 24th July, and found Mr. Yuill and his family most obliging and kind. I was not able to do anything in the way of holding meetings till Saturday; but I went among the boats in the harbour, and spoke to the men during the greater part of every day. A good many of them seemed to know me, and were really very frank and kind. I had a meeting on the street on Saturday evening, assisted by Mr. Bisset, who gave me most valuable help. There were several hundreds present. I preached for Mr. Bisset in the forenoon of Sabbath to a crowded congregation; and at three o'clock afternoon I preached on the street to considerably above 1000 people. There was not only great attention, but also what seemed very deep impression. I saw several men and women deeply moved. I addressed another meeting on the street or square at eight o'clock in the evening, at which there was a very large crowd present; some thought there could not be fewer than 3000, but my own impression is that there might be about 2500. This was also a most interesting meeting. Though the impression did not seem to me so evident as in the afternoon, still a number did seem deeply affected. A band of fishermen led the singing; and, when asked, several of them from different parts of the country engaged in prayer, and that with great propriety and unction. Several of the men spoke to me, some of them from almost every fishing station between Cockenzie and the Butt of Lewis. There was one from St. Andrews in Fife, whom I knew well, and who was brought to the Lord in the mission there in the year 1852, and who has been a devoted Christian ever since.

"The men expressed their deep gratitude to the Committee for sending them preachers during the season, and this was specially referred to in their prayers."

Mr. Grant concludes by speaking in the strongest terms of the countenance and help which he received from the two ministers of the Free Church in Peterhead, Mr. Yuill, and Mr. Bisset of the Territorial Church.

##### FIRST COMMUNION AT ETTRICK.

The Rev. A. Giles, Ashkirk, Moderator of Session, gives an interesting account of the dispensation of the

first Communion in the newly-erected station at Ettrick. He writes as follows:—

"It was an occasion to which I looked forward with considerable anxiety; and now, in the retrospect, I desire to give thanks to God, who permitted me to take part in the solemn services of that memorable day. It became my duty as moderator to preside, and my co-presbyter, Mr. M'Crindle of Yarrow, assisted. He also took part, along with the two elders, in the distribution of the elements. The services were held in the granary at Gilmanscleugh farm, quite near to the little school-room, where, if I do not mistake, you preached when you visited Ettrick. [It was in a large carpenter's shop, emptied and seated for the purpose.] The schoolroom was considered too small for the congregation likely to assemble, and on seeing the granary cleared out, I decided on that as the more suitable place for the day. We had with us as assisting elders Mr. Burns of Galahill, Galashiels (a member of interim-session), and Mr. John Moffat, formerly an elder of the Ettrick branch of the Cameronian congregation, whom we gladly associated on the occasion, being a member of the congregation. In the evening Dr. Bruce of Glasgow, who is sojourning at Yarrow Free Church Manse, preached the post-Communion sermon at the village of Ettrick-Bridge, lower down the valley. There was a large gathering at the services both during the day and in the evening. Fifty persons communicated. The number on the roll is sixty-two, seven having been admitted for the first time. As regards the others, we were careful to receive no one without a certificate, and we had no difficulty in connection with that matter.

"Everything outwardly presents an encouraging aspect. I am not unmindful of many things which may try us who have charge of the station, and which will try the principles of the people; but I do think that God has wondrously blessed our efforts in connection with the setting up of Ettrick Station. A great door has been opened up for the preaching of the gospel in a comparatively new field; may we have grace given us to make good use of precious opportunities thus vouchsafed!"

##### FISHING SEASON, STORNOWAY.

Mr. Gordon, Douglas, kindly went to Stornoway, and laboured for several weeks among the English-speaking fishermen congregated there in early summer. He states that he received every kindness from all parties, and that the people made his visit anything but a holiday. "The first Sabbath," he says, "I had the privilege of preaching *three* times; and the next three Sabbaths they gave me the opportunity of preaching *four* times. Besides other work, I preached thrice every week,—Tuesday, Friday, Saturday. I am thankful to say week-day and Sabbath services were well attended. I trust some good was done by my visit." There is every reason to believe that in more respects than one Mr. Gordon's efforts were attended with beneficial effects.

## EVANGELISTIC DEPUTIES.

Arrangements have been wellnigh completed for the work to be carried on by the evangelistic deputies set apart at last Assembly. Already Mr. Keay has been labouring at New Aberdour, Pitalige, and Peterhead; and at a later part of the season he goes to Kelso and Carnbee. He has been assisted by two Glasgow gentlemen, whose services have been of the greatest value. Mr. Inglis has been among the fishermen at Peterhead, and afterwards he is to visit Hamilton and Dumfries. Mr. Grant, Tain, has begun in the north, and he is appointed to come south to Bathgate, Slamannan, and Ayr. Mr. Cowan, Perth, has gone for a month to Orkney, accompanied by Mr. Milligan, Dundee; afterwards he is to give help at Coatbridge, and possibly elsewhere. Mr. Riddell is to labour in Wellgate, Dundee; High Church, Aberdeen; and in some other place or places not yet fixed. Dr. Black has been at Woodside, near Aberdeen, in August, and he is to visit Hawick in November. It has not yet

been possible to provide for meeting all the applications which have been received, but it is expected that nearly the whole of them will be overtaken in course of the year.

## CHURCH EXTENSION BUILDING FUND.

The Commission has given its sanction to the regulations prepared by the Committee, and to the plan of raising contributions proposed by them for adoption. It has also earnestly commended the object to the liberality of the Church. It was intimated by the Convener that of the £100,000 to be raised, a sum of nearly £24,000 has been already subscribed, in many cases without any application having been made. Three Glasgow gentlemen have given £5000 each. A few others in that city have made up the sum there promised to above £21,000. This is a most hopeful commencement, but nothing short of a great, combined, and widely-diffused effort throughout the Church can fully accomplish the desired object, which is one of the greatest importance and urgency.

## I S R A E L.

July 7, 1877.

DEAR SIR,—I regret I have little intelligence to send for the *Record* this month from the Jewish mission field. Two of our missionaries were in Edinburgh lately attending the Presbyterian Council, and were greatly refreshed by what they saw and heard—Mr. Moody from Prague, and Mr. Van Andel from Amsterdam. This has prevented any information as to recent doings from these stations. The right to preach in German as hitherto has been called in question at Prague, and this has not yet been settled. Dr. Fürst attended the Committee at two of its meetings, and stated that this interference with German preaching was a serious hindrance to his work. On this, as well as on other grounds, the Committee have, at his request, transferred him to Strasburg, where, it is understood, there is an opening for Jewish mission work. A year hence they will be better able to judge, and meanwhile prayer is requested for a blessing on this possible opening of a new mission.

At Pesth this is the time of holidays. Mr. Kœnig has left for a few weeks, in hopes of recruiting his health after his usual arduous work. Mr. Allan writes still much encouraged about the school. He is anxious at present about one of the scholars, whom he has discovered quite destitute—mother dead and father deranged. He wishes to bring before kind friends of Israel this case of Theresa Sieblich, in hope of receiving some aid.

From Breslau Mr. Edward promises an early communication, which he thinks will be interesting, giving an account of his own work during the last two months. He is greatly cheered by the success of the Free Church in Gorlitz, whose friends, chiefly in Holland and America, have provided means for a new place of worship, which he recently opened, preaching from the text, "Destroy this temple, and in three days I will raise it up." He speaks highly of Miss Matzke's earnestness and faithfulness. She is Bible-woman in that district.

At Constantinople the intense heat has driven our missionaries and teachers during the holidays to the shores of the Bosphorus. Mr. Tomory writes:—"We have been permitted to carry on and to close our work without interruption. Galata has been very unhealthy, many children absent at times from illness, but at the close of the session the schools were quite full. All kinds of rumours are afloat, but we give no heed to them. We feel quite safe and comfortable. Under the shadow of the Almighty we are safe, and to his care and keeping we commit ourselves."—Yours faithfully,

TO THE EDITOR "FREE CHURCH RECORD."

F. BROWN DOUGLAS.

## THE HEBREW DAY OF ATONEMENT.

THE ancient Day of Atonement, as still kept by the Jews on the tenth day of the seventh month, falls this year on Monday, the 17th of September. In the Jewish Almanac for the present year it is noticed in these terms:—"The Day of Atonement (see Lev. xxiii. 27). This day is set apart for the repentance of sins; a solemn fast is decreed, and forgiveness is held out to all who are in earnest in their repentance and contrition. It is a day which should be devoted to reconciliation; for no one can rationally expect pardon from the Almighty unless he be in friendship and concord with his fellow-men."

The idea of any real atonement seems rather to recede further from the Jewish mind; but all the more should Christians remember them in prayer on their annual day of sorrow, that their eyes may be opened when they are reading those Scriptures and meditating on those sacrifices which so clearly set forth "the Lamb of God which taketh away the sin of the world."

On this day last year the noonday prayer-meeting in Edinburgh was specially devoted to prayer for the conversion of Israel, as it will certainly be likewise this year; and ministers are respectfully reminded to remember the Jews more largely in their public prayers on Sabbath, the 16th inst.

## DISPERSION OF THE JEWS.

SOME curious, and in some respects surprising, particulars have lately been collected and published in a French paper respecting the Jews. Although the Israelites hold such an important place in trade, commerce, and finance, and are to be met with in every

quarter of the world, it appears that they are to be found in least numbers in some of the most commercial countries, and in most numbers in some of the least prosperous and enterprising states. Moreover, widely as they are scattered, and numerous as they appear to be, it seems from the statistics in question that the census of the whole race falls short of five millions of souls.

In France, where there exists little or none of the stupid and barbarous prejudice against the Jews which prevails in some countries, and where one would think there was a wide field for the peculiar talents of the race, there are only forty-six thousand Jews. In all America, apparently a still more favourable country, there are only one hundred and twenty thousand Israelites. On the other hand, in wretched, unprosperous, and down-trodden Poland the Jews are to be found in greatest number, one out of every seven of the inhabitants being a Hebrew. One can understand that there should be few Jews in Spain, but it is surprising that they should be almost as rare in Belgium. In Sweden there are comparatively few Jews; but they abound in Hamburg, Austria, and Roumania, in the proportion of one to every twenty-four inhabitants. In Hamburg and Austria there is abundant employment for their talents, but in Roumania there cannot be any great scope for their commercial and financial instincts. Ireland is always boasted of as being the only country in the world in which the Jews were never persecuted—and, indeed, whether at home or abroad, the Irish always manifest a certain respect for the Israelites—but Ireland has hardly had the opportunity of persecuting the race, for even at the present day there are not three hundred Jews in the whole country. Norway stands lowest after Ireland on the list, there being only twenty-five Jews in that country.

## THE COLONIAL FIELD.

## NOTES BY THE INTERIM-SECRETARY.

## NEW ZEALAND.

*Auckland.*—Mr. Bruce, writing to the Convener on 5th June, says:—"Yours of 14th March I found awaiting me on my return from a visit to the Waikato. We propose dividing that large and growing district into three charges, each of which is able to give £200 a year of stipend, besides a manse. We have only one minister in the whole district at present, and the result is that our Church languishes at several points. Please to send us out an acceptable probationer for one of the proposed charges, and that as speedily as possible."

*Otago.*—In a recent letter, Dr. Stuart writes:—"Mr. Ross, of Riverton, has been inducted into Anderson's Bay with every prospect of a prosperous ministry. Professor Salmond opened lately a handsome church at Inchclutha, on the banks of the Clutha. It is beautifully situated, with a glorious piece of old bush for a

background, and the greatest river in New Zealand sweeping along peacefully at its door. Mr. Allan, the minister, has another handsome church on the stocks, five miles down the Clutha, where there is a coal mine, which promises to be very valuable..... We sold our university buildings the other day to the Colonial Bank for £27,000, with the design of erecting other buildings on a fine site in the north end of the city. These will include residences for professors and dormitories for students."

*Napier.*—The Presbytery of Hawke's Bay held a special meeting in St. Paul's Church, Napier, on Wednesday night, for the ordination of Mr. Patrick J. Riddle for missionary work. Mr. Riddle has been engaged for a period of two years as an evangelist in this province, and has laboured with great earnestness and acceptance. During the same time he has been pursuing his studies, under the care of the Hawke's Bay Presbytery, for the ministry of the Church; and at the request of the

Extension Committee of the General Assembly of the Presbyterian Church of New Zealand, who have appointed him to labour in the province of Marlborough, he has now been ordained to the work of the ministry, under a recent statute of the Presbyterian Church. The Rev. J. M. Fraser preached a discourse suitable to such an occasion; and the Rev. R. Fraser conducted the ordination service, with the other members of Presbytery. Mr. Fraser afterwards addressed some important counsels to Mr. Riddle, and commended him to the care and help of the great Head of the Church. A well-attended meeting was held in the Port School on Tuesday evening of the people among whom Mr. Riddle laboured, and the children and teachers attending the Sabbath school there, when a very handsome gift and a beautifully illuminated address were presented to him. Mr. Riddle made a very feeling reply, and conveyed his warmest thanks to all the friends who had helped him in the Port, and in the districts of Meanee and Petane, in all of which places he had met with many friends, and hoped he would hear of their growing prosperity, under the care of his old and valued friend, Mr. John Stewart, who had come to succeed him. Addresses were delivered by the Rev. Messrs. Sidey, R. Fraser, J. M. Fraser, and John Stewart. These speakers bore unhesitating testimony to Mr. Riddle's sound judgment, prudence, fervour, and devotion to the work of Christ, and expressed the warm hope they cherished for his future usefulness.

We commend the following letter, from one who acted as a student-missionary in New Zealand, and who has recently returned home, to the attention of our students and younger ministers:—

(To Mr. Hope.)

July 11, 1877.

"I am sorry that I have been hindered from complying earlier with your request that I should write you something about the wants of the Otago Presbyterian Church.

"In the first place, I consider that, from the near prospect of extensive occupation of land presently to be opened up for allotment, from the rapid progress of present settlements, and the number and size of existing parishes, there is much reason in the demand of this Church for additional ministers. Even now great tracts of country are being settled, which will require to be provided with ordinances; and the number of these is likely to be much increased during the next few years by the breaking up into small holdings of large pastoral areas, the leases of which are about to fall in. This extra labour it is too much to expect the present ministers to undertake. They are men doing a great and good work in their spheres; but the regret already exists that, in many instances, from the size of their parishes, they are unable to have regular service in places, within their bounds, where it would be appreciated, and would prove of vast importance in the maintenance of spiritual life, and the promotion of a high-toned moral feeling among the people. Morality is only too apt to become low among all classes in the colony.

"There are several sanctioned charges vacant at present, for which no ministers can be found. And were there the hope

of being able to supply the needed men, there is no question but that many of the large parishes in the interior would at once be divided, and two ministers placed where now there is only one. It is certain that work could be provided immediately for at least ten additional labourers.

"In a former letter to you I referred to the qualifications essential for the colonial pastorate. They are these—earnestness, energy, and ability. Taking it for granted that all see the necessity for the first two, I think the last qualification is one to be insisted on *for the minister's own comfort and success*. The colonial people are on the whole much more generally intelligent than the run of our home congregations; the very fact of their emigration from this country argues a force of character above the common; and it is unnecessary to point out to any one who has been in Otago the widespread avidity with which the works of the best literary and scientific authors are there bought up, and read, almost as soon as they are imported. The day when anything was good enough for the colonies has gone past—in intellect as in everything else. Unless a minister commands respect for his talents as well as his graces, he will be likely to prove less powerful for good than a minister ought to be in any country, and especially a new country, where there is little traditional respect for his office. It is the best men that are wanted to sustain the *prestige* of Presbyterianism in Otago, and to act as levers on society there.

"The prospect of procuring the needed supply of probationers appearing for the present limited, the Synod of Otago is turning its attention to another class of workers—namely, the lay evangelist. And the plan of appointing these is thought feasible and wise by the colonists themselves. It was in this capacity more or less that my own time was spent in Otago; and if one may be permitted to speak from a grateful recollection of services largely and constantly attended, of the interest manifested in the story of the cross, however simply told, and of the universal kindness, sympathy, and hospitality of the people, I must express my conviction that the appointment of evangelists for the overtaking of work in new and outlying districts would prove most beneficial. Many of our best students might gain knowledge and experience, as well as much real pleasure, if they would at some period in their course of study take a few months in this work. It is of course for your Committee to say whether, and how, they could be put on the scene of their labours advantageously.

"There are many inducements for both probationers and evangelists to go to that colony. Probationers with even a moderate share of ability need not there have any of the weary waiting for calls so common in this country. And now that there are good roads and railways in the chief lines of thoroughfare and settlement, the conveniences and even the luxuries of home-life are not wanting to make a colonial station agreeable. Cost of living is, indeed, greater than in Britain, but only in a small degree, which is more than counterbalanced by the liberality of the people, when they have a minister or missionary among them whom they esteem. The equal dividend from the Sustentation Fund is larger than that of the Free Church. In fact, the question of support need not trouble any one of the right sort who thinks of going to Otago. The work, physically, is sometimes hard, but it seems to conduce wonderfully to health. This is perhaps the best thing, out of many good things, I can say of Otago. I left Scotland in very delicate health, and I have returned, completely restored to strength, for the pursuit of my studies. It seems to me scarcely possible to conceive of any one remaining a confirmed invalid in the

bracing, and yet salubrious, climate of New Zealand, and among its wild and picturesque scenery.

"Considering the great need for Christian workers in the old province of Otago, I would express my anxiety that your Committee may be successful in getting men for that field. Surely the spirit of Disruption times, the spirit of self-sacrifice, has not left the young men of the Free Church, that they will not volunteer for the colonies. Should they go thither, they will find that what seems here a sacrifice is, in reality, conferring a benefit on themselves, while giving an aid and impetus to the cause of Christ in the Southern Seas."

VICTORIA: NORTH RICHMOND, MELBOURNE.

(Mr. Weir to Mr. Hope.)

"By some means the Rev. J. Beattie, of Chalmers' Church, and his session had come to hear of our being on our way to Melbourne, and also of the work we had been engaged in under the Rev. R. Howie, Govan, so that when we arrived they were waiting ready for us with a field of labour to be entered on at once. After giving an address at the usual congregational prayer-meeting, I was (within a fortnight after landing) offered, on trial for six months, the Mission Church in connection with the Simpson's Road Mission, belonging to Chalmers' Church, at a salary of £200 per annum. At the end of that time the engagement was renewed, willingly and heartily on both sides.

"We began our services on the 1st October, and from an attendance of 50 we have gradually and steadily increased, until our average is now 150, whose attendance is very regular, while the interest and attention of almost all are most cheering and encouraging. But, above all, our work does not seem to be altogether in vain. Many who before 'cared for none of these things' are now deeply impressed with their solemnity and importance, while, in daily visitation, personal dealing is comparatively an easy matter; indeed, the readiness, I might say the eagerness, of many to speak of spiritual things makes it manifest that the Lord is truly with us.

"On the 25th May we had our first 'congregational' soiree. Dr. Cairns occupied the chair. Both Mr. Beattie and Mr. McEachran were present, and gave addresses. They all seemed gratified, and expressed themselves thankful for the progress made in the mission.

"I am very thankful to God for bringing me here, and opening up the way for me as He has done. My health is greatly improved; in fact, I am nearly as well as ever I was, even with the close study. I only require to preach once a week—namely, on Sabbath evenings; but many of our regular attenders are longing and looking forward to a morning service. I am also longing for it, but cannot undertake it in the meantime, neither is it the wish or desire of Mr. Beattie or his session that I should do so. They are most anxious for me to prosecute my studies, and give me every facility for so doing.

"Just now our winter is setting in, but the weather is very pleasant and invigorating, although lately we had some very cold and stormy weather. We got through the late excessive hot summer very well, and are fast becoming colonized.

"There is a large field for Christian labourers here, but good men are scarce. How often I have wished that many of those I left at home would come out here; and how often it is made a matter of earnest prayer that God would send us good, true, and faithful men to this part of His vineyard."

GIBRALTAR.

Mr. Coventry has been obliged, from the state of his health, to come home for a short period. If he had strictly observed medical advice, he would have left the Rock two months ago, but he was unwilling to leave till positively compelled to do so. Mr. Ross, late of Huelva, acts in his room. We trust Mr. Coventry's health will soon be re-established.

ODESSA.

THE following extracts from letter from Mr. Clark, of date July 27, give a sad picture of the effect of the war on evangelical work in Odessa:—

"From the distant suburb where I am writing, I hear a gun from the harbour batteries going off at intervals. I do not suppose that this has any special significance; but now that Hobart Pasha is himself in the Black Sea, it may be soon the turn of Odessa to receive the fire of his ironclads.

"The harvest, God be thanked, is excellent, far exceeding anything obtained for many years, and creating a stir among the agencies for agricultural machines. If peace be mercifully granted to us by autumn, a revival of commerce may be hoped for, sufficient to save the town from absolute ruin. At present, however, the stagnation in all walks of business, with the slight exception mentioned, presses with terrible weight on every class.

"I submit with difficulty to the dispensation of Providence which, by the awful means of war, has broken up and scattered our community, and suspended the peaceful operations of the gospel among us. It may be that any perplexing questions of congregational finance at Odessa will solve themselves by the congregation ceasing to exist; and, after twelve years of a laborious though pleasant ministry, I may be forced to take my way from Southern Russia. It can also be otherwise; and the storm passing over us may only serve to purify and strengthen what remains, as well as prepare for a wider development of the Word than ever. At this moment, nevertheless, all is too dark, too indistinct in the prospect, to afford any materials for a judgment. But the Lord's purpose will doubtless make itself known in due time."



## THE CONTINENT.

BY THE CONVENER.

EVANGELICAL journals and other publications on the Continent continue to express their earnest and grateful belief in the important benefits which are likely to flow, from the recent meeting of the Presbyterian Council, to the Churches of Christ in Europe which are proclaiming the gospel in the midst of Popish darkness and opposition.

It was suggested at the August meeting of our Church's Continental Committee that it would be a most appropriate practical evidence that the Free Church of Scotland is resolved to create and exhibit within her borders a deeper interest in the Churches of Christ on the Continent, if the Annual Collection at the beginning of next year by the children of our Church were devoted to some attractive and effectively useful object connected with the work of evangelization on the Continent. The Committee, cordially approving of the suggestion, requested the Convener to communicate with those who take a special charge of arranging this annual appeal to the children, with a view to obtaining the collection for the Continental Committee. Many deeply interesting objects might be suggested for this appeal to the children of our Church. But, apart from the good which might be accomplished by the sum secured, the present moment presents a natural and suitable occasion for awakening among the young some knowledge of, and interest in, the Huguenot, Waldensian, Hungarian, Bohemian, and other Churches on the Continent, whose history is written in tears and blood, and the descendants of whose faithful ministers and martyrs are now displaying a banner because of the truth, and holding up Christ crucified as the only Saviour.

## GENOA HARBOUR MISSION.

(TO THE EDITOR OF THE "FREE CHURCH RECORD.")

THE following simple narrative of evangelistic work in connection with the "Genoa Harbour Mission" may interest some of your readers.

For some time past sailors belonging to the little sea-port referred to have been visited by the colporteur when their ships happened to be in Genoa; they have bought Bibles and religious books from him, which they have circulated among their friends at home; they have often read and talked and prayed with him, both on board their own vessels and in the floating *Bethel*; and they have occasionally accompanied him to the Waldensian Church, and heard the gospel preached. Last summer a young sailor gave the colporteur to understand that the *Evangelici* of the village wished him to visit them, and even named one in whose house he would be lodged. He went; but on entering the house was not a little chagrined to find that he had been made the victim of a hoax. The goodman of the house refused to receive him, knowing nothing about him. Before coming away, however, the colporteur had a long conversation with him on religious subjects, and persuaded him to buy a Testament. Nine months afterwards he wrote a most interesting letter to the colporteur, telling him that he had reflected much on the things he had told him, and studied carefully God's Word, not only from the New Testament he had bought, but from a large family Bible borrowed from a captain; that his eyes had been opened, and his soul filled with joy; that he had read portions of Scripture and other

religious books to many in the village; that he wished to be further instructed in the truth; that he hoped the colporteur would ask the congregation he is connected with to pray for him; and that he might soon be able to go and counsel and encourage him and "the brethren." It was no hoax this time. This man is the "D— V—" of the narrative. His letters show that he has already acquired a wonderful knowledge of the Scriptures, and that grace is working powerfully in his heart. The last one, received since the visit here narrated took place, contains a saddening account of persecution for righteousness' sake which he has now to endure at the hands of creditors, priests, and friends, but chiefly of his own wife and other women of the neighbourhood. Quoting Acts xiii. 50, he fears he may be driven out of the village after the manner of Paul and Barnabas; but he adds, "The cry of my heart will go up to God in the language of the 57th Psalm."

When the excitement caused by the colporteur's visit shall have subsided, there is good reason to believe that "the brethren" will remain steadfast, and that the truth will spread.

The narrative, while illustrating one of the many important aspects of work among sailors, points to one of the most difficult problems of Italian evangelization,—namely, How are *the women* to be won over to the gospel? At present their superstition and bigotry are its greatest hindrances.

*N.B.*—Copies of the last Report of the "Genoa Harbour Mission" may be had on application to James Galbraith, Esq., 15 St. Vincent Place, Glasgow.

D. M.

ACCOUNT OF A VISIT PAID BY THE COLPORTEUR  
OF THE "GENOA HARBOUR MISSION" TO THE  
VILLAGE OF M—, July 1877.

(To the Rev. Mr. Miller.)

If ever in my life I found it difficult to write a journal, it is precisely on this occasion; yet I shall study to be true to facts, that you may form your own judgment on them.

In the village of M— there are, besides the pious D— V—, five sailors who are evangelists, and many who, through their influence, are inclined to be serious. These all united in asking me to go among them to give them some instruction in holy things, and to form if possible a new evangelical congregation. Early, therefore, on the morning of the 3rd July I entered the village, and went straight to the house of D— V—, who received me gladly. As we talked, I wondered at the progress he had made in spiritual things, and the intimate knowledge he had of God's Holy Word. He called together our friends, whom I also found firm in the faith, determined to go forward. Fifteen of them told me that for six Sundays they had not been to Mass. Till one o'clock I talked with them of the more essential points of true Christianity. Everything wore such an encouraging aspect that I cherished the hope that, ere my return to Genoa, something might be established which would, through God's grace, endure.

But now we enter on another period. I, having travelled all night, had to rest, the men had to work; so we separated, to meet again, as they said, "in the evenings and on Sunday." I went to the room which they had engaged for me, and slept soundly till five o'clock. But if I slept, the parish priest did not! He called before him the woman who had let me her room, and threatened to excommunicate her if she did not at once get back the key and put out the Protestant. The other women, headed by the wives of the "brethren," attacked her for harbouring the Protestant, and heaped on her abuse in language too horrible to be repeated. They agreed that the Protestant must at once be stoned out of the village, as had been done two years ago to a Baptist missionary by the women of T—.

I, after my three hours of sleep, knowing nothing of all this, went out refreshed, to speak privately to some who I knew were inquiring after the truth. I had some good conversations, but fanaticism was in the air. Every corner had its group of angry-looking women, whose mutterings of "stoning," &c., were only too audible. About eight o'clock I went to the inn,\* and five of the "brethren" came to me. When I asked them why the others did not come, they told me what had occurred, and finally persuaded me, for the poor woman's sake, to give back the key. This was awkward; but the innkeeper offered to send out his wife and sick child for that night to a neighbour's, that I might share his bed. This arranged, we proceeded to discourse of matters which tend more to edification; but peace to converse seemed to be what we were not to have, for about ten o'clock the women came battering at the door, calling their respective husbands, and threatening to throw stones at the window. The shouts continued—"Away with the Protestant!" "No new doctrines here!" and one by one the men had to go, and I was left to offer a short prayer with my "host," before retiring with him to rest.

The night passed peacefully for me, but not for my poor friends. The morning found them anxious and depressed.

\* The Osteria of an Italian village is often an eating-house and general store, without sleeping accommodation.

The wives were incensed at my presence in the village, and at the six Sundays of neglected Mass; and the men were annoyed to have me there by their own invitation, without the power to offer me a lodging. They feared to endanger the family peace, and they feared to offend their bigoted landlord. Notwithstanding all this, I showed myself in public, going about fearlessly, talking with a certain number who were desirous to hear from my own mouth those truths which they had already heard gladly from D— V—. From eight A.M. till three P.M. I proclaimed the truth. Many seemed edified; but round us there were always other men, spies of the priest, and a group of fanatical women, foremost among them the wives of the "brethren." Some painful scenes occurred. One lame lad, a tailor, who went on crutches, sat always near me drinking in every word, when at last his father pushed through the crowd and drove him out before him, threatening to kick him if he lingered. As he passed he gave me a malicious look, and muttered, "Protestants—stone them!" A travelling cloth merchant, a stranger in the place, joined the crowd, and overhearing the word "Turk," turned on the women, and said that they with their ugly faces were much more like Turks than the Protestant, who, though he knew him not, had the face of an honest man. This enraged the women, and they called him a Protestant too! Afterwards, sitting with about twenty men round me and many women, the conversation turned, to my regret, on purgatory. One old man insisted on knowing if there was purgatory or not, and if not, of what use then were the masses said for the dead? I tried to present our belief as edifyingly as possible, without directly referring to what they were taught by their priest; but the fact was only too apparent that the masses were of no use. This, as I feared, raised a tumult, and the women shouted, "We don't want Protestants here; let us do as did the women of T—, stone him out." I sat still, and said calmly, "In which case I shall have recourse to the authorities of S—." This quieted them, but I thought it well to retire to the inn, as my hope of edifying was for the moment gone.

Here I found things gone from bad to worse. The wife of the "host" was scarcely civil to me, the priest having suggested that to harbour me was ruin, as no one would buy from them. The widower with whom the "brethren" hoped to lodge me, now refused, as in a few days his son was to marry the niece of the priest, who said that if he took in the Protestant he would not give the wedding present he had promised! The prospect was a gloomy one, but I tried not to feel uneasy; and while I sat in the inn, a muleteer with wine arrived, looked at me and my books, asked if I had any such as D— V— had given him to read, and when I showed them to him, he quickly chose a New Testament and a book of family prayers, paid for them, and said, "Now I am happy." I was interested in the lad, and gave him some little books and many friendly counsels.

It was now nearly six o'clock, and no lodging had been found; so very unwillingly I had to decide to leave a place from my stay in which I had hoped so much. My "host's" distress was great, and I too was grieved; but night was coming on and the next village distant, so, without time for leave-takings, I had to find a guide and start on my sad walk.

Such is a faithful account of what happened in M—, where I hope even yet to see an evangelical Church. The discouragements are mainly due to the intolerance of the women, and the malignant activity of the priests; the "brethren" suffer much from both. That the seed will yet bring forth fruit, we firmly believe: "Some sow in tears, and others reap in joy."

## A MONTH AT LUCERNE.

THE Free Church has four stations in Switzerland. One of these, Montreux, is kept up only in winter. Another, Lausanne, is maintained all the year round. While at Interlaken and Lucerne services are held for only two or three months in the summer. In Montreux we have a church of our own, built by the indefatigable exertions of the Misses Harley. In Lausanne there is also a church newly opened, and a perfect gem of ecclesiastical architecture, erected through the efforts of the minister, Mr. Buscarlet. Nor are we much worse off at Interlaken, where there is a beautiful little chapel, forming a part of the ancient convent range immediately opposite the great Street of Hotels. Lucerne alone is unsatisfactorily supplied with church accommodation, so far as we are concerned. For a number of years our place of meeting there has been a Roman Catholic chapel, situated on a sun-exposed hill, and capable of being reached from the level of the lake only by long flights of stairs.

It is a curious sight to see a Presbyterian congregation assembled in such a building. The chapel is dedicated to the Virgin, and over the high altar, which occupies the place of the pulpit in our churches, is an inscription in German—"Help, Mary! Help!" The altar itself is covered during our service with a curtain; but it is impossible to hide the innumerable other symbols which on the walls around and elsewhere proclaim the ecclesiastical connection of the building. And indeed, were there nothing else, that connection is always made known by the knots of poor women who are seen, even while our worship is going on inside, kneeling at the end of the church, and casting wistful eyes through the iron gates into the interior.

The Papal churches are not made, as a rule, for preaching in, and there is nothing exceptional in the case of the Maria Hilf. Its roof is high; it has a very perceptible echo; and as the congregation alters every Sabbath, the speaker can never satisfactorily ascertain whether he is heard or not. Preaching is not absolutely ignored. There is a pulpit in the place. But it is hung high up like a cage on one of the side-walls, and its disadvantages had apparently been so thoroughly ascertained, that no attempt was made to turn it to account. In its room, a temporary desk was erected on the altar stairs; and there for the five Sabbaths of July I had the privilege of speaking to small but very interesting audiences of the good news of the grace of God. It has so happened that I have been on the Continent pretty frequently; and while travelling have been a listener in not a few such congregations as I saw at Lucerne. And remembering how I felt for myself at such times—how the mind, amid the manifold distractions of foreign countries, becomes indisposed to effort—I did not attempt anything in the way of elaborate discourse, but endeavoured to confine myself to the rehearsing, in as clear and simple and interesting way as possible, of the old, old story of the gospel. It is wonderful

how fresh that story continues to be, even to those who know it best; and I was sometimes greatly touched by the cordiality with which strangers expressed themselves after the service. One traveller, for example, a Baptist minister from New York, introduced himself to me one Sabbath, and with great effusiveness said his very soul had been refreshed by our service. He had been travelling for some time through different countries on the Continent. He had come to know by experience what a Continental Sabbath is. And he had not found everywhere those simple forms and that evangelical doctrine which it is the aim of our Church to provide in a few places of general resort.

Lucerne is a town with fourteen thousand inhabitants. About a thousand of these are Protestants, who have a substantial church of their own and a settled minister, who, however, I was sorry to hear, is a pronounced Rationalist! There are also some Jews; but if they have a synagogue, it never happened to come in my way. The remainder of the people are classed as Roman Catholics; but the good old priest, Canon Suter, to whose kind offices we are indebted for the use of the Maria Hilf Chapel, told me that the thin edge of Old Catholicism had been introduced into the place, and that no fewer than two hundred persons have already professed themselves to be sympathizers with that movement. Besides, it is impossible not to be struck with the looseness of the hold which the Pope has on his followers in Lucerne and elsewhere. A very little part of the Sabbath suffices for the duties of religion. A Mass in the morning before breakfast satisfies the conscience and the spiritual craving even of many who are reckoned devout. When that is over they are free, and diversion of one kind or another is engaged in with an abandonment which shows where the heart really is. Not only do the boats and trains run as usual, but if there is anything to be done which promises to be specially attractive, the Lord's day is chosen for the doing of it. Concerts, fêtes, athletic sports, torch-light processions, illuminations of the Lion, and so on—these all take place, by preference, on the Sabbath; and all day long, from early morning till late in the evening, the promenade under the trees or by the lake-side is like a fair.

In such a place it is good to have a retreat to which it may be possible to invite the Christian traveller to step aside from the crowd and "rest a while." Lucerne is a favourite Sabbath resort. It is so "beautiful for situation." Lying at the bottom of one of the reaches which form the Lake of the Four Cantons, it appears embosomed among hills. The rapid Reuss running out of the lake, and spanned by two curious covered bridges, cuts it in two. On one side is the Rigi, whose summit can now be reached by railway. On the other is Pilatus, less easy of ascent, but affording to the adventurers the prospect of a not less magnificent view; while further away is the range of the snowy Alps, beyond which lie the plains of Italy. Not the beauty only, but the convenience also, of the situation of Lucerne will ever make

it a resting-place in the traveller's journey; and it is well that on the Sabbath such a variety of religious service is provided that no one need be in want who really wishes to enjoy the comfort of evangelical worship. In the German Church there is service twice a day, according to the forms of the Church of England. This station is under the direction of the Colonial and Continental Society, and the supply sent this summer has been every way admirable. In the hall behind the German Church there is French service. I am not sure how this is maintained; but I heard of the preaching as being in the highest sense excellent. And in addition to these, there were gatherings of Scotch Presbyterians and of members of the Episcopal Church of America.

When our station was opened this year on the first Sabbath of July, there seemed to be few comparatively on the move. The hotels were more than half empty, and time after time the omnibuses drove from the trains without a single passenger. Our congregations necessarily reflected this state of things. We began with an audience of not much more than twenty. But as the month wore on they improved; and on the two last Sabbaths the attendance was very considerable. Those who came were Scotch Presbyterians (representing all the three Churches), English Nonconformists, and, above all, *Americans*. It is just as well that the officiating minister cannot know on any morning whom he is likely to be called on to address. Of course one ought not to think of such a thing at all in preaching. We ought only to remember our message, and to deliver it as we are sent. But human nature will intrude itself everywhere, and I do not know but that it would discompose the most self-possessed man among us if he were told, just as he was entering the pulpit, that among his audience would be found half-a-dozen of the clergy, and that some of these were famous men in their generation. The hearer who weighed most upon me, I think, was Dr. Taylor, of the Broadway Tabernacle, New York. I could not help recalling the fact that he had delivered a course of college lectures on preaching, and that he had thus made a special study of a subject which during his holidays he would be taking many opportunities of applying. In private Dr. Taylor was not so formidable. He had just come from Edinburgh, where he had been attending the Pan-Presbyterian Council; and I was personally gratified by his telling me that he was taking out with him to America the "Life of Dr. Buchanan," with the intention of making a special use of it in connection with mission work, and the sustentation of the ministry in New York.

Our services in Lucerne are announced as "*Scotch services*." I question very much the wisdom of their being so designated. It would be better to speak of them as *Presbyterian*; and to endeavour to make it clear on both sides of the Atlantic that these stations are rallying places for all who belong to the brotherhood. I was glad to find such a good understanding in this connection prevailing among all the representatives of

our Scottish Churches. The Established Church of Scotland has stations at Heidelberg and Geneva, and I met with several of our ministers who had attended the services there on principle because they were *Presbyterian*. On the other hand, when Dr. Phin, the Moderator of the Established Church General Assembly, was in Lucerne this summer, he attended morning and evening the services in our Free Church.

I must not end without saying that the conduct of the psalmody is often a serious difficulty in our Continental stations. It is well when the officiating minister can sing as well as preach; but even in such a case the arrangement is not very satisfactory, for it is not good to lay on him the whole burden of the service. And I wish to say, therefore, for myself, that I owe special thanks to a Scotch lady, a member of the Established Church, and her family, who most kindly undertook the "precenting" during my incumbency, and who performed the duty most efficiently.

NORMAN L. WALKER.

DYBART, August 18, 1877.

#### STETTIN.

MR. MURRAY of Dairsie occupies this station for this and next month. By communication with our ministers at Wick, Lybster, Fraserburgh, and Peterhead, which ports have connection with Stettin during the fishing-season, it is hoped that an increased interest on the part of our sailors in the services will be secured, and also that the Committee's expenditure on account of the station may be reduced by contributions from these places.

#### SERVICES ON THE CONTINENT IN CONNECTION WITH THE FREE CHURCH OF SCOTLAND.

##### I.—SUMMER STATIONS.

- Aix-les-Bains*.—May, June, and from 15th August till 15th October.
- Lucerne*.—From 1st July till middle of September, at 11 A.M. and at 6 P.M.
- Interlaken*.—From 17th June till middle of September, at 11 A.M. and 4 P.M.
- Stettin*.—August and September, at 10.30 A.M. and 4.30 P.M.

##### II.—WINTER STATIONS.

- Cannes*.—From November till May, at 11 A.M. and 3 P.M.
- Mentone*.—From November till May, at 11 A.M. and 3 P.M.
- Montreux*.—From October till May, at 12.15 P.M. and evening.
- Rome*.—From November till May, at 11 A.M. and 3 P.M.

##### III.—STATIONS SUPPLIED DURING ENTIRE YEAR.

- Leghorn*.—At 11 A.M. and 6 P.M. (3 P.M. in winter.)
- Genoa*.—At 11 A.M. and 4 P.M. (No Afternoon Service in July, August, and September.)
- Florence*.—At 11 A.M. and 3 P.M. (Except July and August.)
- Naples*.—At 11 A.M. and 3.30 P.M.
- Nice*.—At 11 A.M. and 3 P.M.
- Pau*.—At 11 A.M. and 3 P.M.
- Lisbon*.—At 11.30 A.M. and 6.30 P.M.
- Lausanne*.—At 11 A.M. and 3.30 P.M.

## MISSIONS TO THE HEATHEN.

## SOUTH AFRICA.

THE July number of the *Christian Express* (published at Lovedale) supplies much interesting information.

We observe that several Missionary Conferences have lately been held. Among the matters discussed at these have been the following :—

1. The removal of certain pernicious native practices, particularly the selling of daughters.
2. The raising up of a native ministry.
3. The rendering of the native churches self-supporting.
4. The awakening of a missionary spirit among Europeans resident in South Africa.
5. The industrial training of converts.

At the Natal Missionary Conference representatives of the following missions were present :—The American, the Wesleyan, the Free Church, the Hanoverian, and the Berlin Missions. The representatives of our own Church were Dr. Dalzell, of the Gordon Memorial Mission, and Mr. Stalker, of Maritzburg. There was a full and frank expression of opinion on the questions mooted. On some important points there was a remarkable unity of view.

The Conference expressed a strong conviction of the necessity of a native ministry, and trusted that increased attention would be paid by missionaries to this important subject. The Bishop of Grahamstown also lately issued a pastoral address on the same subject. In truth, all missionary Churches in South Africa are most earnestly revolving these two questions—1st, How to train a Native ministry ; and 2nd, How to make the Native Church to take on itself the duty of supporting the ministry. Very honestly, and very earnestly, do the missionaries grapple with these problems.

The Conference also recorded its conviction that “the establishment of industrial schools has been, and is, productive of great advantages.” Dr. Dalzell spoke at some length on the question.

## GORDON MEMORIAL MISSION.

“Dr. Dalzell then gave some account of the Gordon Memorial Mission, of which he is the Principal; and described some of his work and plans in connection with that industrial mission. The farm on which it is located was purchased three years ago. Dr. Dalzell is assisted by three European missionaries. Evangelistic, educational, industrial, and medical departments exist, or are contemplated, in the mission. Apprentices are wanted; after trial they will be bound for five years; besides education and board, they will receive wages, and their moral and spiritual welfare will be cared for. Industrial missions have failed in Natal in the past. In the Cape Colony, they have succeeded at Genadendal and Lovedale.”

## HINDRANCES.

We find in the same paper part of a very valuable address given by Mr. Buchanan to the members of the

Lovedale Literary Society. Mr. Buchanan thus refers to the powerful forces of evil in South Africa :—

“These are—(1) The whole body of South African heathenism, with its gross superstitions, its idle habits, and coarse vices, *all* proud and defiant to this hour; (2) A wholesale importation of the evil agencies which have for long proved the curse of the civilized world,—the pernicious errors and fierce impieties, the intoxicants and the diseases, the vices and the villainies, and, alas, a large force of the reprobates, of Christendom. Of all the constituents of this evil host, probably the most menacing to your own existence are *your* native habits of sloth and idleness, and *our* low grog-shops: the first disgusting, and very provoking to all employers of labour; the second simply infamous. Yield to them, and the former will eat you like a cancer, the second will burn you as fire. And you have the more to fear because many of those grog-dealers are not ashamed to confess that they care not how soon you are ruined, provided they can make their heartless gains of you; and a certain class, whom I may justly designate native-haters, glory in declaring that they wish you were ‘improved off the face of the earth,’ either by brandy or otherwise, and the sooner the better.

“Every observing mind sees that the very existence of our native races is at stake.”

## LOVEDALE.

Of the position of Lovedale Mr. Buchanan speaks thus :—

“Of all the missionary institutions in this country, into which Governor Sir George Grey succeeded in introducing industrial training, Lovedale alone continues to enjoy this high privilege; and the fact that she has fifty to sixty apprentices at work at this moment has not only placed her, as on a pedestal, in solitary and perhaps unenviable prominence among all her peers, a mark for every evil eye, but has given you her native children, above all your fellow-students elsewhere, a tremendous power for good or evil over the destinies of your race. And the eyes of friends and foes alike are upon you, in eager expectation, to see how you will choose to conduct yourselves, and thereby turn the scale of destiny both for yourselves and for your countrymen. That a grand crisis in your history has now come is plain as noonday to any one who has eyes to see. Perceiving its approach long ago, from afar, your missionary friends have now for many years striven, not only to win you over individually to the faith of the Gospel, but also to do all in their power for the salvation, if possible, of the native races from utter degradation and extinction, and their elevation into national prosperity and honour. As the only possible means, in connection with the Gospel, of accomplishing this tribal salvation, the justly venerated Mr. Govan and his associates, wisely taking advantage of Sir George Grey’s

kind overtures, sought, and through God's blessing secured, in their day, the establishment among you of some of the common industries of civilized men; and now, entering into their labours, have Dr. Stewart and his coadjutors in their turn toiled hard to develop more fully both the educational and industrial agencies at Lovedale, and to work them up into the highest possible efficiency. Their desire in so doing is to raise up, together with a seed of well-educated native evangelists and teachers, a seed also of well-trained native artisans, —that by scattering *both* abroad among your countrymen, they may assist in achieving the creation and promoting the growth of national industry, as well as of national faith in Christ, and thereby stave off from you effectively and for ever an otherwise inevitable destruction."

#### RELIGIOUS INQUIRY AMONG AFRICAN WOMEN.

We quote the following touching statement from the Rev. A. Merensky, of the Berlin Mission to the Transvaal. The name of the great warrior Sekukuni (or Secocoeni) must be familiar to our readers. A mission was established on his territory in 1861, and was remarkably blessed. In 1865 the chief took the alarm, and the missionaries were expelled. But the work of God is not overthrown:—

"Scarcely had Masabele left this place for Sekukuni's village, when a number of inquiring souls gathered round him, and desired to know from him how they could be saved. Especially women came and heard the good tidings from his lips. At last Sekukuni called him to account. Sticks were out to beat him. 'It is you that revive the belief in this town,' cried Sekukuni; 'throw it away, throw it away!' Masabele remained steadfast, and Sekukuni drove him away. He fled to Dinkoanyane, who tried his best, and sent him back and spoke for him to Sekukuni. Now Sekukuni's wrath was poured out on the messenger of his believing brother. 'Do you think, you who are living there at the Speckboom river, to overpower me? One morning you will be awakened by the thundering footsteps of my warriors.' Sekukuni then tried, as he had done formerly, to frighten the women. Sepeke, the captain, had to gather all the women of his place to beat them. Serolane, his chief wife, said, 'I believe in the Word of God; you may beat me.' The other women said, 'If we are beaten for the Word of God, that is nothing; we will suffer willingly.' Also Sebase, the old captain of Josef Kathedi's family, is troubled by the women. It is said that some of Sekukuni's wives are still believing and praying. It is most remarkable that the former desire for the Word of God, especially among the women, is still existing in Bapediland. Dinkoanyane said that when he is travelling in Bapediland he has no rest day and night; even in the night women have come and asked for the Word of God; they roused him from his slumber with the request, Teach us to pray. At last he desired them not to come, at least in the night, to avoid giving offence.

"Shall these souls seek in vain? Certainly not. The

desire to have God's Word in Sekukuni's land gives me the certain hope that this land will be opened again for the gospel."

#### LIVINGSTONIA.

No letters have been received from the Livingstonia Mission of later date than 16th April. Dr. Stewart was then at Blantyre. He had been suffering from fever, but was somewhat better, and full of life as usual.

Mr. James Stewart, a cousin of Dr. Stewart's, was preparing to survey a road by the side of the Murchison Cataracts. Even a good pathway, with three or four wells, in the course of the sixty miles, would be of immense value. The improving of the water communication from the cataracts to the sea, and the question of a store at Livingstonia, are also under earnest consideration. When these measures are completed, and when the road from the coast to the north end of Lake Nyassa has been surveyed by the Messrs. Moir of Edinburgh, Lake Nyassa will no longer be an inaccessible region.

#### DEATH OF THE REV. DR. BLACK.

Since the foregoing brief notice was written, intelligence has been received by Reuter's telegraphic agency of the unexpected and lamented death of the Rev. Dr. Black. For some days a hope was entertained that possibly the rumour might not be confirmed, as no official intimation had reached this country from Livingstonia; and letters despatched from Quillimane on 23rd June are missing, it is supposed, through an upset in the Zanzibar mail service. But a letter from the vice-consul at Quillimane to the Rev. Horace Waller, of date 6th July, states that Dr. Black died on the 7th May, and that the rest of the mission party were in good health.

Just on going to press, we observe that Dr. Stewart, in a letter, dated 29th May, appearing in the *Cape Argus*, thus refers to the death:—"I need not say we are all perplexed at this unlooked-for event..... We anticipated for Dr. Black a long period of useful service, and hoped he would live to see some fruit of his labours. God determines otherwise....."

The news of the early removal of this gifted and devoted missionary has created a profound impression. A fuller notice will appear in next *Record*.

#### SANTAL MISSION.

DR. DYER writes in thankful acknowledgment of the aid given for the construction of a tank at Pachamba, which medical authority had declared to be absolutely necessary to secure a supply of good water. The sum of £100 was readily obtained; and it is sufficient. We deeply regret Dr. Dyer's weakness. The season seems to have been unusually sickly at Pachamba.

It will be seen that Dr. Dyer's heart is earnestly set on evangelistic work. We greatly rejoice in the class for training evangelists.

(Dr. Dyer to Mrs. Murray Mitchell.)

PACHAMBA, May 9, 1877.

On the morning after your kind letter arrived, I was stricken down with dysentery, and am still confined to bed, and unable personally to comply with your request.

Very, very many thanks to you and to all the kind friends who assisted you in your exceedingly kind effort in behalf of Pachamba. The sum you realized far exceeded our highest expectations; and the tank, when constructed, will prove a great boon to all here. The workmen commenced to dig on Tuesday morning.

(Dr. Dyer to Dr. Murray Mitchell.)

June 4.

Since I wrote I have been to Calcutta and consulted your friend Dr. Coates regarding my state of health. Dr. Coates would not allow me to go to sea, but ordered me to remain under his care; as, by a want of proper attention, the existing inflammation might go on to ulceration—which would be a most serious state of matters.

I remained under his care for ten days, and returned to Pachamba four days ago, very much better, but still unable to engage in work, and under orders to be very careful for some months, because the heart has become affected owing to the weakness of the general system.

June 26.

We are about to commence a class for our evangelists during the rains. No regular class has been formed for preachers. I think Dr. Templeton intended to begin something of this kind before he went home.

My health is far from being satisfactory, and I am not making much progress towards my former strength; but I hope to get along more satisfactorily soon, and if I am only able to go out and commence a preaching station, in the cold weather, I shall be very happy.

#### THE NEW HEBRIDES MISSION.

At the meeting of Commission on August 9th, the Rev. John Inglis, late of Aneityum, gave the following striking and comprehensive address:—

I was taken by surprise, I was delighted, I was thrilled, I was filled with thankfulness to God, when I sat in this hall a month ago and heard the eloquent and earnest letter of Dr. Duff to the General Council, when he urged upon them to exhibit to the world the essential unity of the Presbyterian Churches by establishing a conjoint mission in some portion of heathendom, and when, as the field for such mission operations, he recommended to them the islands of the New Hebrides. How the Business Committee disposed of those suggestions, and what action may ultimately be taken upon them, I know not; but, emanating from such a source, there can be no doubt but they would be carefully considered and wisely disposed of. But of this I feel certain, that the immediate effect of those suggestions will be highly advantageous to our mission. While the Presbyterian Church of Canada and the Free Church of Scotland have both adopted the New Hebrides Mission as one of their Foreign Missions, our mission is necessarily but very imperfectly known in

both Churches. But a letter from the greatest of living missionaries to the General Presbyterian Council must have been extensively read, especially in those two Churches; and hence anything that any of us missionaries connected with the New Hebrides may now say, will be received with a degree of attention which otherwise it would not have been expected to receive. I feel, therefore, that I am standing here on high vantage-ground, and my strong desire is that I might be able to improve aright the opportunity. Instead, however, of entering into the general question of the New Hebrides Mission, which would open up too wide a field for the limited time at my command, I shall confine myself to one topic; namely—

#### THE NECESSITY FOR MORE MISSIONARIES.

Our most pressing want at present in the New Hebrides Mission is not the want of money, but the want of men; the want of fully-qualified missionaries, and the want of well-instructed native agents. We have at present ten missionaries, and about one hundred native agents. We have more than once had twelve missionaries, and we have long aimed at raising that number to twenty, but we have never yet succeeded. We are anxious to raise them to this number, for two reasons—1st, To carry on the work with greater vigour, and to utilize more fully the services of the *Dayspring*. The *Dayspring* could, at only a very little more expense, attend to the requirements of twenty missionaries instead of ten, and this would relatively reduce the expenditure of the vessel one-half.

An encouraging feature in our mission is, that it is, and always has been, free of debt. There is no debt upon our mission vessel, all our mission premises are free of debt, and the salaries of all our missionaries have been always regularly and immediately paid. I am happy to say that as a mission we have always so far secured and retained the confidence of our supporters, that all our appeals, whether for ordinary or extraordinary expenditure, have always been promptly and cheerfully responded to. Our mission finances, both those connected with the *Dayspring*, and those connected with the mission work generally, have always been, and still continue to be, in a healthy condition.

Our greatest felt want at the present time is the want of men; but even here we are not without very considerable encouragement. Our Free Church Foreign Missions Committee have advertised for three missionaries. Our friends in Nova Scotia have always been forward to send us reinforcements of men. I had a conversation with Professor M'Laren during the time of the General Presbyterian Council, and he informed me that in their Canadian Theological Hall there are several students who are looking forward to foreign missions as their chosen field of labour.

In January last, my brother missionary, Mr. Watt of Tanna, and myself, while accompanying the *Dayspring* on her visit to New Zealand, had an opportunity of bringing the claims of our mission before the Synod of Otago and Southland at its annual meeting; and we had the satisfaction of seeing the Synod engage a second missionary to the New Hebrides—a young man well reported of by the brethren, at present studying theology under Professor Salmond, and who is expected eighteen months hence to be licensed, ordained, and sent down to the New Hebrides. A few weeks later Mr. Watt and I had an opportunity at Wellington of meeting the Foreign Mission Committee of the Presbyterian Church of New Zealand, and we found that that Committee was prepared to urge their General Assembly at its next meeting to send a second missionary to the New Hebrides.

I left the *Dayspring* at Auckland, and came on to Sydney,

where I had an opportunity of meeting the Foreign Mission Committee of the Presbyterian Church of New South Wales; and that Committee supplied me with an official document authorising me to select in the name of that Church a missionary for the New Hebrides from any of the Presbyterian Churches in Scotland, England, or Ireland. This document contains a statement of the amount of salary to be given, and other conditions, all highly favourable for the missionary. My choice, however, is restricted, and that properly, to a candidate who shall be approved of by the Foreign Missions Committee of the Church to which he belongs.

When I came to Melbourne, I had an opportunity of meeting with the Foreign Mission Committee of the Presbyterian Church of Victoria. I there learned that five out of the fifteen students attending their Theological Hall are studying for foreign missions; and a few weeks ago the Rev. Mr. Campbell of Geelong, one of their theological professors for the time being, and one of their deputies to the General Presbyterian Council, stated the same fact in this hall.

Furthermore, another of my brother missionaries, Mr. Paton of Aniwa, has been visiting the different congregations in the Presbyterian Churches of Tasmania and South Australia. In each of these two Churches he collected a sum sufficient to maintain a missionary for two years. That money is deposited for that object; and each of these Churches have agreed to support a missionary on the New Hebrides as soon as they can find the man.

If these germs of mission agency can be fully developed, if these initial steps be vigorously sustained by future action, there is every probability that in a few years our present staff of ten missionaries may be increased to twenty. But it will require wisdom, tact, energy, and perseverance on the part of those who are to secure and send forth this additional agency. But we have time. We do not wish those ten additional missionaries all at once. We do not wish more than two, or at most three, in any one year. As a general rule, we can advantageously and satisfactorily settle that number in one year, but not more. We have, therefore, four or five years, and we have eight distinct Presbyterian Churches to supply the required missionaries. We have eight mission committees each looking out for missionaries. They have two thousand ministers, with a proportionate number of preachers and theological students, from which to make their selection. If the Foreign Missions Committee of the Free Church will within the next four or five years supply the three missionaries for whom it has advertised—if the Canadian Presbyterian Church will do the same—and if each of the six Presbyterian Churches in Australia and New Zealand will send us one,—that will give us twelve additional missionaries. This would supply our vacancies, and bring us up to the number at which we are presently aiming.

In this proposal, as every one must see, there is nothing Utopian, nothing unreasonable, nothing impracticable. We could scarcely, in our circumstances, bring forward a more modest request. We have, indeed, aimed at this number for the last ten years, before either the Canadian Church or the Free Church had come to our aid—before either of these two powerful Churches had adopted the New Hebrides Mission as their own—when, instead of two thousand congregations for our supporters, we had scarcely four hundred. But we have not thought it expedient as yet to alter or enlarge our plan.

But my immediate object is more humble still. Instead of ten, I shall at present ask only for one. I am not going on the principle of making a large demand with the view of securing at least something, however small. I am not acting on the principle laid down in the proverb, of aiming at a silk gown in order that I may at least secure the sleeve. My

request does not at present extend beyond the sleeve, but then the sleeve will be a pledge for the whole gown.

#### THE STATION OF ANEITYUM.

We have one very pressing want, and that is the want of a missionary to take up the vacant station on Aneityum. As instructed from home, I made arrangements for a temporary vacancy on my station; and when I left Aneityum in December last, I had put everything into the best condition that I possibly could put them. I made every arrangement that I could think of, that the mission premises and the mission work might suffer as little as possible during the continuance of the vacancy; and I am happy to say that thus far those arrangements have been successful.

On the 2nd of April I left the *Dayspring* at Auckland, New Zealand; on the 4th of April, two days afterwards, she sailed for the New Hebrides. After a remarkably good voyage of seven days and eighteen hours she had reached Aneityum, a distance of 1200 miles. Mr. and Mrs. Watt had gone round to the other side of the island, and visited my station, and found everything in the same good condition as that in which we had left them. There had been no hurricane, no epidemic, nothing unusual of any kind, and everything was satisfactory. The mission families at the other stations were well. No tidings had been received from Tanna or Kromanga during the four intervening months; but the three mission families farther north had been heard of, and they were all well.

But although our last letter from the islands brings us these favourable accounts, I am very desirous that this vacancy may be as short as possible. Our mission to the New Hebrides has two arms—a right arm and a left arm; and we wish both arms to be healthy, strong, and vigorous. If either arm be weak or paralyzed, it greatly diminishes the labour-producing power of the other. Our European agency is our right arm, our native agency is our left arm; and we need European agency to produce native agency. I am the more solicitous about the filling up of my station, because at present it is from Aneityum that almost all our native agency is drawn; and hitherto it has been at my station that the native teachers' institution has been in operation; and at present it is necessarily closed, so that the supply from that quarter will soon be dried up. In the first years of the mission, my colleague, the late Dr. Geddie, and myself, arranged that he should take charge of the printing-press, and that I should take charge of the teachers' institution. This arrangement we carried out for many years, but since Dr. Geddie's death we have ceased to print on Aneityum; and our object now is to have two teachers' institutions, one at each station, for the training of native agency.

Some might suppose that one institution well equipped would be better than two equipped as we must necessarily have them. This would be the case if our object were to give a high-class education to a limited number, with the view of their taking their place as missionaries; but in the present state of our mission we think this plan would be inexpedient. We look to the Churches supporting us for our right arm, for fully-educated missionaries. We have to look chiefly to Aneityum for our left arm, for well-instructed native agents; men who shall not be substitutes for missionaries, but men who shall go forth as helps to missionaries, who shall be their servants, their guides, their guards, their assistants in every way—who shall be their eyes and their ears, their hands and their feet, till they have raised up a native agency of their own. By having two institutions we can obtain a much larger number of scholars, and we can educate them at much less expense.



We have two objects in view by our institutions—viz., to develop and to utilize the Christianity of Aneityum. At present there is a great demand for native labour on Aneityum traders, and the captains of trading vessels are buying it up at any price; and our young men, unless allocated by our educational institutions, will drift away into the employment of trading vessels and trading establishments, and be lost to the mission, perhaps to Christianity; and that, too, while our demand for native agency is so much in excess of the supply.

Our plan is that followed by the sawyers in Australia and New Zealand. Instead of erecting expensive saw-mills, and at a great expense bringing the timber from a distance, a common plan is this: two sawyers go into the forest, select a clump of trees, erect a simple saw-pit in the centre of the clump, and go on sawing till the material is exhausted. This is the cheapest way of procuring sawn timber.

In like manner we carry on our operations with the greatest ease and the greatest success. When we are nearest to the people whom we wish to instruct, our object is to supply a sound elementary education to the greatest possible number. We teach the well-known three R's; we lay our greatest stress upon reading, then follow writing and arithmetic. They have sacred music and geography, a little English, but no Greek. We have a carpenter's shop and a smith's forge, and we initiate the men and lads into all the more common of the mechanical arts; while our wives teach the women and girls to sew, to wash, to iron, and to do all manner of housework. But our principal work has been to instruct them in the Bible, to give it to them in their own tongue, to teach them to read it, and to impress its leading truths upon their hearts and consciences. The constant reading of the Scriptures, and the reiteration of the primary doctrines of the gospel—such as the fall of man, human depravity, the love of God, the atonement of Christ, the work of the Spirit, the future state, the necessity of faith, repentance, and holiness. These are the means by which has been effected all that has been done on Aneityum.

#### THE PROGRESS OF THE MISSION.

I believe in the Bible, in its genuineness, its authenticity, and its inspiration—its plenary, verbal inspiration—that every part of it contains the very words revealed by God to man. On Aneityum itself, we have the clearest proof of what the Word of God can accomplish. Twenty-nine years ago, the inhabitants of Aneityum were all the lowest and most degraded of heathens, savage, cruel cannibals. Through the influence of God's Word,—for no other means were employed,—all these, 3500 in number, abandoned heathenism and placed themselves under Christian instruction; and notwithstanding all the trials through which they have passed, although one horrid epidemic after another passed over them, till those 3500 were reduced to 1300, not one individual, man or woman, abandoned Christianity and went back to heathenism—every one has stood firm. Such a hold has the Word of God taken of their minds.

During the first year of my residence in Aneityum, assisted by the natives, I built a chimney. About a mile from the mission station I found a number of whinstones very suitable for my purpose. I had among my tools a good whinstone hammer. I set to work to dress and square the stones for the chimney. The novelty of the operation drew a crowd of natives around me. They looked on in wonder, amazed beyond measure to see how the hammer broke into pieces and brought into new shapes those hard stones which nobody had ever attempted to break before. Missionaries, like philosophers, may at times "find sermons in stones," as well as

"good in everything." On that occasion I took the stones and the hammer as my text, and gave them a little familiar lecture on the subject.

"You see," I said, "these stones and this hammer: you might strike these stones with a block of wood till you were tired, and you would not break off a single chip; but now, when I strike them with the hammer, you see how easily I can break them to pieces or cut them up into the very shape that I want them to be. Now God tells us that our hearts are like stones, but that his word is a hammer. Many a white man spoke to you before the missionaries came, but you continued as much heathens as ever; but the missionaries came and they spoke to you, you gave up your heathenism, you began to keep the Sabbath-day, to worship God, and live like Christians. And what caused this difference? The words of the missionaries were not any louder or stronger than the words of the white men. The difference was this: the white men spoke their own words; they spoke the words of men; and that was like striking these stones with a piece of wood. But the missionaries spoke to you not their own words—not the words of man; they spoke to you the words of God; and that was like this hammer striking these stones; it was God's hammer breaking and bringing into shape your stony hearts."

The illustration took hold of their imagination; the sermon on the stones and the hammer was never forgotten. Now and again to this day I hear some of our elder natives pray in the church in words to this effect—"O Lord, thy word is like a hammer; take it, and with it break our stony hearts, and shape them according to the rule of thy holy law."

This is an age in which the money-test is applied to almost everything. We test the value of a man's religion by the amount of money he is disposed to pay for it. Now, our poor natives in Aneityum may be safely tried by this standard, as regards the value they set upon the Bible. They had no money, and they have very little yet; but we brought them to prepare arrowroot. They prepared and contributed this article of commerce. We sold it for them, and took charge of the proceeds. From the money realized in this way they paid to the British and Foreign Bible Society the sum of £500 for 2000 copies of the New Testament and of the Psalms; and I have brought home with me £700 to pay for the printing of the Old Testament in their language as soon as the British and Foreign Bible Society shall have completed their work and presented their accounts.

There is no instance on record of a like number of heathen people so poor being persuaded to contribute as much money to obtain any other book—and why not? Because the Bible alone is divine, and this divine power has subdued their hearts.

Now, what has been done on one island may by the same agency be done on every other island of the group. The people are all of one race. The same process is going on at present on eight other islands of the group; and if you and the other churches supporting the mission will only supply us with the men, I have no fears that, by God's help, by God's blessing, and by God's grace, the whole group will in due time be won to Christ.

#### NOTES BY DR. MURRAY MITCHELL.

##### THE ADI GRANTH, OR HOLY BOOK OF THE SIKHS.

THE name of the Sikhs as a warlike race in Northern India is familiar to all our readers. They have a sacred book composed in an old dialect of Panjābi, which is

quite distinct from any of the *Shastras* of the Hindus. This has recently been translated and published at the expense of the Secretary of State for India, by Dr. Trumpp, who was formerly a missionary in North India, and is now Professor of Oriental Languages at Munich.

We are very thankful for the translation of this remarkable book. Much has been written about the religion of the Sikhs; but most of it has been bold conjecture rather than fact substantiated by documentary evidence. Dr. Trumpp's careful rendering of a difficult work supplies satisfactory data for inquirers in time to come.

Bābā Nānak, the founder of the Sikh religion, was born A.D. 1469. He was not a man of education, nor possessed of any remarkable strength of mind, and may be briefly described as a simple, devout mystic. His most remarkable sayings, as well as those of other noted teachers of the same school, were collected about a century after his death into the large volume called the *Granth* (Book), or *Granth Sahib* (Lord Book), which has ever since been held in the deepest reverence by the Sikhs. One of the most impressive scenes we ever witnessed in India was one in the golden temple in the midst of the lake in the holy city of Amritsar, in which the *Granth* is chanted continuously—and if our memory serves us, day and night.

What, then, is the character of the book? Dr. Trumpp, who is not likely to underestimate the value of the work on which he bestowed the labour of seven years, says, "It is a very big volume; but incoherent and shallow in the extreme." So far as the *thought* of the *Granth* is concerned, it deserves this severe sentence. It has little depth and no brilliancy. Its teaching is almost always pantheistic. The universe is identified with God; it is regarded either as an expansion of him, or an emanation from him. The Supreme Being, however, is not worshipped except in one or two dubious instances; whereas the inferior deities are worshipped. The Guru, or spiritual teacher, is exalted to divine honour. His followers, the saints, are all but adored.

Man's chief end is union with God in the sense of

absorption into God, and the consequent cessation of individual existence. The great means of attaining this consummation is the continual repetition of the name of God—particularly the name Hari.

These ideas are endlessly repeated, and endlessly illustrated by the same figures of speech, so that the perusal of the *Granth* soon becomes a task most wearisome.

Yet the book has the merit of sincerity. Bābā Nānak does appear to have been in earnest. He was seeking after God. We owe to a feeling of deep sympathy and sorrow as we hear him for the thousandth time declare that all is God, and that every other thing is false—semblance, not substance. He hungered for bread; but Hinduism gave him a stone. He needed union with the Living God, in mind, heart, will; and Hinduism told him to seek to be swallowed up and lost in the immeasurable All. And in waiting for that "far-off, divine event," Bābā Nānak tried to persuade himself that he had found rest. Was it not the quiet of despair?

It is evident that pantheism can be reached by two different roads. Cold speculation of the intellect often leads to it; ardent longings of the heart do the same thing. Bābā Nānak reached it in the second way.

The Sikhs have for a long time been ignorant of the real meaning of their sacred book; but the mystic oracle at length speaks plain. They will compare its voice with the voice of the Bible. If they will do so with a simple desire to know the truth, we cannot doubt that the immeasurable inferiority of the *Granth* to both the Old and the New Testament will strike even the dulllest mind among them.

#### BLYTHSWOOD INSTITUTION.

The new seminary at Blythswood, on the Transkei, to which the Fingoes contributed so generously, was to be opened on July 26th, under the superintendence of the Rev. James Macdonald. Mr. William P. Brunton has been chosen as teacher, and will soon sail from this country.

## MISCELLANEA.

### ON THE TEACHING OF MUSIC IN CONGREGATIONAL CLASSES.

BY THE REV. J. THOMSON, M.A., LEITH.

In teaching music in congregational classes, the object aimed at should be to secure that the pupils, before the close of the first or at least of the second winter's course, shall have acquired the power of reading music. By reading music is not meant naming the notes, or getting some help to the memory from notes, in singing a piece which has been learned mainly by the ear. By the power of reading music, is meant the power to sing at

sight, and in parts, a piece of simple music, such as a psalm tune, which the pupils have not formerly seen, or heard sung. The difference is like that between the ordinary reading of a well-taught boy, and the recitation of a piece with all the graces of elocution which he has learned from the drill of an accomplished elocutionist. The latter may be very pleasant to listen to; but the power to read in even a plain way, is the valuable acquirement.

The importance of this acquirement, in a moral and religious point of view, is scarcely possible to over-estimate. Were it universal, it would prove an un-  
fail-

ing source of innocent and elevating enjoyment for the young in their own homes; many a temptation to which they are now exposed would lose all its power. Such an acquirement, moreover, would give us what nothing else will ever give—a satisfactory psalmody in our churches. How grand would be the effect were all the members of our congregations able thus to join in our songs of praise, in full chorus, each one taking firmly and without any conscious effort the part suitable to his voice! The wish to have instrumental music would for ever cease to exist.

But can this acquirement be generally imparted? In answering this question, the writer begs to say that he does not speak from theory, but from experience. Being minister of a congregation with a day-school of four hundred children attached to it, he has made trial of all the systems of notation and teaching music as they successively appeared over a period of thirty-five years:—first of the “Singing Master,” a publication issued by a London association, and which was, at the time, the best of its kind, for seven years; next of Hullah for about thirteen; and then of Curwen for about fifteen years. He was in the habit of visiting the school, and spending considerable time in it, twice, and very often three times a week, and was always on the very best of terms with all the teachers.

From this experience, the writer affirms that the power of reading music, as above defined, cannot be generally acquired if the staff notation is employed. A wide experience has proved this. The writer made every effort for the attainment of this end in the school above referred to, with all the advantages of Hullah’s admirably graduated series of lessons, with a full equipment of his apparatus, and in the hands of skilful and zealous teachers, for thirteen years, and he signally failed. Much was acquired as regards knowledge of the principles of music, voice cultivation, and ability to sing when led by a teacher, or to sing a piece taught by ear, some help to memory as to when to sing up or down being derived from printed music. But the power to read even simple music, with anything approaching to ease or accuracy, never was acquired; and he has not yet heard of its having been acquired in any other school, or in any large class composed of working people or their children, on the old notation or staff system.

Reason demonstrates it. (1.) The intellectual or memory effort necessary to use the key signatures (nine in number) is of itself considerable. The attainment is almost never reached except by those who, from having had a pianoforte education, can, from having a knowledge of the key-board, call in the aid of local memory. (2.) The human ear and voice are such that it is only as the result of very great training—far, far beyond what can be got by people generally—that it becomes possible to recognize or take distances as such. (3.) Even after these attainments have been made, mistakes constantly arise from not noticing what are the exact dis-

tances that should be taken—for example, a major or minor third. These difficulties are, of course, overcome by persons who make music their life profession and study, but they can scarcely be overcome by any others.

But while the power to read music, or to sing at sight, cannot be acquired by pupils attending an ordinary congregational class if the staff notation is employed, it can be acquired easily and universally if Curwen’s, or, as it is called, the Tonic Sol-fa or new notation, be used. Experience has proved this. In the school above referred to, the writer had it in use for fifteen years, and in rather unfavourable circumstances; the head-master during these years, though an accomplished man, and even a good musician, having a very inferior musical voice. The success was perfect. All the children, long before they left school, could read music. About eight or ten years ago, those of them who were then leaving school formed themselves into a Tonic Sol-fa Association, without a leader and without a teacher. They have been joined by others year after year, and now number upwards of one hundred and fifty; and last year they gave a performance of the “Haymakers” before a very numerous and highly-delighted audience. Last year the School Board, of which the author is a member, instituted a class, consisting of the pupil-teachers and a few of the senior scholars, numbering about seventy, to be taught on this system. They have met only once a week, have been under instruction little more than a year, few of them knew anything about music when they joined; now all of them who have attended regularly can read music. At the end of the present session, they were publicly tested as to their ability to do this, and, at the same time, they gave with much success a performance of the “Flower Queen” before an audience of about six hundred. Mention might also be made of several church choirs trained on the system, in which all the members can read music with ease. In the practising school of the Glasgow F. C. Normal College, where the system is in use, the Rector says, “the scholars will sing at sight any ordinary piece of music as easily as they can read any ordinary piece of prose.” All the English Inspectors who have reported at all on music—about twenty in number—have reported, according to the Blue-Book of 1874-75, in favour of this system. Finally, it has been adopted by the School Boards of London, Birmingham, Greenock, Glasgow, and Paisley.

Reason here, as before, can come in to explain the results of experience. The explanation is this:—Each note of the diatonic scale has, according to its distance from the key-note, a distinctly marked character of its own. This distinctive character is quite independent of the position which a note occupies on the staff. This distinctive character the human ear recognizes very soon—in fact, almost at once—and the human voice very soon and very easily learns to produce. It is here that lies the essential difference between the two







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## EDITORIAL NOTES.

**H**ERE are now 900 missionaries and ordained native pastors in India, exclusive of Burmah and Ceylon. The additions to the Churches the past four years have been at the rate of 4000 a year. In Japan twelve different Church organizations are represented,—seven of them having their home in the United States, one in Canada, one in England, and two in Scotland. Of agents there are forty-six foreign ordained missionaries, and one Japanese. The baptized converts number over one thousand.

"The native Christians of India," says Mr. Sherring, "are a power in the country; and, united with the missions with which they are connected, constitute an ethical agency superior to all other such agencies in the good which they are accomplishing, and are destined to accomplish. The land is spread over with a network of Christian congregations, which, like the stars in the sky, are so many small luminaries shedding light upon the surrounding darkness."

As the war in the East proceeds, an increasing interest is felt in the prospects of that remarkable religious system of which the Sultan is the temporal head. Those who talk of Mohammedanism as on the whole a very fair religion, only second in value to Christianity, and not to be lightly displaced on account of its essential excellence, do not realize how great an obstacle it is to the evangelization of the nations. What has often been said about the Papacy may be with equal justice said of the religion of the false Prophet. It is a masterpiece of Satan, and preoccupies the field of the world to an extent which it is appalling to think of.

"The religion of Mohammed," says a recent writer, "is professed by about one tenth of all the people on the earth's surface. Dating only twelve centuries back, it numbers as many adherents as Brahminism, whose origin lies far back in a misty antiquity. Coming into the world at a time when Christianity had been seated for some centuries on the Imperial throne, in an incredibly short space of time it overthrew both the Christian empire and its rival, the Persian, and estab-

lished a sway greater than the Cæsars had ever wielded. Its converts do not number more than a fourth of those of Buddhism; but, unlike that religion, it has not confined its conquests to one quarter of the globe, but counts its adherents in all the four great continents. When the first streak of dawn falls upon the eastern shores of Asia, the Mohammedan Malay turns his face towards Mecca and offers his morning prayer; and as the light steals westward over the continent, it falls

upon thousands of minarets in India, Persia, Arabia, and Turkey, from which is heard the mueddin's voice proclaiming, in clear and solemn tones, in the stillness of the dawn, 'God is most great. I testify that there is no deity but God. I testify that Mohammed is the apostle of God. Come to prayer. Come to security. Prayer is better than sleep. God is most great. There is no deity but God.' From Zanzibar on the south, to

the banks of the Danube and the steppes of Tartary on the north, the same voice is heard; and westward to the remotest shores of Africa it is repeated, and responded to by pious worshippers. Even in the New World there are not wanting votaries of this religion, which thus five times daily encircles the globe with a continuous stream of prayer."

An important and significant revolution has been quietly accomplished among the Wesleyan Methodists. By admitting the laity to a place of equality with the clergy in their Supreme Court, *they have confessedly become a Presbyterian Church.* Dr. Pope, the president of the recent Conference, in referring to the fact in his concluding address, said that the Wesleyan connection was now "perhaps the largest, certainly the purest, Presbyterian body in Christendom." There may possibly be two opinions about that; but the self-complacency of the observation cannot lessen our sense of the value of the admission made in it. We may now hope to see Methodists at the next Pan-Presbyterian Council.

We have had an earnest request made to us by one of the most devoted ministers of our Church to call the attention of our readers in the present number to the *International System of Sabbath-School Lessons.* Our correspondent sends us the very brief report which appeared of Dr. John Hall's address on the subject in the Presbyterian Council, and adds on his own account: "It might be well to press the matter on Sabbath-School Unions in view of the arrangements for 1878, and to mention the fact that, in addition to other helps, admirably prepared Notes with pictorial illustrations are now being issued in this country. It would be a fine thing if we had the same system adopted, not only by all the Churches in this country, but by all the world over. I was present at a meeting of the entire staff of the Edinburgh Board Schools, at which it was suggested by the teachers themselves that the International Lessons might be adopted in the Board Schools as part of the religious teaching, alike as a help to the teachers and scholars. It was thought that uniform religious teaching such as this in all the schools of the country would be a great advantage in many ways." Dr. Hall is reported to have addressed the Council in advocacy of the more general adoption of the Lessons. "There was," he said, "reason to believe that upon each Lord's-day between five and six millions of English-speaking children were concurrently and simultaneously engaged in the study of the same lesson. Touching upon the advantages of a uniform system of lessons, he pointed out that when in the summer season the schools are broken up through the migration of the families from the city to the country and the sea-shore, there was no slight gain in finding that the children could be taught the same lessons that were pursued in the old homes. Again, there was great advantage felt from the adoption of this scheme by feeble Churches and missionary stations, from the feeling of sympathy and the strength and enthusiasm which it imparted by the consideration that multitudes were engaged in the same work at the same time. And there had been a most noble literature created by this international scheme." It is pretty well known that the Notes on the Lessons published in Scotland are prepared by one of our most accomplished Edinburgh ministers—a man of a fine spirit, and at the same time a scholar. One great advantage of the Lessons is that they make provision for *daily* home readings, and thus connect in a most direct way the family with the school.

## OUR HOME WORK.

FROM the notes given below it will be seen how extensive is the work which the Church has to do at home, and how vigorously that work is being prosecuted. Dr. Adam's reports are always interesting; and if Dr. M'Lauchlan would send us now and then some brief and *particular* notices from our Highland stations, we shall guarantee their acceptability. During the present month a

collection will, by appointment of the General Assembly, be taken for the Highlands; and the need for liberality will at once appear to all who read the Convener's statement. The Committee has four principal departments of work,—the support of nearly fifty stations, the employment of a number of lay agents or catechists, the keeping up a supply of candidates for the ministry, and the aiding of poor vacant congregations to procure regular ordinances. All these cannot possibly be attended to without a large annual expenditure; and the means for this will, we are sure, be all the more cordially provided, that the loyalty of the Highlands to the Church has now been demonstrated.

#### COLLECTION FOR THE HIGHLANDS.

(On Sabbath the 21st October.)

THE General Assembly has appointed the hitherto Biennial Collection for the Highlands and Islands to be made throughout the congregations of the Church on Sabbath the 21st October. It is cause of thankfulness and encouragement to those interested in the spiritual welfare of the people of that section of the Church that this is the last Biennial Collection for their benefit, and that hereafter they are to have an Annual Collection made on their behalf. In the meantime the present is a Biennial Collection, there having been none made for two years, and it is earnestly hoped that it may be liberal.

The work of the Committee is extensive and multifarious, and it is desirable that the Church should keep this in view in contributing to their funds.

1. They have to make provision for their stations throughout the Highlands. These, including the fishing-stations, amount to nearly fifty, and require the services of a large number of preachers to provide supply; so many, indeed, that in present circumstances it is impossible to supply them all regularly. Some of these stations are in important positions. For example, Kinlochewe, in the extensive district of Gairloch, and where the only means of grace in connection with a large population, and to which a large body of tourists in autumn find access, are in connection with the Free Church station. So with the station at Barra, among a large Roman Catholic population, and important during the fishing season from the large number of fishermen who frequent the island. Another growingly important station is that of Kildonan, in Sutherland, where latterly a large body of men have congregated in connection with the Sutherland improvements. These are only specimens, but they are sufficient to show what this part of the Committee's work implies.

2. The Committee have to employ a considerable number of lay agents as catechists. These agents have in some cases, as in Barra, charge of a station; in others they are associated in large charges with ministers. They do a great deal of excellent work, and are of real value in promoting the cause of Christ. They are uniformly men of real worth, and are esteemed by the Christian community. Had they the means, the Committee might increase the number of such agents; and they have the growing conviction that laymen employed in work like theirs are of most value where they are connected with the churches under its supervision.

3. The Committee have to interest themselves in bringing forward students for the ministry, and to aid them in some measure in getting forward. They feel

strongly the necessity of securing the services of young men of character and ability for the ministry of the gospel in the Highlands. They see clearly that the want of these is one of the difficulties before the Church, and they are wishful to take all proper and effectual measures for securing an adequate and satisfactory supply. A portion of their funds is applied by means of bursaries and otherwise to the encouragement of students, and for this outlay provision has to be made.

4. There are at this moment a large number of vacancies among Highland congregations. These are not necessarily a part of the charge committed to this Committee. But in some of the poorer of them, where considerable expense is incurred in obtaining supply, and in connection with the hearing of candidates, the Committee cannot avoid, looking to the highest interests of the Church and people, undertaking a certain share of the pecuniary burden. The state of the Highlands is peculiar; and there are cases where a certain measure of discretion has to be exercised in order to secure for the people the supply of Christian ordinances, and a considerable amount of expense must be incurred. The country is wide, and travelling is dear, and the means necessary for securing this object must be used.

The Committee might state many other items of expense which must be incurred in conducting such a work as that of this Committee. They are satisfied, however, with saying that their annual expenditure cannot be less than £3000, while that is about the average amount of their Biennial Collection. They cannot, without serious loss to the cause of Christ, diminish their agency. They would rather increase it, had they it in their power to do so. But with an expenditure of £6000, and only £3000 sure to meet it, they cannot do so without incurring a considerable risk. When they obtain an Annual Collection they look forward to extending their operations in several departments.

The Committee look forward to obtaining a liberal collection on this occasion. They plead the necessity for it, and they cherish the hope that they will not plead it in vain. They know that there is large sympathy in other parts of the Church with the people of the Highlands. They know also that there is no part of the country where the people are more loyal to the Free Church of Scotland. They ask, therefore, with confidence, on their behalf, the expression of the sympathy and brotherly kindness of the Christian community throughout her borders. They commend their interesting work at the same time to the fervent prayers of the Lord's people. T. M'LAUCHLAN, LL.D., *Con.*

EDINBURGH, October 1, 1877.

## HOME MISSION NOTES BY DR. ADAM.

## STORNOWAY—NEW CHURCH.

THE memorial stone of the new Free Church which is in course of erection for the English congregation at Stornoway was laid by the writer on Monday, 27th August, being the day after the dispensation of the Lord's Supper. The building is already considerably advanced, and when completed will be a fine structure. There was a large attendance of people, and much interest manifested on the occasion. The proceedings were begun by singing a part of the 132nd Psalm, after which the Rev. James Barles, Salton, offered up an appropriate prayer; and then Mr. Martin, minister of the congregation, and Dr. Kennedy delivered suitable addresses. Dr. Adam, having been presented with a handsome silver trowel, in the usual way laid the memorial stone; and this having been done, he spoke at some length on the principles, position, and duty of the Free Church. There was great attention on the part of the audience, in which there were not a few connected with other denominations.

The congregation is of recent origin, and it is at present worshipping in a public hall, which is of insufficient size, and otherwise far from favourable to its growth; but notwithstanding this disadvantage, not to speak of other difficulties, very considerable progress has been made, and the prospects of increase and usefulness are every way encouraging. The attendance on the Sabbath, and at all the week-day services connected with the communion, was very large, presenting a striking contrast to the state of things which obtains in the south on Saturdays and Mondays at these seasons. The other Free Church congregation in the town—the Gaelic one—continues numerous and strong, as it has always been; and at its sacramental services thousands were assembled from all quarters, some of them coming all the way from Skye, the mainland, and other distant places. The appetite for the Word is very great; and we cannot doubt that on these occasions numbers are spiritually fed, obtaining that in the strength of which they are enabled to go many days.

The new church has to be erected under serious difficulties and disadvantages. Materials, and even workmen, have to be brought from a distance, adding greatly to the expense, which in the most favourable circumstances is extremely heavy at the present time. The members of the congregation themselves have put forth vigorous efforts to raise the necessary funds, and these efforts they will continue; but a large sum still requires to be contributed, and we sincerely hope that liberal friends in other parts of the country will not withhold the assistance which is much needed and will be highly valued. In proportion as attempts are made, and at this moment they are being persistently and unscrupulously made, and nowhere more than in the island of Lewis, to mislead the people as to the principles and position of our Church, should support be given to those

who are displaying a banner because of the truth, and amidst no small difficulties are seeking to lengthen the cords and strengthen the stakes of Zion. Statistics lately published show what progress financially, numerically, and otherwise there has been since the Disruption in that remote quarter; and, by the blessing of God on the efforts being now put forth, greater things may still be expected.

## POSSEL PARK, GLASGOW.

A new station was opened here on Sabbath, the 19th August,—the Rev. J. M'Leod, M.D., under whom the station has in the meantime been placed, preaching in the afternoon, and the writer of this in the evening. The attendance at both the diets was of the most encouraging kind. Posseil Park is a new suburb of Glasgow, the population of which is already considerable, with every prospect of wide and rapid extension. Large public works have recently been erected, at which a great number of men are employed. While individual effort has not been wanting, little has been done in an organized way for the spiritual good of the district, in which there is no church of any denomination. A grant has been made by the Home Mission Committee to meet the necessary expenses at the outset. A temporary place of meeting has been hired and suitably fitted up, while more permanent arrangements are in preparation. Dr. M'Leod, who has lately returned from the colonial field in consequence of private providential circumstances, has entered on the work in a most self-denying spirit; and, by the blessing of God on his efforts, the best results may be expected.

## WOODSIDE, ABERDEEN.

Dr. Black, Inverness, was lately engaged for a season in carrying on evangelistic work at this populous place, his assistance having been earnestly asked from the Committee by the minister, Mr. Moir. Dr. Black writes:—

"I had a most pleasant time in Woodside. The services commenced on Sabbath the 5th August, and were continued till Wednesday the 15th. The minister and office-bearers worked most heartily, and nothing was left undone to make the meetings a success. Whenever the weather permitted, we had an open-air service; and then a second in the church, immediately following, so as to gather in the outsiders. All these services were well attended, and we have reason to thank God for tokens of his presence and power each night." He adds—"The Woodside people paid all expenses."

Mr. Moir writes:—"We had Dr. Black, according to your appointment, for very nearly a fortnight. His meetings were a great success; we never saw anything to match them for numbers, earnest feeling, or solid good in this place. We are endeavouring to gather up the good as we get opportunity, by speaking with such as were impressed."

## FRASERBURGH.

Mr. Morrison, Urquhart, thus writes regarding his work among the fishermen at Fraserburgh:—

"I have returned from Fraserburgh, having enjoyed my work among the fishermen very much. They and the inhabitants are very grateful to your Committee and the Highland Committee for the supplies provided. I was surprised and delighted with the order and sobriety of the immense multitude crowded into the town, and was told that the contrast between the present and the past, when no interest was taken in the fishermen, is so striking as to be almost incredible."

Mr. Barknay, Culsalmond, who laboured for a season in the same field, writes in a similar strain. He bears strong testimony to the gratitude of the fishermen for the efforts of the Committee to provide them with the means of grace, several touching expressions of which he quotes; and testimony not less emphatic to the invaluable assistance rendered to the deputies by Mr. Paterson, and to the obligations under which they and the Church generally have been laid by his wise and kind co-operation.

## THE ISLAND OF BARRA.

(Rev. Mr. Mackay to Rev. Dr. M'Lauchlan.)

FREE MANSE OF ROGART,  
August 17, 1877.

MY DEAR SIR,—By appointment of the Highland Committee, I went to the island of Barra to preach to the Gaelic-speaking fishermen during the season. I proceeded thither in the middle of May, and remained till near the close of the fishing. This year the number of Gaelic-speaking fishermen would be fully three hundred, while those who spoke English would be nearly three thousand. When I take into account that the weather was often stormy and wet, that the people were very scattered, and that the only place for public worship in the south end of the island was in the open air, the attendance in both languages was very good. I have much pleasure in saying that there was no disorder of any kind manifest among the people, and drunkenness with its concomitant evils was entirely unknown during my stay with them.

I have to bear my humble testimony to the character of the work carried on in the island by the catechist, Mr. Norman Maclean. The population of Barra

is about two thousand. Of this number only thirty-seven families are Protestants. When Mr. Maclean was sent to the island eight years ago, he had only an average of ten hearers on the Sabbath. The average attendance now is about fifty-five. For several years he and his worthy wife dwelt in a small thatched house, in one end of which he taught an English school during the week, and addressed the adults on the Sabbath. By the assistance of kind friends in the south, Dr. MacGilvray—a member and devoted friend of the Free Church—and the catechist were the means of building a substantial church and dwelling-house on a suitable site in the north end of the island. By that building—which, in these days, is a marvel for cheapness—the Free Church has a firm footing on that spiritually dark and solitary spot in the midst of the sea.

After a reasonable sum was given to this object from the Fund for clearing debt off Highland congregations, the building is again in debt to the extent of sixty pounds. This is not a formidable sum, but, seeing that the Free Church is just being formed on the island, that local effort did more than could reasonably be expected, and that the friends who know Barra by visiting it from time to time have already contributed handsomely to this object, those who are responsible for the balance of debt look towards friends in the south for relief from their burden. It is to be hoped that this is not done in vain.

I could have wished that one or two of our excellent friends to whom the Lord has given means and a heart to part with them for his cause were with me there in June. No one who has the interest of the Free Church and of the truth she upholds at heart could be present in that crowded church on the second Sabbath of June, when the communion was dispensed, and witness the attention and earnestness with which the people heard, their deep devotion, and the desire evidently many of them had after the meat that endureth, without blessing the Lord for the past and taking courage for the future.

I have to thank your Committee for sending me as their deputy to that interesting island.

P.S.—Contributions for the above object will be gratefully received by John Macdonald, Esq., General Treasurer, or Rev. Dr. M'Lauchlan, Free Church Offices, Edinburgh.

## THE COLONIAL FIELD.

Dr. MOORHOUSE, recently appointed Bishop of Victoria, in report of first visitation of colony says:—"This is a fine rich country, but oh, how it needs spiritual labourers! If I only had fifty of the men who are wasting their days in small English villages to take parochial districts, measuring thirty miles by twenty, it would not only be for the furtherance of our divine Master's kingdom, but for the good of the men themselves. What could be grander or more inspiring than getting on your horse, cantering through the forest, where the bright birds cross your path every moment; and when tired of the solemn beauty of the forest, turning in at some



farmer's fence to speak to him of the kingdom, and then passing on from one welcome to another, till you pause at night to rest, and hold service in a little church in some village clearing? A manly, hearty Christian man might be as happy as the day is long on such work, in this bright and cheering climate. If the work is rough, it is healthy, and what any earnest young man would do splendidly, and delight to do. Oh, if we had only men!" A wider application than the Bishop intended may be given to these remarks.

#### TASMANIA.

WE have had peculiar pleasure in receiving the following letter from Tasmania. The state of the Presbyterian Church in that colony has for a long time caused the Committee considerable anxiety. We were quite aware of its feeble condition, and of its need of help, and were quite willing to render any assistance in our power if we had only known what we could do, or what we should aim at. Mr. Scott's letter seems now to open the way, and our friends there may be well assured that every effort will be made by us to meet their wishes. We rejoice in the evidence here afforded of fresh life and vigour displaying itself in the Tasmanian Church, as well as in the prospect of a period of greater prosperity for the colony. We trust that some energetic young probationer will at once accept the invitation now given by the Presbytery, and thus enable the Committee to send out without delay the help which is so much required, and which they will be so happy to render. We extract two brief sentences from the *Missionary Record* referred to by Mr. Scott, and we may add that the whole number of this periodical cheerfully indicates a reviving Church:—"In this our first number we have the agreeable announcement to make that within the last few months three ministers have been added to our number, and have each been settled in important spheres of usefulness in this colony. The formation of the Sustentation Fund, with the Hon. J. Macleanachan as Treasurer, has, under the divine blessing, been the means of arresting the Church's decline, and of imparting to it a vigour and elasticity to which it had for very many years been an utter stranger."

(Rev. James Scott to Rev. Peter Hope.)

HOBART TOWN, July 6, 1877.

MY DEAR SIR,—I am directed by the Presbytery of Tasmania to communicate with you, in the hope of inducing an interest on the part of the Free Church in the work which we are endeavouring to accomplish in this colony. I take the liberty of sending you by this mail the first number of a magazine which has just been issued under the auspices of our Presbytery, and from which you will get some details of the work which we have been striving to overtake during the last two or three years.

Many causes, with some of which you are doubtless acquainted, led a few years back to very great depression in the Presbyterian Church here, but we have been greatly cheered lately with the return of better times. During the last few months three very auspicious settlements have taken place. But we feel that the necessities of our case require us to open up more direct communication with the parent Churches, in order, if possible, to secure some young men to break ground in the promising districts, of which we have at present some half dozen or more. The impetus recently

given to mining, as well as the generally prosperous turn in colonial affairs, combined with the return of interest in our Church on the part of our people, renders the present a favourable opportunity for increasing the number of our ministers.

I am instructed by the Presbytery of Tasmania to say that we specially desire to have one Free Church preacher sent out on the plan recently proposed for the Colonies. We will gladly be responsible for £200 per annum for three years.

In addition to the Tamar and Circular Head, a reference to which you will find in our magazine, there are Spring Bay, George's Bay, Ringarooma, &c., on the east and north-east coasts, districts which are rapidly rising into importance, and where the spiritual destitution is very great. We are extremely anxious to have it in our power to send ministers to these, as well as several other very necessitous districts that could be named. We trust that our earnest appeal will not be unheeded.

It might be the means of inducing ministers and preachers at home to think more readily of our Church if they knew that there could be no more cheering or genial climate than that of Tasmania. Its salubrity, more especially along the east coast, is unrivalled.

For many years our Presbytery has refrained from pressing its claims upon the parent Churches, as the depression, both in Church and State here, was such as to paralyze all efforts. The rapid development, however, during the last two or three years, of our mineral, pastoral, and agricultural resources has given a fresh impulse to our Church. We only need to be reinforced by a few young and active ministers, to give our Church that place here to which it is entitled, and to enable it to do its share of work in overtaking the spiritual destitution that prevails in many places.

It is a cause of extreme regret to us that our brethren of the Free Presbytery still feel it to be their duty to keep in a state of separation. We know that the Presbyterian Church is weakened and hindered thereby. While we give every credit to our brethren for a conscientious adherence to what they conceive to be their duty, yet we fail to see any adequate reason for the two Churches remaining apart. The ministers of our Church, with one exception, were either brought up and educated for the ministry in connection with the Free Church of Scotland, or they joined us from Churches in Victoria, New South Wales, and South Australia with which the Free Church of Scotland is in the most cordial and friendly relations. The one exception is the Rev. Thomas Dove, M.A., Swansea, the father of Presbyterianism in Tasmania. He for more than forty years has exercised his ministry among us, and by his unaffected piety and saintly life, as well as by his zealous ministry, he has won the esteem of the whole community. While, however, we have not been able to accomplish a union of incorporation, we have in some measure to rejoice in a union of co-operation. The ministers and laymen of both Churches are every year enabled to work together more and more closely in connection with the New Hebrides Mission, as well as Home Mission efforts. We trust that the day is not distant when the two Presbyteries will become one.

## FRENCH EVANGELIZATION IN CANADA.

TO THE EDITOR OF THE "RECORD."

MONTREAL, August 12, 1877.

SIR,—Will you kindly grant me space, now that I have returned to Canada, to thank those congregations and members of the Free Church of Scotland that have made, through me, donations to the funds of the Board of French Evangelization of the Presbyterian Church in Canada. My warmest acknowledgments are due especially to the ministers who so cordially gave me facilities for interesting their flocks in the remarkable religious movement among the French Canadians. The assistance I was privileged to obtain in Britain for this work proved most timely, enabling the Board to go on with more confidence in the way of adding to our staff of French missionaries and building churches, in some measure commensurate to the requirements of the situation, as they were encouraged by the sympathy and aid so cheerfully accorded to them by brethren beyond the sea. I find that the work has acquired still greater volume and importance during my absence from home. Such enthusiasm as was displayed at the late meeting of the General Assembly at Halifax, when the report of the Board, showing the results of the past year's efforts, was presented, has been rarely seen in a Church court. A fresh impulse was then given to the French Reformation movement. It is matter of regret that the limited time at my disposal in Scotland did not leave me free to visit many more of the congregations than I was able to overtake, with a view to informing them with regard to this interesting work, and evoking their sympathy on behalf of their Canadian brethren. I was gratified to find the people of the United Kingdom acknowledging their responsibility as little less than that of the members of the Churches in Canada, in the matter of giving the gospel to their fellow-citizens of French origin. The Presbyterians of the Dominion, it is conceded, are a little more closely related, geographically and politically, to the Roman Catholics of the Province of Quebec, than those in Scotland, England, and Ireland are; but it is also justly conceded by our brethren in the mother country that the mere fact of proximity is not sufficient to cast the entire responsibility upon the colonists,

and it is felt that it was not for nothing that this interesting French race became incorporated in the British Empire one hundred and eighteen years ago. The children always turn to the fathers for counsel and aid in the day of extremity, and we confidently look to the people of the old land for continued help in the prosecution of the hopeful work in which we are engaged, at least so long as the successes of our French ministers and missionaries shall place us in a position of blessed embarrassment, such as we have been in during the past three years. Arrangements will likely soon be made to have the interests of this branch of our work adequately represented in Great Britain and Ireland. Meantime, those who may desire to contribute towards its funds, or who may wish full information regarding it, should communicate directly with the Secretary-Treasurer, Rev. B. H. Warden, 210 St. James' Street, Montreal. Rev. Peter Hope, Offices of the Free Church, Edinburgh, has also kindly consented to receive contributions from members and adherents of the Free Church of Scotland on behalf of the Board.

ROBERT CAMPBELL,  
Minister, St. Gabriel Church, Montreal.

## NOTES BY THE SECRETARY.

## MADEIRA.

THE Rev. Walter Thorburn, Bermuda, has been appointed to the station of Madeira for one year, and has already left for his destination.

## MALTA.

The Government having recently sent a large additional force to the garrison at Malta, and very many of them being Presbyterian soldiers, the Committee have found it necessary to appoint an additional assistant to Mr. Wisely. They have secured the services of the Rev. Archibald Crawford, late of Queensland, and he has promptly departed for his sphere of labour, as the case would brook no delay.

## THE CONTINENT.

No one who has any heart interest in the cause of Christ can help thinking with deep anxiety about the state of religion on the Continent. In Germany the Church has been placed, to a considerable extent, at the mercy of an unbelieving democracy, which is doing its best to extinguish the preaching of anything like a supernatural religion. In Holland a bitter controversy is just over, which has issued, indeed, in the Evangelicals remaining in possession of the battle-field, but which has so shaken the public faith that, to use an expression employed by a Christian resident, "one is now almost ashamed to say he has been to church." While in France the political atmosphere is so perturbed that one knows not what may happen even in the near future. Such a time does seem a strange one for Messrs. Bersier, Theodore Monod, and John Bost to reconnect themselves with the National Church, and so become responsible in a measure for its teaching. But we are willing to wait until they have given their explanations. Certainly this must be admitted, that the circumstances of the country are peculiar, and that French Protestants must not be judged of by Scottish rules. It would be superfluous to invite special attention to Mr. MacLagan's account of the Evangelical Churches of France, and to Mr. M'Intyre's report of his visit to the Belgian Synod. Our readers will be glad to learn that the Memorial Waldensian Church in Pra-del-Torno has now been opened.

## THE EVANGELICAL CHURCHES OF FRANCE.

BY THE CONVENER.

THE Synod of the "Union of Evangelical Churches of France" meets at Lyons on the 25th of October. The meeting cannot fail to be regarded with a very peculiar interest, considering the circumstances of the country and their bearing upon the cause of civil and religious liberty.

The merely political aspect of the elections which are to take place in France this month is not a matter for the *Record*, except in so far as these may affect the prospects of Christ's cause in the land. But their bearing upon these is close and urgent. The anxiety felt by the friends of the gospel in that country is naturally increased by the startling death of M. Thiers at the moment when his powerful influence and name seemed most needed. If the result of the elections be to strengthen the Ultramontane party, the future of Protestantism is dark indeed; and even if the majority of representatives shall be found to belong to the Liberal party, it cannot be lost sight of that whatever *toleration* may be secured at its hands is very far from being a security against priestly persecution. For our friends and brethren in France our prayers should be ceaselessly offered, while we remind them and ourselves of the un-failing comfort that "the Lord reigneth."

The Synod, however, will meet with much within itself to excite interest and to elicit sympathy.

It cannot but be that some measure of discouragement will be felt in connection with the recent step taken by three of its ministers in joining the National Reformed State Church. It is fruitless to dwell upon this further than to say that at such a time in the history of the Evangelical cause, the fact of the large Rationalistic element within that Church should surely be a repellent and not an attractive force. It is not difficult to see how many godly ministers at present within that Church, deeply though they may feel the unnatural association of orthodox and sceptical teaching in its pulpits, have difficulty in leaving its communion. But it is not easy to see how earnest ministers of Christ feel it to be a call of duty to leave an orthodox Church and to enter a Church of this "comprehensive" character, or how they expect their own usefulness to be advanced by the adoption of this course.

But the coming Synod will have its sources of rejoicing and strengthening also. For the Evangelical Church of Lyons,—a Church of many interesting memories and traditions,—which has hitherto remained separate from the other evangelical bodies, is now to join them, and to add the weight of its numbers and historical fame to the Union of Free Churches in France. And besides this, the success and progress of the Evangelical cause in many parts of the country, during the past year, will be reported to the Synod as a cause of thanksgiving and of hope.

Surely our Free Church of Scotland has never rightly

realized its duty to the struggling Continental Churches. When we think of our own privileges and liberties and strength, it becomes us to turn a sympathizing look, and to open a liberal hand, to those less favoured branches of Christ's Church on the European Continent. That such an increased and practical interest is being felt by our Church, is matter of congratulation. But it were well that the *material* help, which should be the issue of this interest, be prompt and generous.

An urgent appeal has been received by the Continental Committee to send a strong deputation to the approaching Synod, and it is very satisfactory to be able to respond to this invitation. The Rev. Walter Wood of Elie and Dr. Nicholson of Linlithgow are to occupy stations of our Church abroad next winter, and have arranged to go to the Synod at Lyons. The Rev. A. F. Buscarlet of Lausanne will also be with them, and it is hoped that an elder of our Church will also join the deputation.

The Convener will thankfully receive and forward to THE SYNOD any contributions which friends may intrust to him, as a token of affectionate sympathy with the Evangelical Churches of France in their present time of anxiety and of peril.

Such special contributions should reach him on or before the 15th of October.

## NOTES BY THE SECRETARY.

LUCERNE.

THE Rev. Alexander H. Reid of Dundee writes as follows to the Convener:—

"I am glad to say that our attendances have been very good, with the exception of yesterday, when there were unusually few, partly, perhaps, owing to the wet and stormy weather which has been prevalent for some days here.

"The collections also, during August, have been very good, as compared with what I am told has been usual in past years. We have generally had several ministers among our audience,—among others, Dr. Hall, of New York; Dr. Paxton, of New York; Dr. Drummond, St. John's Wood, London; Dr. Landels, London; Mr. Lundie, Liverpool (who kindly took an evening service); Mr. Stuart, from Edinburgh (Mayfield); and Mr. Moody, from Prague, &c.

"We are much indebted to our American friends for the warm interest they have shown in our services, and for the kind and encouraging words they have spoken as to their personal enjoyment of them.

"It is impossible, of course, to speak of further spiritual results. We meet in these services for an hour or two on the Sabbath, most of us strangers to each other, never all to meet again till we meet before the great white throne. This thought has sometimes filled the speaker, at least, with a solemn sense of responsibility. Let us hope that the bow drawn thus at a venture may have often lodged its arrow unseen

between the joints of a sinner's harness, and that the children of God have found the promise fulfilled in their experience, 'Where two or three are gathered together in my name, there am I in the midst of them.'"

#### INTERLAKEN.

The Rev. J. Grant Macintosh writes from this station on the 31st September as follows :—

"A heavy thunderstorm and pouring rain on Friday arrested the usual rush of visitors here at the end of the week; and, besides, Sunday morning was wet. Hence a thinner audience. Dr. Rainy appeared just as I was going to the pulpit. He took the afternoon service very kindly, and gave his favourite and rich 23rd Psalm exposition. Dr. Rainy has gone on to-day towards Lausanne, where he preaches on Sabbath next. We are to have the communion next Sunday here. I continue to enjoy the work much."

#### WINTER STATIONS.

Considerable progress has been made in providing supply for our winter stations. Messrs. Bannerman, Dalkeith, and R. G. Balfour, Edinburgh, will supply Rome. Messrs. Wood, Elie, and Carmichael, Peebles, will supply Montreux. The arrangements for Cannes and Mentone will probably be completed before this number of the *Record* reaches the hands of our readers.

#### VISIT TO THE BELGIAN SYNOD.

(*Rev. Mr. M'Intyre of Monikie to Mr. Hope.*)

I HAD much pleasure in discharging the duty intrusted to me of conveying the salutations of your Committee to the Synod of the Belgian Church. That Synod met in Brussels on the 17th of July, and continued its meetings for four days. On the 18th, I made my appearance, and gave in my commission. The Synod held its meetings in the chapel in the Rue Belliard, which is, I think, the only chapel connected with that Church in Brussels in which service is conducted in French. The chapel is a neat and modest structure, of no great size, but well adapted for such meetings, and well situated. It is close by the Park which crowns the height of that large and beautiful city, and not far from the Royal Palace. During the day only members of Synod seemed to be present, but in the evening it was well attended by members of the Church also, and other Christian friends. The President was M. Pagny, an able and accomplished gentleman, a native of France, who has been for some time settled in Belgium. The number of members altogether was about forty. There was a good deal of business of various kinds connected with the churches and stations, of which there are upwards of twenty. Some of the matters brought before them gave rise to discussion, and sometimes the discussion was animated, but always conducted in a good spirit, and the conclusion came to seemed generally acceptable. The report of the Church's pro-

ceedings in its various departments of churches, schools, and tract distribution, for the past year, was drawn up and presented by M. Anet of Brussels, and a brief summary of its contents was given by him at one of the evening meetings. That report was very favourable, and stated that in many places doors were opened for the entrance of the gospel, and the minds of many were being directed towards it. The circulation of tracts had of late years greatly increased, and last year it had amounted to the very large number of 270,000. Everywhere these had been well received. Popular movements in some places had aided the preaching of the gospel, particularly at Morville, Grand Rieu, and in the district of Nivelles. Open-air preaching on Sabbath had been tried in Brussels, and with good success. There had been no interference on the part of the authorities, and though others had attempted by noises and disturbances to put it down, they had not succeeded. Christians were exhorted to realize more the duty of bringing the gospel, which is the power of God unto salvation, before the minds of the teeming population in the midst of which they dwell, and which is to so large an extent under the influence of Romish superstition or downright infidelity.

The report begins by stating that there has for long been a very determined and active hostility between the adherents of these two principles in Belgium, and that of late years the struggle has become more intense. The Papacy is making great efforts to overthrow Liberal institutions, and many of their supporters are beginning to feel that such institutions cannot be successfully maintained, if religion is wholly denied or ignored. As a consequence, not a few of the members of the Liberal party are turning their minds towards Protestantism, with which liberty and religion can very well consist. This makes them more open to receive evangelical writings, and to read them with attention and candour. It is to be hoped and earnestly desired that the result with many will be conviction of the truth of the gospel, and surrender of mind and heart to the Saviour.

The Synod gave me a very kind reception, and by their President charged me to convey to the Committee their fraternal greetings, their gratification at the interest which the Free Church takes in their work, and anew expressed the cause they had for gratitude to God for vouchsafing his blessing on their Church's labour.

#### PARIS JUVENILE MISSION IN CONNECTION WITH MR. M'ALL'S MISSION.

NOTWITHSTANDING the heat of the weather at this time of year, and the, until now, diminished number of labourers, our meetings have been going on well. In some districts the priests and nuns have forbidden the children to attend, and when, as our singing begins, a little throng gathers round the door of a meeting, they reply to our invitations to enter, "If we go in, we shall

be expelled from school ; we are forbidden." Thus the wire-pulling is done on a small scale, and undoubtedly the want of power to kill and torture is the only hindrance to the old policy of the Romish Church being more fully carried out. Some of our best services have lately undergone this trying ordeal. The attendance naturally suffers in consequence, but many continue to come in spite of the opposition. It is not the parents who hinder them; if it were so, the facts would present a different aspect, and we should not think it right to encourage the children to disobey their parents. My friend, Dr. Fisch, who devotes so much of his time to the Société Evangélique, tells me that a school of his is in need of support, and he finds it difficult to look after it himself, as his society claims almost his entire energies.

At our young men's meetings there has been decided progress and encouragement. To the Paris pastors, these assemblages of young men are, if possible, still more astonishing than even the adult meetings. One of them said he hardly knew whether to believe his eyes at the sight of a congregation of one hundred and fifty of these young blouse-dressed listeners. In no church, Roman Catholic or Protestant, could such a sight be seen; for few, if any, of these men have been in church for years. At one of the stations, eight young men have formed what they call a "Union Fraternelle," to help each other and forward the work. They are all coming to see me this evening; and I hope that this little beginning will lead, in the course of time, to something larger and more important, which may afford to the well disposed a counter attraction to the café and other places of evil resort.

We have lately lost in young Mr. Bonsey, who has gone to London to prepare for a missionary life in Africa, a valuable worker, and a great favourite among the children. His parting has caused us mutual sorrow; but his call away seemed strong and clear, and nothing could restrain his going. His vacant place has been filled by a native evangelist. This man is the first of the mission converts who has devoted himself entirely to mission work. It is interesting to observe that there are at the present moment at least four or five more who are desirous of taking the same step. It is now just about three years since, through the instrument-

ality of the meetings at the Ménéilmontant station, he was led to the cross. This station has been a very fruitful one spiritually. Miss Matheson, who conducts the Sabbath school there, tells of several most interesting and hopeful cases. But to return to our man. On coming to the Light, he at once brought his hitherto unruly life under the power of the Spirit, renounced his bad habits and the company of his old associates, and gave his spare time to help at the doors of meetings or wherever he could. He has shown himself to be truly a child of God, and as he has considerable natural powers of oratory, and much intelligence and activity, I deemed him a suitable man to try for the Juvenile Mission. I may add that he is turning out well. On my return from Scotland he was in great joy, having been instrumental in leading a soul to Christ for the first time.

I must not close without relating one out of many interesting incidents. A few months ago a lad of fifteen appeared at one of our Sabbath schools, and attended most regularly. We made his acquaintance, and this ripened into a friendship. He used to come to three successive meetings in different parts of Paris, so as to see the most of his English, or rather his Scotch friends, although he suffered persecution at home for his attachment to the meetings and to us. His parents are careless and profane people, yet from his earliest years he seems to have possessed deep hungerings and thirstings after righteousness. He obtained no satisfaction at the Roman Catholic places he attended, nor did he find the "unknown God" he was seeking, until one day, by accident—by an accident arranged by the hand of God—he came across and came into one of our meetings. Yesterday, after the Sabbath school was done, he told me that the doctor said he was dying of congestion of the brain, but having committed himself body and soul into the hands of his Saviour, he was without fear. To the list of those who have sought and found according to the promise, has been added, I cannot doubt, that of Iréné Viennet.

A. A. MAITLAND-HERIOT.

*Contributions will be received in—*

EDINBURGH.—David MacLagan, 22 George Street; or at the Free Church Offices, Mound.

GLASGOW.—Rev. A. A. Bonar, D.D.; or Wm. Sloman, Esq., 60 Virginia Street.

DUNDEE.—Joseph Falconer, Esq., 3 Barrack Street.

## MISSIONS TO THE HEATHEN.

### THE FAMINE IN INDIA.

THE distress in India is overwhelming. It will continue to be so for nearly five months longer, even should copious rains now fall. By the time this reaches our readers, they will, we trust, have contributed to the Famine Relief Fund according to their ability. "He gives twice who gives quickly." Whatever may be done to meet, or mitigate, such awful calamities in future, the present and pressing duty of Britain's sons and daughters is to give.

If this is largely and quickly done, thousands of lives will be saved. Moreover, there will be a

striking manifestation to India of that love which Christianity inspires. Britain has now a great opportunity of bringing home the gospel to the mind and heart of all India.

The Rev. N. Sheshadri writes to Dr. Mitchell:—"The famine is taking away hundreds of men, and hundreds of children are left orphans; and it has occurred to us that we might found an orphanage of twenty-five boys and twenty-five girls in the first instance. The number of orphans might be multiplied to any extent. You ask me whether we ourselves, or our Christian people, have been suffering from the famine that has been raging so fearfully? Well, the best way in which I can answer your query is to give the following rates of grain:—In good seasons grain is sold thirty-two *seers* or sixty-four pounds per rupee, and now it is sold four *seers* or eight pounds per rupee; that is, we now get one-eighth of what we used to get in good seasons. Of course, other things have proportionally risen in price. This day I had a letter from Jalna, and the poor people, our Christians at Bethel, are starving."

#### THE AHMADNAGAR MISSION.

(Rev. D. Mackichan to Dr. M. Mitchell.)

MAHABALESHWAR, May 12, 1877.

AHMADNAGAR lies due east from Bombay, at a distance of about 130 miles in a direct line.

Ahmadnagar is a familiar name in the history of Western India. In former times it was a city of considerable importance.

To us it is specially interesting as the centre of extensive missionary operations. More than fifty years ago it was chosen by the American missionaries as the chief centre of their operations in Western India; and a few years ago the Christian Vernacular Education Society established here one of its normal schools for training native Christian teachers. The work of the American mission has been the growth of many years, and has now extended itself in all directions throughout the villages surrounding Ahmadnagar to a distance of many miles. This comprises now a large organization of village congregations, teachers, catechists, and pastors, the superintendence of which occupies a good deal of the time of all the missionaries. It is the custom for all the missionaries to itinerate during several months of the cold season, and endeavour to introduce their work into new villages. Wherever an entrance can be found, and a desire for the gospel is shown, a native Christian teacher is sent to establish a Christian school in the village, which henceforth becomes the centre of operations in that neighbourhood. These schools have proved one great means of conversion throughout the whole region. Many—probably the greater portion of the native Christians in these districts—owe their conversion to the instrumentality of these village schools. Many of them are indeed most humble in their beginnings. They never pass beyond the humble room of a mud-built dwelling; but in many cases they have begun under the shade of a tree, or the teacher has assembled his scholars under the shadow of some high wall. The class of the population to which this work has been almost entirely confined is that known as the Mahárs.

They were most probably the aboriginal population of the districts in which they dwell; but in the presence of their Hindu conquerors they have sunk into the lowest

position in the community. They are outcasts, and must dwell apart. Attached to the Hindu village, but situated at a little distance from it, is the Mahárwádá or Mahár hamlet. In return for certain services which they are required to perform in connection with the village, they have assigned to them little plots of land, by the cultivation of which they chiefly support themselves. They are, on the whole, a stalwart race, physically superior to the Hindus. It was chiefly among these despised classes of the people that the gospel first found an entrance, and hence at the outset the work received a direction which it has ever since retained. The very fact that this work has been so entirely carried on among the Mahárs seems to render it specially difficult to associate with it work among the other classes. The obstacle of caste here stands in the way, and even among Christians the feelings associated with it are not yet eradicated. In the work of the mission not long ago a very curious illustration of this occurred. On the introduction of a Máng convert into one of the village churches the Mahár Christians seemed disposed in a body to leave the church. The Máng stands in the social system below the Mahár; but to a Bráhmán, who stands so far removed from both, the distinction is almost invisible. To a Mahár the case is quite different; and as so often in England feelings of social rivalry are more intense among the comparatively lower ranks than among the highest, the Mahár feels his superiority to the Máng just as intensely as the Bráhmán does in reference to those who stand below him in the caste system.

When there is a sufficient number of members in a village, a pastor is provided for the congregation. The churches, like the schools, are in most cases very humble edifices, suited to the circumstances of the people. They are in the Mahár part of the village, and thus do not so naturally invite the attendance of the Hindus. The native pastor is generally of the same class as the people. He has been trained under the missionaries, and has received more instruction in religious subjects than the teachers and catechists. In Ahmadnagar there has generally been a theological class conducted by one of the missionaries in Marathi for the training of such.

During my stay in Ahmadnagar I saw several of these

village native pastors, and heard several of them preach and give addresses. They were plain humble men, all of them, some rough even in appearance; yet when they spoke they did so in many cases with a directness and earnestness which one instinctively felt was the fruit of a true experience of spiritual truth.

It is specially interesting to note that these humble congregations are in some measure realizing the duty of supporting their own pastors. During the past year one of the youngest congregations has been successful in its efforts to raise sufficient for the entire support of its minister.

During my visit I was present at several of the meetings of the "Eikya," or Union. This is an organization which includes most of the congregations, and is conducted on Presbyterian principles.\* The affairs of the various congregations are submitted to this meeting and decided upon. The examination and trial of candidates for the pastorate is under its management, and in every respect it seems to fulfil the functions of a presbytery. I am not sure, however, that the name "Presbyterian" would be accepted. The native pastor at Ahmadnagar, on my remarking on the similarity of this organization to that of Presbytery, replied that it was neither Presbyterian nor Congregational, but Scriptural. I was interested in this native testimony to the Scriptural origin of our form of Church government.

For many years there has been an annual meeting of the native Christians in connection with this mission. It is held in Ahmadnagar. The *sabhd*, as it is called, took place while I was there, and I made a point of being present at as many of its meetings as possible. This annual gathering is one of great interest and importance to the native Christians. They flock to it from the most distant parts of the field; and to many of them, who have been living in solitary villages, where there are perhaps only a very few followers of Christ, and where their faith is ever tried in the presence of many enemies, it must be a source of great encouragement and strengthening to meet with so many of their Christian brethren, and to feel that they are not solitary believers, but members of a large company who rejoice in the same gospel, there being always several hundreds present. The meetings lasted during a week. On each occasion devotional exercises were conducted, and addresses on various subjects connected with missionary work were delivered. Let me take a few of these subjects from the printed programme. "How native Christians may in their daily life best commend the gospel to the heathen;" "The duty of the native Church to engage in independent evangelistic efforts;" "Upon doing the work of a preacher without salary;" "The use of singing in connection with preaching;" "Sabbath schools;" "The necessity of regular prayer for the outpouring of the Spirit in connection with the work of each Sabbath," &c., &c.; these and many other subjects

\* It is rather like a "Congregational Union," we should say. — J. M. M.

similar in character were considered at the meetings, and many subjects offered. The most striking and encouraging feature of the programme, and that which impressed me most, was the indication which it gave of a desire to engage in independent missionary work. Throughout the meetings, and in many other ways, I saw manifestations of the Spirit, which made me feel that Christianity had taken a real hold of the people.

The series of meetings was presided over by one of the pastors chosen to occupy the place. There was nothing remarkable in this simple man, yet his presence and bearing were to me far more interesting than those of many a president in a more august assemblage. The contrast between the village Mahār, despised and ignorant, living, as it might sometimes seem, on the very borders of human existence, and the pastor presiding with intelligence and propriety over a large meeting, was strikingly present to my mind.

The concluding meeting of the series was a specially interesting one. The subjects which remained over for discussion having been concluded, an opportunity was given to the people to present their thank-offerings. They then began to come forward one by one, men, women, and children, and laid their offerings upon the table in front of the pulpit. Their gifts were very various, according to the circumstances of the people. Some presented a few rupees, others a few annas, while some had only a few copper coins to offer. It was interesting to see servants who earned monthly perhaps a comparatively small sum coming and laying down several rupees as their offering. More interesting still was it to see those who had no money to offer presenting their little brazen vessels, spoons, lamps, and rings taken from their fingers, hens and chickens brought alive into the church and laid down beside the varied assortment. I believe that in former times the lowing of cattle and the bleating of sheep were no unusual sounds in the neighbourhood of the church on this special day, when men brought of their flocks and their herds.

The scene that followed the closing of the meeting seemed to be somewhat incongruous with the preceding services. However, as it may illustrate the ideas of the people, I do not withhold an account of it. It was evident that the various gifts would require to be realized in money before they could be of much service to the Church, and immediately after the close of the meeting they began to be sold. The native pastor officiated as auctioneer, in which capacity he quite distinguished himself, and the various articles were soon disposed of. I instinctively thought of the cleansing of the temple, and of those "who sold doves," and felt somewhat scandalized at seeing the pulpit suddenly transformed into the auctioneer's desk, and the talented and eloquent preacher engaged in the somewhat declamatory and noisy occupation of the auctioneer within the precincts of the church; but most who were present seemed to see nothing incongruous in it, and I was more inclined to take note of it as a fact illustrative of their general tone of

mind and habits of feeling than disposed to reprove it. I do not think that the same ideas of reverence which we associate with things sacred are yet very general among the converts from Hinduism.

This series of meetings was intended specially for the native Christians, but efforts were also made to interest the Hindus by means of *kirtians*, or musical religious services, which were held each evening.

I close this notice of missionary work in Ahmadnagar with a notice of the Normal School of the Christian Vernacular Education Society. This must be reckoned as one of the most important missionary agencies in this part of the field. Its superintendent, Mr. Haig, who carries on the work of the institution through the medium of the Marathi language, with which he is well acquainted, is in every sense a missionary, and engages in a variety of missionary work.

#### DR. WILLIAM BLACK.

WILLIAM BLACK was a native of Dunbog, Fifeshire, in which rural parish his boyhood was spent. From his earliest infancy a mother's faith and prayer had consecrated her first-born to the service of Christ. He was educated at Dunbog parish school, his father being teacher, and afterwards attended Cupar Academy.

As a boy he was fond of out-door sport and active exercise. At an early age he had a bold, frank bearing, with the warm, generous nature which characterized him in after life. Quick of perception, but fond of play, he did not at first excel in his lessons.

He was intended for an architect, and entered an office in St. Andrews. Here, in his twenty-first year, the light which he had been long and earnestly seeking dawned upon him; and he soon showed, by a spiritual life and zealous service, that the truth had deeply impressed his heart. He became an active member of the Young Men's Christian Association.

Early in 1868 he went to Alloa as inspector of works, where for a year he enjoyed the fellowship, and joined himself to an association, of Christian workers. In February 1868 he writes: "It has been my heart's desire for some time, and I am now resolved to work for the Lord, whether in the pulpit or no. He will guide me; I know he will." This desire seemed to grow more and more, and never left him.

Throwing aside any views of following out his profession, he returned to St. Andrews, intending to support himself and prosecute his studies at the University there. He determined to carry out his resolution without becoming a burden on his friends, though he was now twenty-three years of age, and he knew what difficulties lay in his way. However, the way was providentially opened up. In the summer of 1870, Dr. Lyell, of the Glasgow Medical Mission, who knew his desire and character, secured an opening for him in his dispensary.

Preparing for his medical preliminary examinations at the Andersonian University, he entered Glasgow University as a medical student. During the winter he took part in evangelistic work connected with the Medical Mission, and began cottage meetings in Garscube Road district, sharing in other mission work in the Wynd Church, which he then attended. He prosecuted his studies with assiduity, but delighted to give his spare time to labours of love and preaching of the gospel. Zeal to win souls was a passion with him; and he had the courage of his convictions in the face of much opposition at college and elsewhere.

About this time he enjoyed a yearly bursary from an estimable lady who distributes sums of a certain amount to such students as engage actively in mission work.

He became an apt student in the field of medical science. He obtained in 1872 the munificent bursary given by Dr. Joshua Paterson, which he enjoyed for four years.

We may here note one of many incidents characteristic of his generosity. As soon as the Paterson bursary was awarded him, he insisted that the donor of the bursary he already held should find a more needy recipient of her bounty. Kindred acts marked his whole career. There was one especially large-hearted provision for the education of another to follow in his footsteps.

In his last medical year, Mr. Black was medallist in zoology, and gained first-class honours in the Institutes of Medicine. He graduated in 1875, as M.B., C.M.

He had become connected with the Barony Church, Glasgow, in 1872, and was appointed their missionary in 1873. Into this work he threw himself with all his native energy, taking (besides his more special duties) an active part in the Young Men's Sabbath Morning Meetings, the Foundry Boys' Service, and conducting a most successful "Missionary's Bible-Class" on Sabbath evenings,—which resulted in a warm attachment between teacher and taught,—and holding open-air meetings in Infirmary Square. His labours were heartily shared in and responded to by the congregation; but over-exertion undermined his health, and in the spring of 1875, at the request of his friends, he sailed to Bombay as ship surgeon on board the *Macedonia*. He returned from Bombay greatly recruited. While in India, tempting offers of professional advancement were held out to him; but his heart was too firmly set upon African evangelization to be turned aside by inducements of a temporal kind.

He was next brought under the notice of Dr. Stewart of Lovedale, as well fitted to become the head of the projected mission to Lake Nyassa. Principal Fairbairn, who took a lively interest in Dr. Black's career, was anxious that he should become a missionary to India, and expressed this wish in his last illness. Dr. Black, in explaining afterwards why he did not "literally follow up this dying request," said that "he did not wish to build on another man's foundation, but rather to do some original work."



As Dr. Black's studies were not completed when the first expedition left this country, under Mr. E. D. Young, in 1875, the United Presbyterian Church generously placed Dr. Laws at the disposal of the Free Church Mission until Dr. Black should be ready to go forth.

On Dr. Black's return from India, his time was occupied in the completion of his theological course, pressing the claims of Livingstonia in and around Glasgow, and latterly preparing for the equipment of the second Livingstonia party.

He was ordained by the Presbytery of Glasgow in Free St. Matthew's Church in the spring of 1876.

A valedictory meeting, influentially attended, was held in the Free Church College Hall in April 1876. Principal Douglas occupied the chair, and, in name of Dr. Joshua Paterson, presented Dr. Black with two valuable cases of surgical instruments, adding that Dr. Paterson had enjoyed a great deal of intercourse with Dr. Black, in whom he had every confidence, looking forward to his work with great hope.

This was followed by an interesting meeting, in the Barony Church, of the Sabbath Scholars' Association, with which organization Dr. Black had identified himself. He was a great favourite with the children. They had expended upwards of £100 in the purchase of a well-furnished medicine-chest, a magic-lantern, a photographic apparatus, with chemicals, and a pocket Bible. These were now presented to Dr. Black by office-bearers of the Association, in presence of a large and enthusiastic gathering of young and old. As showing the continued interest taken in Livingstonia by this energetic association, it may be noted that in February last it was agreed to support a native evangelist at Lake Nyassa.

Dr. Black also attended a farewell meeting in the Free High Church, Edinburgh, at which Dr. Duff presided; and the young missionary, in this his last appearance at home, spoke with enthusiasm of the work on which he was about to enter.

The second Livingstonia party sailed from London on May 20, 1876, in the *Windsor Castle*. A week later, Dr. Black writes, with his wonted ardour: "My mind and powers are bent on Africa, and I find myself thinking and scheming at some great and noble work. I think for Africa, read for Africa, and scheme for Africa."

Headed by Dr. Stewart, the second party arrived safely at Livingstonia on October 22nd, 1876.

On the way from the coast the whole party suffered more or less from fever, Dr. Black being the first to have it. On reaching the Lake he was convalescent from the second attack. He was soon able, however, to take his full share of duty; and his letters show how fully his heart was given to the work, while yet he was not impatient for results.

He wrote: "It is a work in hope, the ploughing of a very rough but rich soil; hardly even that, so much as the clearing away of the brushwood to make way for

the plough. To the future we must look, and for the future we must work. The extent of the work will not be much in our day; but if we get a grip, and pioneer the way for others, then may we hope for a glorious future, when the land shall overflow with the knowledge of Christ; and perhaps, like Kaffraria, send the gospel further on through this great continent."

In his last letters home he notes that he is in excellent health and able for any duty.

Of one who so loved his Saviour and his fellow-men, and who seemed raised up with special gifts and training for an important work, much was to be expected; and, in the belief that the Lord had need of him, we had counted on a long and useful career. The period of allotted service was, however, very short; but God knows what is best.

In his thirty-first year, within six months after his arrival at the Lake, he fell a victim to malarious fever. We are now most impressively reminded of words used by the noble missionary himself, written shortly before he died: "Africa must not be given up, though it should cost thousands of lives."

While we seek to echo such high sentiments as these, we yet very deeply feel how grievous is the loss which has been sustained by the Mission, by the relatives of Dr. Black, and most of all by her who had fondly hoped to join him ere long in his great work in Central Africa.

#### DEATH OF DR. JOHN SMITH.

WHILE the Free Church mourns over the loss of Dr. Black, she also deeply sympathizes with the Church Missionary Society, which has been sorely tried by the death of Dr. John Smith. Dr. Smith was the medical head of the mission sent out rather more than a year ago to Lake Victoria Nyanza. Though connected with an English society, Dr. Smith was a Scotchman, and a Presbyterian. He was the son of the respected Free Church minister of Half-Morton, in Dumfriesshire. He was well known to many in Edinburgh, and held in high esteem as a man of deep piety and untiring zeal.

Thus two admirable men have fallen at the very commencement of the assault on Satan's stronghold in Central Africa. Their high example will stimulate other noble hearts to follow in their footsteps; and we doubt not the vacant places will speedily be filled up. The Lord will raise up men.

#### LIVINGSTONIA.

In reference to the much-lamented death of Dr. Black, we give the following extract from a letter of Dr. Stewart, as being in itself most appropriate to the sad occasion, and as showing the Christian spirit in which the missionaries at Lake Nyassa bear the sore affliction:—

"BLANTYRE MISSION STATION,  
May 29, 1877.

"You will readily believe that this very unexpected blow has produced a gloom among our little community. We feel the first break that has been made. But I do not think the determination of any one in regard to the work itself is in any way lessened. We are apt also to be more struck with the death of those who work on foreign stations, without remembering that men are often suddenly called from their labours in old-established fields and in healthy countries as well. Nevertheless we are puzzled and perplexed when an event such as this occurs. Here was a man in every way admirably qualified, by his varied previous training, habits, and inclinations, for the field of his choice—and, indeed, for any mission field. He has hardly commenced to work when he is called on to cease. It is the old and oft-recurring perplexity, due entirely to our limited views both of God's providence, and our ignorance of the ends which are served by each man's life on earth. Hence, though perplexed and saddened, we continue to believe in God's wisdom and love, as knowing best and doing best."

Dr. Stewart then proceeds to speak of the plans of himself and others:—

"Death is a sad disturber of human plans and projects, and a hopeless confuser of the best-laid arrangements. Dr. Black was to have come up to Blantyre in August. Some short time ago Mr. Henderson, the lay head of the Established Church Mission, found it necessary to ask assistance from the Livingstonia force. This assistance we could not refuse to a sister mission. One ordained man was to be here for twelve months, and a portion of the industrial force for such time as might be necessary. This arrangement began on the 1st of April last. Along with my cousin, Mr. Stewart of India, I had come up here to lay out the place and commence the building of houses, and start the Mission work generally. Mr. Henderson left a few days after my arrival, and Dr. Macklin is now on the Lake. Mr. Stewart, after doing some work here, has now to look out a line of road between this and the river Shiré, as no progress can be made without roads; and the native paths, a foot broad, with spear grass six to nine feet high overhanging and obstructing every step, are not fit for buffaloes to tread in, much less for civilized men. Except for the industrial staff, I am here alone, and intend in a fortnight to return to Lake Nyassa. We have much to do there during the dry season, though whether we shall continue to hold the present site as the permanent and chief one is a question about which I shall write at some future time.

"Mr. Henderson has done this Mission the invaluable service of selecting an incomparable site. The climate here at present is cool and bracing, almost cold.

"At Livingstonia they have had some sickness, but are now all fairly well, except Shadrach Mgunana, who may have to return to Lovedale."

#### SOUTH AFRICA.

##### OPENING OF BLYTHSWOOD INSTITUTION, TRANSKEI.

It was mentioned in our last number that the opening of this important school had been fixed for the 25th July. It took place accordingly.

The *Christian Express* of 1st August gives a full and interesting account of the proceedings. The name commemorates Captain Blyth, an able and energetic administrator, who has done much for the people of Fingoland. The idea of establishing among the Fingoes in the Transkei territory an institution similar to that at Lovedale first occurred to him. He communicated his views to the Rev. Richard Ross and Dr. Stewart, who heartily entered into the scheme. When the proposal was submitted to the chiefs of the Fingo people, they recognized its great importance, and prepared to carry it out with a zeal that does them the highest honour. The *Christian Express* informs us that, in addition to £3000 already given, they are to subscribe £1000 more. We do not remember in all the history of Missions a more remarkable case of native liberality.

The Rev. J. Macdonald writes as follows:—

"August 4, 1877.

"The institution that has been being built for two years in this territory was publicly opened on July 25th. There was a large attendance of Europeans and natives. The Rev. P. Mzimba preached the opening sermon. From the commencement of the movement to have an educational institution in the Transkei the Fingo people have taken a deep interest in its progress, and have contributed £3000 towards its erection.

"The whole of this work reflects the greatest credit on the Fingo people, and may well be a source of encouragement to the friends of missions in Scotland. A single fact of this kind proves conclusively that missionaries do not labour in vain. It also shows the confidence placed in the Free Church, both by the people of the land and by those in authority under the Cape government, when they so heartily co-operate with and help her in her work, especially in educational work. It is not necessary to say much on this matter. The work is done, and it will be a permanent witness to the willingness of the Fingo people to help the good work on, and thereby help themselves to rise in the social scale.

"Though over £4500 has been collected, the building is still, I regret to say, £1500 in debt. It is a pity that this should be the case, especially in a country where the rate of interest is very high. The Fingoes are not unwilling to pay a share of the debt; but it would be well if some one or more with the means and the heart to give it would send a handsome sum to help us to clear the building of its burdens. Beyond doubt, a sum of £1500 brought from home by Dr. Stewart gave the local portion of the work a mighty stimulus; and £1000 given now might secure a still larger sum from local sources for the work of the mission. I hope this appeal may not be in vain. I am not going to advocate it further. The facts

of the case are my only plea; and if God should put it into some heart to send us the sum required, it will rejoice us all, and will, I believe, permanently benefit the work.

"The building is a noble edifice, built of hammer-blocked ashlar, and two stories high. It will be, when completed, capable of containing over one hundred and fifty boarders, and can conveniently be enlarged if that should be found necessary at any future time. Monday the 13th August has been fixed as the day for the admission of pupils, and it is expected that a large number will come forward."

We subjoin a lively account of the opening, supplied by the Rev. Mr. Moir of Lovedale. Let it be kept in mind that the persons he speaks of as contributing so willingly are not Christians. Their liberality in providing for the education of their children supplies a lesson which Christians in all lands may well lay to heart.

(Rev. W. J. B. Moir to Mr. R. Young.)

"LOVEDALE, August 2, 1877.

"I was up at the opening of Blythswood on the 25th of July. A general account appears in the *August Express*. But I may mention just one or two of the incidents of the occasion. That we might seem fully loyal, some kind anonymous friend sent us a magnificent Union Jack, which we flew from the highest point we could reach. For the feast I think 7 bullocks and 20 sheep were slaughtered, but then there were from 3000 to 4000 mouths to eat them. These were all given by the head men except one bullock.

"In the meeting an excellent speech was made by one *Moni*. I did not understand it, but I saw it was very earnest. Among other things he said was that the Fingoes were like the dogs under the master's table that day, gathering up the fragments of the children's bread. Blythswood is a very good fragment; long may they feast upon it.

"Another man stood up and said: 'I am a stranger. I have come from the colony, and I have come almost by accident to this place. I am amazed to find such a building for my people, and I do not know how to express my joy and gratitude. I have not money to give, nor stock, like the rest of you who live here. But I bought a watch in Port Elizabeth just before coming here; it cost me £5. I have nothing else to give. So here it is, with half-a-crown.' And he took the watch from his pocket, with a neat leather Albert guard attached, and protected by a pretty bag made of a mole's skin, and handed it to Mr. Ross. It was a silver watch in hunting cases, good, and plainly quite new. How many strangers in Scotland in like circumstances would have done the same thing? Such an action is an unspeakable encouragement to many a somewhat weary labourer, besides the immediate help it gives to an object such as we were met for. Altogether, about £250 was given or promised on the spot. Ngangelizive, the cruel Tembu chief, made a speech, and gave £6, 10s."

#### NOTES BY DR. M. MITCHELL.

##### KAFFRARIA—MISSIONARY CONFERENCE.

WE gave some details in our last number regarding the Missionary Conference lately held at Natal. In the *Kaffrarian Watchman* and *Christian Express* we find accounts of another conference held at King William's Town, at which representatives of various Protestant Societies were present.

The subject of a native ministry, and of native agency generally, was first considered. There seems to have been a conviction, unanimous and strong, on the part of the members of the Conference, that "the paramount question" in the African Church at this moment is the training of native agents. The next subject taken up was the revision of the Kaffir version of the Bible. Thereafter, certain evil customs which have to a considerable extent continued among the native Christians, were earnestly discussed. Two of our own missionaries read papers on this subject—the Rev. Bryce Ross and the Rev. P. Mzimba. Both papers were listened to with deep attention. The suggestions made by Mr. Bryce Ross were worthy of an experienced, thoughtful missionary; and the statements of the youthful native minister appear to have made a very deep impression. We have called Mr. Mzimba a missionary; but, to speak more precisely, he is pastor of the native church connected with Lovedale. It is very cheering to see men like him and his fellow-labourer, the Rev. E. Makiwane, rising up and standing side by side with European missionaries in the great work of evangelizing Africa.

Certain native customs stand terribly in the way of moral improvement. Thus, the Kaffir builds a round hut containing only one apartment, and in this the whole family resides. The people are strongly conservative, and even the Christian portion of them is slow to see the necessity of a tenement having several rooms. Equally difficult appears to be the uprooting of the custom of *ukulobola*, or "selling of daughters." A young man buys his wife; and if he has a quarrel with her, he is apt to say, "You are my property; I gave so many oxen for you." He ranks her among his goods and chattels, and treats her accordingly.

All honour to those African missionaries! We admire the honesty with which they confess the evils that still deface the native Church, and the determination with which, in the strength of God, they war against them.

#### THE BOMBAY INSTITUTION.

(Rev. B. Blake to Dr. Murray Mitchell.)

BOMBAY, August 17, 1877.

IN accordance with the request of our Mission council, I took charge of the School division at the beginning of June, and have had experience of it for nearly three months. The importance of the school cannot be over-rated as an opportunity of getting the boys early under our influence, and of feeding our College division.

As a mission school, it is essential that a Bible lesson be given to every class and to every boy, by a Christian

teacher. The Bible is taught by myself and five Christians, at present studying with us in the College. We all meet in my room for prayer at 10.25, and then go to our classes. My colleagues are likewise employed with three Bible classes upstairs, in the College.

The Bible lessons, especially, are delightful.

I have adopted a system whereby I know every day

at 11 o'clock the exact number of boys in the school; and I have the pleasure of seeing that this increases the daily attendance. Our College division contains at present about sixty students.

Do try and send out either a new missionary, or a teacher. Our hands are very full, and will be too full by-and-by.

## I S R A E L.

THERE is not any change in the state of matters in Prague referred to in last *Record* as to the permission to hold meetings for worship in German. The congregation which objected to this has been found to have made a claim in regard to its own position to which it was not entitled in law. Pending the appeal which Mr. Moody has presented, he regularly holds German meetings for worship in his own large room, while the English services are conducted in the Hall. From Pesth Mr. Allan has sent an account of the annual examination of the mission school at the end of June. It continued for four days, and the examination of all the classes was superintended and directed by Mr. Torok, pastor and superintendent of the Bohemian Reformed Church. Three hundred and seventy-six children were present, of whom two hundred and fifty-two were Jews and Jewesses. The parents and friends attended the examination this year in greater numbers even than usual. The result of the instruction given continues eminently satisfactory as regards ordinary branches of education, industrial training, and especially religious knowledge. A letter from a friend at this station, dated 23rd June, gives a general account of some of the proceedings, which will be read with interest. An extract from it is given below.

### LETTER FROM PESTH.

We had a remarkably interesting visitor from St. Petersburg last Saturday till Monday, a Lutheran pastor there, a man of great influence and position, of fervent piety, a burning love for his Saviour, and a most remarkable love for the lost sheep of the house of Israel. "How I love those dear Jewish souls," he said; and "that once glorious nation honoured of God is yet to shine as kings among all the nations of the earth." Pastor Findeisen is a man of first-class intellect and culture, a born orator, with a voice like a silver bell. Mr. Koenig gave him his pulpit; and he preached on "I will never leave thee nor forsake thee" (applied to the Jews). Our people were delighted.....Pastor Findeisen has a Jewish mission of his own, on a small scale, in his congregation, and has had some striking and clear cases of conversion. He has also a boarding-school of sixteen Jewish girls. He has had eight baptisms there, of whom four are deaconesses, and at this moment on the field to tend the sick and wounded. Is this not a rich harvest of fruit among Israel, and an earnest of still greater?

We have one Jewish girl, Therese Lieblich, whose father is a poor lunatic, and, having no near relatives, she petitioned that our young lady teachers would receive her as a boarder. Therese sat at my side, and I watched her deep emotion as Pastor Findeisen spoke so lovingly of Israel and of those dear girls who had con-

fessed Christ. After church Miss Knipping found her weeping upstairs; and she said, "O Miss Knipping, I would like so much to be baptized and to be a Christian!" Miss Knipping told her that baptism was not the greatest gift to desire; but secretly rejoiced to see how deeply she was impressed.

Dr. Gottlieb (a convert) practises at Harasti, two hours distant from Pesth. Dr. Gottlieb is a very consistent, earnest Christian. In writing to me, he recalls all the way by which his faithful, loving Lord has led him, giving thanks, most of all, for the wonders of his grace and love in revealing Jesus to himself and his brother, who, but for free grace, might have been among the ignorant and blinded Russian Jews, of whom thousands and thousands are yet uncared for and unsought. His brother is in Switzerland, preparing to be a teacher. In the hospital we have never yet had so many Jews under our care as during the past year, and never certainly such a gracious amount of encouragement. A baptized Jewish gentleman, resident in America, but often here on business, was attacked by typhus fever, and providentially led to the hospital. After a sojourn of ten weeks there, during which Mr. K—— had constant intercourse with him, he called here and told us with tears how that Bethesda had been indeed a house of mercy to his soul, a Bethel where God had met him, dealt with him, recalled his sins to mind, and graciously drawn him to Christ. We have had five Israelites these past few weeks, and we have now a

deeply interesting old Jew of eighty-two years. He attends the Wednesday prayer-meeting, which is held at the hospital; and said last Wednesday that the doctrine of the Trinity had been his stumbling-block, but that God had removed it, and that he could rejoice in that

truth now. We have also a learned and rich Jew with us, a physician. He sat so attentively among all the poor patients last Wednesday, that I was quite touched; and he came up afterwards to thank Mr. Koenig for the exposition.

## MISCELLANEA.

### THE LATE REV. ISAAC BARRETT, SKIRLING.

*Died July 18, 1877.*

BY REV. JAMES MUNRO, RUTHERGLEN.

It was the great exodus from the Established Church which took place thirty-four years ago which determined Mr. Barrett to make Scotland his home. He had watched at a distance the progress of the Ten Years' Conflict, and arrived at a clear conception of the questions at issue; he had warmly espoused the principles maintained by the champions of spiritual freedom, and seen with admiration the sacrifices which threw so bright a lustre round the close of the struggle. In this way was he led, before the end of 1843, to leave friends and fatherland, remove to Edinburgh, and begin to prepare for ministerial service in the Free Church. Having just completed the usual literary course at the University of Dublin, his native city, he was in readiness to enter forthwith on the study of theology. This he did in singularly propitious circumstances, since none could teach more ably than Chalmers and his distinguished associates in the New College; while a good proportion of the students of the time were young men who combined ardent piety with eminent endowments and culture.

Directly on being licensed, he was intrusted with a mission station at Cambuslang; whence he was called to aid the well-known Dr. M'Farlane of Greenock. The two fields were many ways dissimilar; but in both the hand of the Lord was with him. In 1849, consequent on the translation of Dr. Hanna to a larger sphere, Mr. Barrett was comfortably settled at Skirling, in the Presbytery of Peebles; and the ties then formed remained firm and strong till touched by the cold hand which spares no earthly union. Of the importance of his sacred calling he had the highest estimate: the Chief Shepherd had sent him forth; and his grand business was to persuade the children of transgression to be reconciled to God, and believers to shine as lights in the world. From the outset to the end he showed exemplary diligence in the visitation of his flock, and not more the residents of the tranquil hamlet, adjoining the sanctuary, than those whose dwellings were situated in sequestered nooks of verdant vales, or high amidst the beautifully rounded hills, on the furthest confines of the parish. He was familiar with the famous saying, "A house-going minister makes a church-going people," and found ample reason to endorse its truth.

Mr. Barrett's graceful and genial manners conduced to procure for him a cordial welcome among all classes, and the place of an honoured friend in every family under his charge. That he possessed special qualifications for the Lord's work was apparent to all; and experience justified the expectations of those who, at an early period, anticipated a rich harvest of precious fruit from his labours. He was robust, buoyant, orderly, and capable therefore, with ease, of more than ordinary exertion. He had gathered much from reading and converse with select society, and was trained to meditation. The Holy Scriptures were his daily delight, and his

entire system of doctrine was in conspicuous harmony with our authorized Standards. He bestowed the utmost pains on his pulpit preparations, with very earnest requests for divine assistance and blessing, and always made it manifest that he was equally anxious to unfold the word of life, and apply its lessons to the hearts of those whom he addressed. He was a fearless reprove of sin, and a jealous guardian of purity, in the house of God. His prayers were patterns of choice expression, devout acknowledgment, and thoughtful supplication. There was of course all along much to be desiderated, a wide space to traverse before he could say, "I have attained." But there was in him the spirit of a true pilgrim; one never so much in his element as when consciously moving in the direction of Zion. He did strenuously exercise himself unto godliness, and drew others into sympathy with his heavenward aspirations. He was a zealous promoter of evangelistic services, district meetings for prayer, and every kindred means of diffusing spiritual fervour, and evoking latent tendencies towards the way of peace. He was mindful from the first of the injunction, "Feed my lambs;" yet more, perhaps, after he himself became a father, and beheld fair olive-plants growing up around his table. He pled with parents on behalf of their little ones, and did his best to direct and stimulate both teachers and pupils in the Sabbath school; and those whom he cherished in childhood were still held in affectionate remembrance even if they had found their way to strange cities and far-off shores. Mr. Barrett acted as Clerk of his Presbytery for a number of years, cheerfully performing duties felt at times to be somewhat exacting and onerous. In 1863 he married a daughter of Mr. White of Overtoun, an alliance which added greatly to his domestic felicity, and increased his public usefulness. With six children, his excellent partner survives to mourn an irreparable bereavement. In the end of July 1876, Mr. Barrett was suddenly prostrated by an effusion of blood on the brain; and though he recovered strength in a remarkable manner, a second visitation of the same kind at Braemar, on the 17th of July last, proved fatal on the following morning. Thus, ere the shadows of evening fell, deeply and justly lamented, this devoted servant of Christ passed away, to be for ever with his Lord in the realms of perfect rest and joy. But he, being dead, yet speaketh with power to many whom he was the instrument of turning from darkness to light—perhaps to some who lightly dismissed, and long, the most powerful and pathetic appeals of his living voice.

### INSTITUTION FOR THE EDUCATION OF THE DAUGHTERS OF MISSIONARIES AT WALTHAMSTOW.

FREE CHURCH MANSE, ARROCHAR,  
17th July 1877.

DEAR SIR,—Could you kindly insert in the *Record* some notice of the above institution? Several of our Free Church Mission children have been educated in the institution—Mitchell's of Poonah, Small's of Bombay, and now three of the children of the late Mr. Dalziel of Nagpore. The merits

of the institution have been recognized by a donation some time ago of £50 from our Foreign Missions Committee. I was at Walthamstow last year seeing the Dalsiels, and found them well instructed and cared for in every way.

The desire is to get some contributions from Scotland, from where almost nothing has been received, although the children of Scotch missionaries are admitted on the same terms as others.—Yours truly,  
JAMES KIPPEN.

The School for the Daughters of Missionaries was established in 1838, and has been a source of much usefulness and blessing. It is open to the children of all Christian missionaries, and has been a home for them as well as a school, providing change and recreation for them in the holiday time, and has always been conducted, as far as possible, on the principle of family life.

The object of those who guide the affairs of the school is to educate the children thoroughly, and to fit them to fill with usefulness future positions in life, whether as teachers, or as wives and mothers, and, not unfrequently, where such is their choice, as helpers of their parents in their distant mission fields. The value and efficiency of the institution has now been tested for nearly forty years, and volumes of letters, both from parents and children, might be given to prove their appreciation of it, and the earnest and grateful love with which they regard it. Many trained at Walthamstow are now themselves missionaries, and others are shedding the light of Christian life and influence on English and foreign homes.

The number of parents entreating admission for their children is constantly beyond any vacancies occurring, though many more than the number originally contemplated are received, often at great inconvenience. The expenses from this cause, and from the greatly increased cost of almost everything needed in such an institution, are consequently much larger than formerly; and it would be a great relief to the Committee if some more regular subscribers could be found. The Committee want to place the institution on a permanent basis, and they appeal to all Christians throughout the land, to whom the name and cause of Christ are dear, to aid them in their effort.

#### BOMBAY SCOTTISH SCHOOLS.

TO THE EDITOR OF THE "RECORD."

DEAR SIR,—I shall feel greatly obliged if you will kindly insert the accompanying notice, or such part of it as you may have room for, in the September number of the *Record*. I have been for the last eleven years—indeed, since its commencement—Joint-Secretary of the Society, and I can testify warmly to the very great amount of good that the Schools have done for the members of the Presbyterian Churches and others.—I am, &c.,  
D. C. BORD.

#### Bazaar in Bombay in December 1877.

These Schools were established ten years ago for the large number of European children belonging to families now resident in India whose parents are unable to send them home for their education. The difficulties connected with an Indian climate, and the influences surrounding them in a heathen land, give to these children a very special claim on our sympathy and help. The problem of their future employment is one which causes constantly increasing anxiety, for natives are more and more frequently appointed to situations that were formerly occupied only by Europeans. If left to battle with these difficulties without a sound educa-

tion, they would sink into destitution, and degradation, and crime. To allow of this would, both on their own account and on account of the heathen around them, be grievously dishonourable in us as Britons and as Christians.

Our Churches at home, while rightly doing much for the Christian education of the natives of India, have as yet given no help towards educating the children of their poorer European fellow-Christians in this country. Great efforts in this direction have been made by the Jesuits in Bombay, and large assistance has been given to them by Roman Catholics in Britain. The Established and Free Scottish Churches in Bombay have been for years most cordially united in endeavouring to do their part as regards the children of Protestant parents. An Orphanage for Scottish children is maintained at a cost of about £2000 a year. A building for it is being now completed at a cost of £8000, half of which has been given by Government, the other half having been raised by private contributions. About £3000 more which has been subscribed will be invested as an Orphanage Endowment Fund. Two Day-Schools, each of them for boys and girls, have been established at a cost of about £2000, masters and mistresses having been brought from Scotland. Premises for one of these Schools have been purchased for £5000, half being paid by Government, and half raised by private subscription. A building is urgently needed for the other School, which is in the central part of Bombay. A rent of £350 a year is paid for the house now occupied. So long as this burden rests on the School, there will be much risk of its having to be given up—a result which would be greatly to be deplored; and the fees charged must be so high as to cause a severe strain on the resources of the majority of those whose children attend our schools. Our fees are, for instance, necessarily higher than those charged in the Roman Catholic schools, where accommodation is rent free. It must be remembered that the children of the wealthier families are sent to Britain for their education, and that the parents of our pupils belong, as a rule, to the poorer classes. If buildings are provided at home for all public schools, fees not being expected to meet the cost of rent, it is much less to be expected that the heavy rents in Bombay can be met by the fees which can be paid for the children of the less wealthy Europeans. The cost of building a school will be at least £8000. Government will give half this sum. The School Committee have promised Government to be ready with the other £4000 by the 1st April 1878. They have £2000 in hand, and additional subscriptions amounting to nearly £1000 have been promised. This, with what has been already done, will tax to the uttermost the resources of Bombay; for it will be seen that the Scottish community in Bombay have of late years contributed for the education of European children nearly £15,000, exclusive of the current expenses of the Scottish Orphanage. An earnest appeal is therefore made to friends at home who are interested in India to aid in the completion of the work. It need not be said to those interested in mission work that the highest importance, from a missionary point of view, attaches to the character of European families in India, and therefore to the providing of a sound Christian education for those European children who are brought up in the country.

Towards raising the required £1000, a Bazaar will be held in Bombay in December of the present year. Contributions of work or of fancy articles, or subscriptions in money, are earnestly requested, and will be most thankfully received by the following members of the Bombay Committee and friends at home:—

Edinburgh—Rev. Dr. J. Murray Mitchell; Rev. J.



A similar inquiry in the New York Union Theological Seminary brought to me about the same report. To some it may appear that this is as large a number as might be reasonably expected. The proportion of ministers to the whole population is so small, that a school of one hundred should not perhaps be expected to contain more than one-fifth of its members of the families of one profession. And it is not impossible that we would find it equally true of the legal and medical professions, that the sons do not generally follow the calling of their fathers. But it is also worthy of note that the work of the ministry has an element in it that does not touch the call to any other profession. While it is very true that the hand of God is to be acknowledged in every man's destiny, and he appoints to one man his place, and to another his; still we, who believe in a divine and specific call as part of the evidence that a man should go into the ministry, do not ask for such an indication to decide that a young man shall go into trade or any other secular calling.

Nor is it true that every man whom God calls obeys. As Jonah fled from his duty, so thousands now-a-days shirk theirs. God does not send a whale to swallow and save them, as he did in the case of Jonah; but we have known many cases in which they who have run away from the work to which they were called of God have fallen into worse fates, and have bitterly repented their disobedience.

If I were required to name two reasons for the few recruits the ministry gets from its own children, I would venture upon the facts that the sons of some are tempted by the chances of worldly success, and the sons of others are discouraged by the trials they suffer with their fathers.

The temptation is presented by the facilities which business offers to the well-educated sons of pastors. Every department of prosperous trade in the hands of a parishioner is an opening for a promising young man who comes with the prestige of his own and his father's good name, so that a pastor is not under the necessity of seeking long and anxiously for a place into which to introduce his son, but places are always open and ready for him.

The trials that discourage the minister's son from walking in the ways of his father are common to the lot of the larger part of the families whose head is a preacher of the gospel. With the many, life is just a struggle to make the two ends of the year meet: old things must not be done away, but all things must be made as good as new, if possible; and to take no thought for the morrow when a flock of children are to be clothed and fed, requires an amount of grace greatly to be prized, if it can be had. Human nature is very imperfect, and it is not wonderful that a bright, observant, and thoughtful boy should, even with the approbation of his father, turn away from the service that seems so hard, when it ought to be more abundantly alleviated by those who enjoy it.

#### THE WORD OF GOD.

How truly refreshing to the soul, when too weak to read or think much, to take a little sentence from God's Word and think over it. Take the following: "Justified from all things," or, "Made nigh by His blood." "As the Father hath loved me, so have I loved you." "I have chosen you." Just feast on these four words. "I." Who? Jesus; the altogether lovely one, the delight of God's heart. "Have?" yes, *long ago*; before the world began, His love fastened on us guilty sinners. "Chosen you." To think that I should be *His choice, His chosen one*—me, a poor wretched thing. And He need not have chosen me. Hosts of glorious beings were before Him; but He passed them all by, and came down to love a little worm of the dust, and He became like us. "I am a worm, and no man" (Ps. xxii. 6). Oh, may our souls be fattened on the love of Christ; thus shall we be filled with joy and peace.

#### TWO PRECIOUS WORDS.

THERE are two precious words often found in the mouth of Christ. "Whosoever will, let him take of the water of life freely." "Whatsoever ye ask in my name, that will I do." "Whosoever" is on the outside of the gate, and lets in all who choose. "Whatsoever" is on the inside, and gives to those who enter the free range of all the region and treasury of grace. "Whosoever" makes salvation free! "Whatsoever" makes it full!

DR. ARNOLD hit it when he made his remark about boys that professed their sentimental admiration of virtue:—"I have seen enough of boys that love God. Commend me now to boys that not only love God, but hate the devil."

A FREEDMEN's teacher writes of a coloured woman who, having learned her alphabet, said:—"Now, I want to learn to spell Jesus, for 'pears like the rest will come easier if I learn to spell this blessed Name first." A good many things "come easier" if we learn that Name first.

#### NOTE.

It would be a favour if local treasurers would kindly send their monthly remittances as early as possible, and not leave them till the last day, the 15th.

#### SUSTENTATION FUND.

State of the Fund at 15th September 1877.

Total for 4 Months to 15th September 1877.....	£44,047	9	2
Do. Do. 15th September 1876.....	42,627	14	1
Increase.....	£1,419	15	1
Associations, 1877.....	£42,468	15	3
Do. 1876.....	42,154	6	9
Increase.....	£314	8	6
Donations and Legacies, 1877.....	£1,578	13	11
Do. Do. 1876.....	473	7	4
Increase.....	£1,105	6	7
Total increase, as above.....	£1,419	15	1





	Destina- tion Fund.	Foreign Mission Fund.	Home Evangelis- ation Fund.	Educa- tion Fund.		Destina- tion Fund.	Foreign Mission Fund.	Home Evangelis- ation Fund.	Educa- tion Fund.		Destina- tion Fund.	Foreign Mission Fund.	Home Evangelis- ation Fund.	Educa- tion Fund.
<b>Dunee and Gairnside.</b>	£ 4 6 0	£ 4 6 0	£ 1 12 0	£ 4 5 7	<b>Kirkcubright.</b>	£ 3 0 0	£ 3 0 0	£ 3 0 0	£ 3 0 0	<b>Cambusnethan.</b>	£ 12 0 0	£ 12 0 0	£ 12 0 0	£ 12 0 0
St. Andrew's	25 5 8	25 5 8	25 5 8	25 5 8	Auchtermuchty	3 0 0	3 0 0	3 0 0	3 0 0	Chapelhill, &c.	7 12 7	7 12 7	7 12 7	7 12 7
St. James	15 19 4	15 19 4	15 19 4	15 19 4	Halmahie	2 2 3	2 2 3	2 2 3	2 2 3	Chapelton, East.	6 18 0	6 18 0	6 18 0	6 18 0
St. John	9 0 8	9 0 8	9 0 8	9 0 8	Borquo	9 18 0	9 18 0	9 18 0	9 18 0	Coatbridge, East.	18 0 0	18 0 0	18 0 0	18 0 0
St. Mary	9 0 8	9 0 8	9 0 8	9 0 8	Castle Douglas	3 5 2	3 5 2	3 5 2	3 5 2	Levenmouth	14 8 0	14 8 0	14 8 0	14 8 0
St. Peter	9 0 8	9 0 8	9 0 8	9 0 8	St. George's	3 5 2	3 5 2	3 5 2	3 5 2	Do. Middle.	14 8 0	14 8 0	14 8 0	14 8 0
St. Thomas	9 0 8	9 0 8	9 0 8	9 0 8	Do. M'Alonan.	4 13 0	4 13 0	4 13 0	4 13 0	Dalziel	14 8 0	14 8 0	14 8 0	14 8 0
St. Vincent	9 0 8	9 0 8	9 0 8	9 0 8	Girthon, &c.	4 13 0	4 13 0	4 13 0	4 13 0	East Kilbride	24 8 0	24 8 0	24 8 0	24 8 0
St. Andrew's	9 0 8	9 0 8	9 0 8	9 0 8	Glenkens	11 6 3	11 6 3	11 6 3	11 6 3	Glenkens	8 7 0	8 7 0	8 7 0	8 7 0
St. James	9 0 8	9 0 8	9 0 8	9 0 8	Kirkcubright	11 6 3	11 6 3	11 6 3	11 6 3	Hamilton	30 4 4	30 4 4	30 4 4	30 4 4
St. John	9 0 8	9 0 8	9 0 8	9 0 8	Tongland	11 6 3	11 6 3	11 6 3	11 6 3	Barnbank	30 4 4	30 4 4	30 4 4	30 4 4
St. Mary	9 0 8	9 0 8	9 0 8	9 0 8						St. John's	30 4 4	30 4 4	30 4 4	30 4 4
St. Peter	9 0 8	9 0 8	9 0 8	9 0 8						Holyston	30 4 4	30 4 4	30 4 4	30 4 4
St. Thomas	9 0 8	9 0 8	9 0 8	9 0 8						Larkhall	30 4 4	30 4 4	30 4 4	30 4 4
St. Vincent	9 0 8	9 0 8	9 0 8	9 0 8						Shotts	30 4 4	30 4 4	30 4 4	30 4 4
St. Andrew's	9 0 8	9 0 8	9 0 8	9 0 8						Stones	30 4 4	30 4 4	30 4 4	30 4 4
St. James	9 0 8	9 0 8	9 0 8	9 0 8						Stonhaven	30 4 4	30 4 4	30 4 4	30 4 4
St. John	9 0 8	9 0 8	9 0 8	9 0 8						Uddingston	30 4 4	30 4 4	30 4 4	30 4 4
St. Mary	9 0 8	9 0 8	9 0 8	9 0 8						Wishaw	30 4 4	30 4 4	30 4 4	30 4 4
St. Peter	9 0 8	9 0 8	9 0 8	9 0 8						Wigan	30 4 4	30 4 4	30 4 4	30 4 4
St. Thomas	9 0 8	9 0 8	9 0 8	9 0 8						Wigan	30 4 4	30 4 4	30 4 4	30 4 4
St. Vincent	9 0 8	9 0 8	9 0 8	9 0 8						Wigan	30 4 4	30 4 4	30 4 4	30 4 4
St. Andrew's	9 0 8	9 0 8	9 0 8	9 0 8						Wigan	30 4 4	30 4 4	30 4 4	30 4 4
St. James	9 0 8	9 0 8	9 0 8	9 0 8						Wigan	30 4 4	30 4 4	30 4 4	30 4 4
St. John	9 0 8	9 0 8	9 0 8	9 0 8						Wigan	30 4 4	30 4 4	30 4 4	30 4 4
St. Mary	9 0 8	9 0 8	9 0 8	9 0 8						Wigan	30 4 4	30 4 4	30 4 4	30 4 4
St. Peter	9 0 8	9 0 8	9 0 8	9 0 8						Wigan	30 4 4	30 4 4	30 4 4	30 4 4
St. Thomas	9 0 8	9 0 8	9 0 8	9 0 8						Wigan	30 4 4</			

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	Sustenta- tion Fund.	Foreign Missions Fund.	Home Evangelis- ation Fund.	Educa- tion Fund.		Sustenta- tion Fund.	Foreign Missions Fund.	Home Evangelis- ation Fund.	Educa- tion Fund.		Sustenta- tion Fund.	Foreign Missions Fund.	Home Evangelis- ation Fund.	Educa- tion Fund.
<b>Aberdeen.</b>					<b>Strathbogie.</b>					<b>Tongue.</b>				
Accord.....	27 11 11		2 9 0		Belle.....	5 10 8		1 15 11		Alnabarra.....				
John.....	40 10 0			4 4 0	Bohrphie.....	4 7 10		0 16 8		Durness.....				
John.....	24 16 11	11 0 0			Calrue.....	4 1 4		1 11 2	0 10 0	Edinacillies.....		1 0 0	0 15 0	
John.....	7 0 0				Garly.....	6 6 2				Farr.....				
John.....	10 15 6		10 8 0		Glas.....	6 2 0		1 0 0		Kinlochberrie.....				
John.....	12 10 0				Grange.....	3 2 0				Malcolm & Erriboll.....				
John.....	12 0 0		4 12 3		Hawth.....	21 1 5		4 0 6		Marshall.....				
John.....	12 3 7		1 13 8		Keith.....	3 7 0	3 4 7			Marshall.....				
John.....	14 17 0				New Maroon.....	21 4 0		2 0 0	0 5 2	Tongue.....				
John.....	14 17 0		0 15 0		Rothenay.....	8 4 1		1 10 0						
John.....	15 1 7		1 0 0							<b>Caithness.</b>				
John.....	15 1 7		1 0 0		<b>Abernethy.</b>					Barrisdale.....				
John.....	15 10 0		0 8 0		Abernethy.....					Bower.....	2 13 6		3 0 0	
John.....	15 10 0		0 8 0		Alvie.....		2 10 6	1 10 0		Braun.....				
John.....	15 10 0		0 8 0		Cromdale.....	15 0 0		2 0 0		Chalmers.....				
John.....	15 10 0		0 8 0		Dunhill.....			1 0 0		Dunnet.....				
John.....	15 10 0		0 8 0		Kingussie, &c.....			1 10 0		Halkeir.....			2 1 3	
John.....	15 10 0		0 8 0		Kirkmichael.....	7 11 3		0 14 0		Kelso.....				
John.....	15 10 0		0 8 0		Laggan.....					Latheron.....	10 0 0		1 7 1	
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John.....	15 10 0		0 8 0		<b>Aberlour.</b>					Olrig.....		1 7 0		
John.....	15 10 0		0 8 0		Aberlour.....					Pultneytown.....	9 4 5		2 0 0	
John.....	15 10 0		0 8 0		Boharum.....					Reay.....	5 0 0		2 13 0	
John.....	15 10 0		0 8 0		Inverarona.....	1 14 7		0 15 7		Thurso.....				
John.....	15 10 0		0 8 0		Knochando.....	23 4 3				West.....	14 0 0		2 2 0	
John.....	15 10 0		0 8 0		Morisch.....					Watton.....			2 2 0	
John.....	15 10 0		0 8 0		Rothas.....	5 7 8		2 3 2		Westerdale.....				
John.....	15 10 0		0 8 0							Wick.....				
John.....	15 10 0		0 8 0		<b>Elgin.</b>					Do, Mary's.....	12 15 0			
John.....	15 10 0		0 8 0		Alvie.....		2 4 3	2 7 6		Do, Gail's.....	6 6 1		1 5 0	
John.....	15 10 0		0 8 0		Burghead.....									
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John.....	15 10 0		0 8 0		Garmouth.....	9 0 8		1 3 0		Gairloch.....			1 14 7	
John.....	15 10 0		0 8 0		Hopehead.....	4 17 0		1 0 0		Glenelg.....				
John.....	15 10 0		0 8 0		Levenmouth.....	15 8 8	1 14 7	0 10 0		Glenishiel.....				
John.....	15 10 0		0 8 0		Phucarden.....	6 9 2		0 18 0		Lochalsh, &c.....			2 9 0	
John.....	15 10 0		0 8 0		Urquhart.....	9 7 3		2 6 0		Lochbroom.....			2 4 0	
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John.....	15 10 0		0 8 0		Petty.....			1 5 0		Harris.....				
John.....	15 10 0		0 8 0		Stratherrick.....					Kilmuir, &c.....				
John.....	15 10 0		0 8 0		Stratherrick, &c.....	10 0 0	1 5 0			North Uist, &c.....			1 13 6	
John.....	15 10 0		0 8 0							Portree.....	4 11 11			
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John.....	15 10 0		0 8 0		Ardeoch.....	9 0 0		2 5 0		Shizort.....				
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John.....	15 10 0		0 8 0		Cawdor.....	30 0 0				Strath, &c.....				
John.....	15 10 0		0 8 0		Croy.....	16 12 7	5 28 7	5 10 0		Tarbert.....				
John.....	15 10 0		0 8 0		Nairn.....					Thurso, &c.....				
John.....	15 10 0		0 8 0		<b>Chanonry.</b>					Borruy, &c.....				
John.....	15 10 0		0 8 0		Aroch.....	25 0 9	1 8 6			Small Isles.....				
John.....	15 10 0		0 8 0		Cromarty.....	18 16 9	3 4 1							
John.....	15 10 0		0 8 0		Forres.....	9 18 0		3 6 0		<b>Lewis.</b>				
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John.....	15 10 0		0 8 0		Knockbain.....		7 17 6	1 20 0		Barras.....		9 9 9	0 15 0	
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John.....	15 10 0		0 8 0		<b>Dingwall.</b>					Crook.....			1 6 0	
John.....	15 10 0		0 8 0		Alness.....			2 10 0		Knock.....				
John.....	15 10 0		0 8 0		Dingwall.....	28 8 0	5 12 0	5 5 0		Lochs.....				
John.....	15 10 0		0 8 0		Fodderty & Gault.....					Stonoway.....	12 15 10		3 0 0	
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John.....	15 10 0		0 8 0		Kilmonack.....					Stromness.....	2 15 3		2 6 1	
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John.....	15 10 0		0 8 0		Kilmonack.....					Quarry, &c.....				

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NOVEMBER 1, 1877.

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## EDITORIAL NOTES.



NE remarkable result of missionary effort in Madagascar is the abolition of slavery by a Royal Proclamation. From an interesting account of this transaction given in the *Chronicle* of the London Society, we learn that the Prime Minister, in announcing the decree to the people, delivered an impassioned speech, in which he declared emphatically that the step had been taken because the Queen was a Christian, and that her government was carried on upon Christian principles.

Favourable accounts continue to be received respecting the London Society's expedition to Lake Tanganyika. The missionaries had not been able to report arrival at their destination, but they had met with no serious difficulties; and they had for one thing been much impressed by the encouragement which the region offered for the prosecution of a legitimate trade: numerous caravans, for example, met them with ivory. "I am sure," writes one of them, "we have seen upwards of two thousand pounds of ivory pass here during the last five or six weeks."

It is told, to the credit of the Turkish authorities, that they have been very careful to do everything in their power to protect the American missionary families at Harpoot and elsewhere. They have warned the Moslem population, through the mosques, to forbear all violence and ill-treatment toward the Christians. Through these efforts, quiet and good order have been preserved to a very large extent in regions away from the immediate scene of conflict. Such arrangements for preserving the peace have not been unnecessary. "Generally speaking," says the Rev. J. T. Walters of Smyrna, "the Moslems look upon all Christians as their enemies; and if they had only the power and the liberty, what would they not do to them? Their hearts are dark and full of hatred; and this feeling is often expressed in their countenances, and not seldom even in angry words." "The state of Turkish society," says the Rev. Dr. Koelle of Constantinople, "during the year has been decidedly unfavourable to direct missionary efforts. The increasing impoverishment and distress arising from the inability of the Government to meet its liabilities to its servants and its creditors, and from other causes, together with the war which had continued to be against insurgent



Christian subjects and vassals, all tended to produce an irritability and to stir up an ever-lurking fanaticism amongst the Mohammedan population."

Here is a curious illustration of the way in which the caste distinctions of India are being broken down. It is given by the Rev. James Vaughan, of the Church Missionary Society:—

"Some five years ago the Municipal Commissioners of Calcutta determined to bring pure water into the city. Up to that period the inhabitants had been drinking the impure water of the river Hooghly, or the not less foul water of tanks in their compounds. The municipal water was to be brought, after being thoroughly purified, a distance of sixteen miles through pipes. The pipes were to be connected with hydrants planted along the streets, out of which the people might draw the water. 'But,' said the Brahmin, 'it is impossible for us to make use of the water. As all other castes are to have access to the same hydrants, we, to avoid contamination, must stand aloof.' So said Caste. But pure water and health were mightier than caste. To save appearances, the Brahmins convened a council of learned heads to deliberate the *pros* and *cons* of the case. There was no doubt in any one's mind as to the result. The report of the

pundits was all that any tender conscience could wish. They fished out of the Shasters a few convenient texts, which sufficiently settled the point. One text, as if borrowing the words of a better book, said, 'To the pure all things are pure;' therefore orthodox Hindus had only to assume their personal purity, and drink to their hearts' content. Another text, breathing a spirit of muscular Hinduism, said, 'Health first, religion next.' Another declared that 'All flowing water is pure.' But the downright practical and clinching passage came last—'Impure objects become pure by paying the value of them.' Argument: 'We pay the water-rate; *ergo*, the water to us becomes pure.' This argument, we imagine, was not less satisfactory to the municipal authorities than to the Brahmins. Thus followed another blow to caste."

The Rev. Benjamin Labaree, American missionary, reports that a great revival has swept through the mission churches of Persia, such as has never before been known since missionaries were sent to that country. The audience in many cases has risen from scores to hundreds; and the services have been of absorbing interest. The work has been conducted principally by the native preachers.

The Rev. J. F. Horsley writes from Belfast, Victoria: "The immigration of the Chinese into the northern parts of Queensland is assuming such proportions as to cause in the minds of our statesmen the gravest anxiety. There are over 20,000 already there, and from Cookstown we hear that there are four steamers on their way from Hong-Kong with 3000 more. The *Killarney* also comes with another 1000. Then again we hear that the *Juan* steamer has arrived with 711 Chinese, and the *Gungo* with 400. The immorality of these heathen in our land is something frightful to contemplate. It really becomes imperative that we should have a man from England or China to take charge of our Chinese work."

The amazing increase of convents on the singularly free soil of Belgium has become a subject of serious alarm to Belgian Liberals. In the year 1846 Belgium found herself possessed of 137 convents or religious houses for men, and 642 for women, containing in all 11,968 male and female occupants. That is to say, the Church had brought herself up to the level at which "the Revolution" had found her near the end of the eighteenth century, when the "revolutionary emperor," Joseph II., abolished all the convents which, after honest examination into their condition and worth, he characterized as "useless." At the census of 1856 the convents and religious houses were 1323 in number. During the subsequent decade they have considerably multiplied. Any one who, during the last ten years, has simply cast his glance right and left along the great railway routes will have been astonished at the amazing number of huge and handsome buildings of solid brown brick, evidently not factories, with which the land is being so plentifully dotted over. These new buildings, however, afford no complete outward index of the rapid growth of Belgian conventualism.

All the religious newspapers of America have taken frequent and prominent notice of the Presbyterian Council. The following is from the *Philadelphia Presbyterian*. It will be read with special interest because of its appreciative reference to the venerable Convener of our Foreign Missions Committee:—

"A whole day was given in the Edinburgh Presbyterian Council to the subject of Missions. It was a day well spent. The business of every Church is missions—either at home or abroad, and in some of the manifold forms of Christian activity by which the gospel is carried to the ignorant sons of men. A Church without the spirit of missions must be a dead Church. A Church not actually engaged in positive missionary work ought not to live. All growth, and all real success for a Christian Church, must be bound up in missions, either among the heathen living among its own people, or among the countless host of heathen in other lands. It could hardly be overlooked by such a gathering of men as that which met at Edinburgh.

"One great commanding figure—the noblest missionary of our times—was not visible in that assembly. Dr. Duff, to whom the foreign delegates present at Edinburgh would have turned with unusual interest, was detained from the meeting, and his voice, so eloquent when he speaks for the cause of Christ in heathen lands, was not heard in that convocation of illustrious men.

"A letter from the fervent missionary patriarch was read in the Council on the subject of missionary obligations, in which he expressed the opinion 'that missions, in the large and comprehensive sense of the world's evangelization,' were the chief end of the Christian Church. Until,' he said, 'the paramount obligation involved in that doctrine was more vividly felt, realized, and responded to, not merely by solitary members, but by the Church at large, they should be only playing at missions—practically deceiving themselves. He advocated the establishment of some well-organized mission in some distinctly heathen part of the world. The New Hebrides group had occurred to him as a very suitable place; and if the members of Council were only to unite, the whole of the New Hebrides might be provided with an efficient missionary organization. If such an idea were to have practical effect, a central committee might be appointed in Edinburgh, with branch committees in various parts of the world.'

"The addresses which followed Dr. Duff's inspiring letter were eloquent enforcements of the Church's duty to carry the gospel to every man."

It is well known that there are more Jews in Russia than in any other country in the world. As has been said, with regard to the two contending parties in the present war, Turkey has THE LAND, and Russia has THE PEOPLE. One might have expected, therefore, to hear that there were children of Abraham in the camp before Plevna. Nevertheless, the following extract from a London newspaper will, we daresay, come upon most of our readers with all the freshness of a surprise:—

"Among the reserves called up in Russia are several battalions of Jews, who, if sent to the front, will be the first of their race to make a *début* in fighting since the destruction of Jerusalem. Until 1874 the Jews in Poland and other portions of Russia were exempt from military conscription; partly by reason of the aversion that was entertained towards them by the orthodox soldiers, and partly on account of their being regarded in the light of foreigners. When, however, the decree of universal conscription was promulgated, a cry arose among the Russian merchants that they were placed at a disadvantage with respect to their competitors in trade; and as the latter formed a large proportion of the population of Poland, the Government felt that their exemption was an injustice to the rest of the people.

Order was therefore given for the Jews to become amenable to the new military law, and numberless were the caricatures depicted, when for the first time in European history the Israelites were chosen by ballot, and formed into battalions of infantry. If the reports of eye-witnesses are to be trusted, the Russian Government would have done better in leaving the Hebrews to their mercantile avocations, as the majority of the conscripts are totally unfit from a physical point of view, and cordially detest the duties which they are made to perform. Long residence in unhealthy towns, coupled with an aversion for athletic sports or manual work of any kind, has reduced the *physique* of the Polish Jews to a very low condition of degeneracy. Thus they are utterly unfit for the arduous duties which service in the field entails."

Miss Tucker, so well known as a writer of books under the initials "A. L. O. E.," having gone to India as a missionary, writes to a friend in England, after referring to the jealousy of the British Government in regard to conveying religious instruction to prisoners, and to the difficulty of getting good books introduced into the hospitals:—

"I sometimes wonder at the Lord's patience in letting us hold India so long. Perhaps it may be only until the infant Church has strength to stand without us. I am thankful to say it is a growing Church, and counts some real jewels among its members. There are many natives also who believe that Christianity is the truth, and must ultimately prevail—many who lack courage to come out boldly. The great wall of idolatry has had many bricks quietly removed from it; it may fall at last, perhaps suddenly, with a crash that will startle those who are now incredulous as to the progress of Christianity in India."

## THE COLONIAL FIELD.

WE are sorry to say that Mr. Hope, the valued Secretary of the Committee, is still unable to resume his ordinary work. He has sailed for New Zealand, in the hope that a long voyage and the fine climate of that colony may, with the Divine blessing, set him up again; and we are sure that many will follow him with their good wishes and their prayers. In visiting Australasia he will of course be in the way of serving the interests of the Committee, if his strength enables him to carry out his plans. He will land at Canterbury, and endeavour to see with his own eyes how the Church prospers in New Zealand; and he hopes thereafter to go on to Australia, and to return home by Melbourne or Sydney.

### INFORMATION ABOUT THE COLONIES.

Messrs. Maclaren and Macniven have published, by the authority of the Colonial Committee, a handbook containing every sort of information about the fields which they are seeking to cultivate. The following prefatory remarks by Mr. Balfour, the Convener, will show better than any explanation we could give what is the character and purposes of the work:—

“A few sentences will suffice to explain the purpose of this publication and its plan. The Colonial Committee of the Free Church, in common with all others similarly employed, have met with considerable difficulty in their attempts to procure a sufficient supply of suitable ministers for the colonial field. It has often surprised and grieved them to find that, while there are many candidates for any vacant congregation however small at home, they can hardly prevail upon any of the probationers of the Church to offer themselves for a sphere of labour where the vacancies are far more numerous, and the prospects far better than at home. They cannot help thinking that their reluctance to go to the Colonies arises in great measure from want of information in regard to their extent and resources, the splendid field they present for the exercise of every variety of ministerial gift or grace, and the certainty there is that any minister possessed of spiritual life, of fair preaching powers, and ordinary common sense will soon find a sphere in which he may labour with comfort and usefulness among an intelligent and kindly people. They are confirmed in their conviction by the tone of agreeable surprise that pervades many of the letters written by ministers and probationers on their arrival at the scene of their labours in some distant Colony, reminding them sometimes of the words of Luke in reference to the treatment which he and his companions received from the men of Melita—‘The barbarous people showed us no little kindness.’ Some of these letters are of course published in the *Missionary Record* from time to time. Appearing, however, only in that fugitive form, they may be overlooked or forgotten. It has therefore been thought desirable to bring together, and present in one view, and in a more permanent form, some portions of those letters which have come from the three great Colonies of Canada, Australia, and New Zealand during the last three years. The

Committee publish these extracts with the view of bringing this mass of important and reliable testimony regarding the Colonies as a field for ministerial labour under the notice of our divinity students and probationers, and even the younger ministers of our Church. And they have thought it right to prefix to each section a brief account of the Colony to which it refers. These have been written by thoroughly competent men, to whom the Committee desire to return their best thanks,—Rev. A. J. Campbell, Geelong, Victoria; Rev. P. Barclay, late of Napier, New Zealand; and Rev. R. M. Thornton, Wellpark, Glasgow, late of Canada. The Rev. James E. Carlyle, late of Pietermaritzburg, furnished an interesting statement of the nature and necessities of the South African field, which is printed in the extended report of the proceedings in the General Assembly when the report of the Colonial Committee was given in.

“In conclusion, it may be proper to add that, besides sending out to the Colonies ministers and probationers who have deliberately chosen them as their permanent sphere of labour, there are two other auxiliary plans which the Committee have been led recently to adopt. In the first place, they are prepared to send out suitably qualified men for a period of three years, inclusive of the time spent at sea, defraying the expense of their passage to the Colonies and back, guaranteeing them an income of about £160 a year, putting them on the same footing as other ministers in respect of outfit if they remain in the Colony, and taking pains to prevent their being placed at a disadvantage if they prefer to return. In the next place, they are sending out to some of the Colonies young men at various stages in their literary and theological course, to complete their education in the Colony, and at the same time to carry on evangelistic work, adequate provision being made for their support.

“With these few explanatory remarks this little book is sent forth, with the prayer that ‘the Lord of the harvest’ may use and bless it for the ends for which it has been prepared.”

### THE FREE CHURCH AT BOMBAY.

THIS church is still vacant. An earnest hope is expressed that one of our younger ministers would offer himself to fill this important sphere. The Convener, if applied to, will give all needed information.

## NOTES BY THE INTERIM-SECRETARY.

CANADA—SCOTTISH COLONY OF NEW KINCARDINE,  
NEW BRUNSWICK.

THE families (about one hundred and fifty) making up this colony emigrated in 1873 and 1874, chiefly from Kincardineshire and Aberdeenshire. They have proved most patient and industrious settlers; and now, after the expenditure of much toil and money, they have the prospect of better times. They have been careful as to securing the means of grace, and educational advantages. They have built four schoolhouses, and employ three teachers. They are building a church, after raising a considerable sum among themselves for it. Their minister, Mr. Melville, B.D., is an earnest man, and devoted to the interests of the colony. About £150 is still needed, in order to complete the building plainly and economically. The Colonial Committee cannot give of its funds for such a purpose. But they commend the object to any liberal friends of Canada in the Free Church. The Convener, 33 Chalmers Street, or the Interim-Secretary, Offices of the Church, will gladly receive any contributions that may be sent to them.

## EAST LONDON, SOUTH AFRICA.

A member of the congregation, writing on 16th August last, says: "Our minister, Mr. Brown, has been

in somewhat poor health since his arrival amongst us. The people like him; and there is the prospect of a numerous congregation being gathered under his ministry. We are collecting a fund for the erection of a suitable church and manse. I will be glad if you will mention the subject among friends in Edinburgh. We have already raised here, which is as yet a small and straggling place, £500. We want about £2000. When half that amount is raised, we shall commence building our church."

## VICTORIA.

Still comes a loud call for men. Dr. Macdonald, Emerald Hill, writes thus on 6th August: "Are we not to get any more men from Scotland? We have at present twenty-one vacancies in Victoria, to which we must give some sort of supply every Sabbath. The vacancies are broadcast over the colony, and are of every kind,—urban, rural, and bush. What we want are Christian men, anxious for work, and willing to settle wherever God may determine. I faintly hope that Mr. Campbell may move some earnest workers to come to Victoria. Several of our better vacancies are at present calling ministers from settled charges; but this, though natural in the circumstances, is unsatisfactory to the Church Extension Committee, as leaving gaps, which will not be easily filled."

## I S R A E L.

## JEWISH MISSION INTELLIGENCE.

FROM Breslau Mr. Edward sends an account of his mission work, containing some very interesting particulars, which, however, he does not consider suitable for general publication. He writes very hopefully of a young Jew, much impressed on the Day of Atonement, and this he refers to as an encouragement to prayer—this season having been a special time of supplication for Jews more than it used to be. He refers to a visit he has had from Rev. Mr. Meyer of the English Presbyterian Church Jewish Mission, who had spent a Sunday with him. He says, in his letter dated 2nd October:—

"I was glad to get his testimony impressed into the service, and we had, as my people say, not fewer than thirty Jews (I had guessed twenty), mostly young men, to whom brother Meyer preached and commended Christ with all fervour and discretion. An incident which occurred in connection with his sermon is characteristic of our relations in this town. One of our elders has a post on the Exchange, and he told me that on the Monday after Meyer's sermon, as soon as the business was over, one of the Jewish money-men turned to him and called aloud, in the hearing of all present, mostly Jews, 'Well, what did he preach?' (meaning Mr. Meyer, without further introduction.) Mr. D— told him, equally in the hearing of all, that Mr. Meyer had showed that there was naturally a great gulf between God and man (Luke xvi.), which was bridged over by Christ, and only such as took advantage of

Christ could come to God. This Mr. D—, I doubt not, did very well. His opponent replied, 'You need not think to make any impression upon us Jews; for there never yet was any Jew converted to Christ from disinterested motives.' Here one of his own colleagues corrected him, and said this was not true. In Breslau there are hundreds upon hundreds of the wealthiest and most influential Jewish families who have been baptized; but, as the Jew remarked, we cannot point out one real genuine Christian among them all. See the importance, then, if one soul come clearly and truly and *cleanly* to Christ, as the young man above mentioned. One such soul may be the gaining of the battle for Christ, and may be called 'Gad,' a troop cometh. On this hope we hold on.

"Last summer I had very much Jewish work. Two young Wallachian Jews were led to me, who came to

me several times a week, with whom I am still in connection. A Jewish gentleman from the Seminary visited me, with whom I had an interesting discussion. One man to whom I gave a New Testament under peculiar circumstances, came back after some weeks, and said he had read it all, and seemed to have got some good in his heart, and wished to give his young son to the mission to be trained up in Christian principles (I don't know where to get the means for such a case). This man came to all our meetings, and an advantageous impression was made on our people. Besides these, there is a number of individual cases in

which the Word seemed to have effect more or less. Especially in the small town where I was some weeks for a recess (Schmiedeberg), I found the head of one of the two Jewish families very accessible to the gospel message, and hope to see more results there. On several Thursdays I had Jews present, when I preached directly on the circumstances of the crucifixion, beginning with 'Jesus of Nazareth, the King of the Jews.' I have no manner of doubt that the fruit of these labours will appear sooner or later. To-morrow the Church here has its half-yearly Presbytery."

We extract the following from a letter of Mr. Tomory, dated Constantinople, 20th September:—

"In the first Monday in September we re-opened the schools. The heat had not abated, but was in that week perhaps greater than at any time this season. In the same week began the Jewish festivals, and the teachers had only a broken time. Last Monday was the Day of Atonement, and to-morrow evening the Tabernacle Feast begins. A—, who had to leave us last February for Jerusalem in order to escape persecution, has now returned. His wife came from Russia, and joined him there. The gospel and the Christian life of her husband made a good impression upon her. She is not only not opposed to the truth, as we had reason to fear, but rather friendly to it. The kindness of the missionary's wife at Jerusalem may have had a good effect upon her. However, A— was determined to make a public profession of the truth here in Galata at that time, and the friends let them go. He is now back four or five weeks, and is anxious for the ordinance of baptism for himself and the two little children, which I hope will soon take place. He is an inquirer for more than two years.

"We have another female inquirer, a young widow. In consequence of opposition in her own home, she has

come to me. She lives now with the Selingers, and we have good hopes of her.

"We have also A—, who attends the school, lives with the Selingers, and will be baptized with her father, who is an inquirer in the Home. I would rejoice if some friend of Israel would take an interest in her, and provide for her education. She came more than six months ago with her father from Russia, and makes good progress in divine things.

"Here everything is quiet, and we apprehend no danger; our only fear is that the war will not finish. And if we remain another winter, with the present stagnation of business, what will become of our people? There is no trade, and no work, and no change can be expected as long as this bloody and exhausting war lasts. Friends at home have claims from India, and for the wounded in Bulgaria; but I trust they will not forget us, burdened with so many poor, and five inquirers in the Home. The injunction of the apostle is, 'As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.' We are all in our usual."

It is several years since Mr. Koenig from Pesth has visited this country. As there are several matters of importance concerned with the mission there on which it was thought desirable to have a personal conference, he has been invited to be present at the October meetings of Committee, and he has come to Edinburgh for this purpose.

## OUR HOME WORK.

### PRE-DISRUPTION MINISTERS' FUND.

(Collection on Sabbath the 18th November 1877.)

THIS Collection was instituted many years since, for the purpose of rendering to the ministers of the Disruption a service they were well entitled to. Owing to rapid increase in the number of the charges of the Free Church, the Equal Dividend did not increase proportionately with the increase in the Sustentation Fund; thus the ministers of the Disruption whose congregations were unable to give considerable supplements out of the congregational funds suffered materially. This led to the

institution of a Fund to be devoted to improving their means, the object being to raise the stipends of those who had sacrificed so much to the moderate sum of £200. For many years it fell considerably short of this purpose; but latterly, owing to the rapidly diminishing numbers of those who participate in the Fund, it has been sufficient for the contemplated purpose as regards the ministers of 1843 who left parochial charges. The grants given to those who left *quoad sacra* charges have not been so large, but the General Assembly of 1877 resolved that the latter grants should henceforth be considerably increased. Last year the sum required for

the primary purpose of the Fund was £2460; and nearly £500 additional will this year be needed, in consequence of the resolution of last General Assembly. The ministers of the Disruption are now a rapidly diminishing band; last year seventy-eight of them participated in the Fund. The interest in their services and sufferings, however, is not diminishing, but has of late been materially increased by the publication of the Rev. Thomas Brown's "Annals of the Disruption," while the memoirs of some of the more eminent men who took part in that event bring freshly to remembrance how high and unselfish were the motives of their conduct. The congregations of the Free Church will therefore, doubtless, with pleasure avail themselves of this continued opportunity of rendering some service to those to whom they owe so much.

Besides the primary purpose of the Collection, there is an important secondary purpose—namely, to increase the revenue of the Aged and Infirm Ministers' Fund, as any surplus, after making the provision already mentioned for the ministers of the Disruption, goes to that Fund. This Fund is of great importance to the well-being of the Church; and a remarkable testimony has been given to its utility in the fact, that each of two others of the larger Churches in Scotland has instituted a similar Fund. It contemplates a double object, namely, to enable charges to be efficiently carried on and ministered to when, from age and infirmity, the clergyman has become disabled, and to prolong the lives of such ministers by lightening their labours. It has been largely made use of; so largely, that the grants are more limited in amount than is desirable, and therefore it is of importance to increase the revenue of the Fund. This year nearly ninety of our congregations are benefiting from the Fund.

A collection to be appropriated to two such purposes should commend itself to the liberality of our congregations.

WILLIAM WOOD, *Convener*.

#### HOME MISSION NOTES BY DR. ADAM.

##### COLLECTION FOR THE EVANGELIZATION OF THE MASSES.

THE collection for this object was appointed to be made on the third Sabbath of August. The day, as will be recollected, was of the most unfavourable description, the rain falling so heavily in Glasgow and other places as to prevent many from attending church as usual, especially in the forenoon. It is feared that the collection must have suffered greatly in consequence. As the work for which it provides was never more needed nor more hopeful than at the present time, any curtailment from lack of funds would be deeply to be regretted. It is hoped that the matter will engage the attention of the friends of home mission effort, and that means will be taken to supply the deficiency which may have arisen from the cause mentioned, or from any other.

GLASGOW.

*Whiteinch*.—The congregation which was formed in

this populous suburb of Glasgow about four years ago, has until now worshipped in a commodious hall which was designed to form a part of the ecclesiastical buildings when completed. The growth and prosperity of the congregation having rendered the erection of the church necessary, it was some time ago proceeded with, and on the last Sabbath of September it was opened for public worship, the Rev. Dr. Binnie of Aberdeen preaching in the forenoon, the Rev. Dr. Young of Woodlands United Presbyterian Church in the afternoon, and the Rev. R. Howie in the evening. The collection during the day was a liberal one. The church is seated for 920, and with the hall has cost about £5500, nearly the whole of which has been raised. With the enlarged accommodation and greater comfort now possessed, every department of the work may be expected to be carried on in future with increased efficiency and success.

*St. Columba Church, Govan*.—This comfortable new church was opened on the first Sabbath of October, when the Rev. Dr. M'Lauchlan preached in the forenoon, the Rev. Dr. Adam in the afternoon, and the Rev. R. Howie in the evening. There was a large attendance at all the diets, and the collection for the day amounted to £229, 15s. 6½d. A sum of nearly £1000 is required to clear off the liabilities contracted; and it is hoped that liberal friends, especially those interested in the spiritual welfare of the Highlanders, for whose benefit the church has been erected, will assist the congregation to get free as soon as possible of this heavy burden, which is fitted to cripple the missionary efforts they desire to put forth in a very large and necessitous field.

*Wynd Church*.—The history of this church is well known, not only in our own, but also in other lands. A spiritual work of a most extensive and remarkable kind has been done in connection with it, and under such ministers as Messrs. M'Coll, Howie, Wells, and Riddell. Through the great depopulation of the district, and other changes, it became necessary to effect its removal to a different and destitute part of the city. The hall has been erected, and was opened for public worship on the first Sabbath of October, the Rev. Dr. A. Bonar officiating on the occasion. It is situated in Kidston Street, on the south side of the river, in a locality as much in need of home mission efforts as any that could be found. Many will hope and pray that in this new sphere Mr. Campbell, the present minister, may labour with a success similar to that which has attended his predecessors in the old field.

*Pollokshields Church*.—This congregation was formed a little more than two years ago, and under Mr. Wells it has already made such progress that there are now 12 elders, 12 deacons, nearly 200 members, and so large a body of worshippers on Sabbath, that the iron church, which was provided at the outset, and accommodated 400, has ceased to be adequate. It was necessary to proceed with the erection of the permanent church, and the memorial-stone of it was laid on the 29th September by James Campbell, Esq. of Tillichewan, in the presence

of many ministers and a great gathering of people. On the occasion interesting addresses were delivered by Mr. Campbell, Dr. Knox (United Presbyterian Church), Dr. Adam, and other gentlemen. The building, which is to be a large and handsome one, is to cost £12,550, and of that amount a sum of fully £6000 has already been subscribed. The congregation are making it manifest that they are far from looking exclusively to their own things, for they have established a hopeful mission in a necessitous district, and over thirty members are engaged in the work.

#### SANDNESS, SHETLAND.

Mr. Stewart, student-missionary in that remote district, sends the following interesting account of his work there:—

“I am happy to state that the fear I expressed in a former note, that I should be late of getting settled down to permanent work in Sandness, has been disappointed, and that I have been here for several weeks.

“The work I overtake is the conducting of two services of public worship each Sabbath; a prayer-meeting on Wednesdays; a class for sacred music on Thursdays; and visiting the sick, and the people generally, in the course of the week. The project of establishing a Sabbath school at Sandness had to be abandoned, from the impossibility of getting teachers who would carry it on during my absences at Papa Stour. All that can be done in that sphere, and there is great need in it, is to have an occasional class on Sabbath afternoon.

“The people are very grateful for the mission services they have during summer; it is a pity they cannot be kept up the whole year round. For myself, I regret much that I was not here in the earlier summer months.

“The attendance at every service and prayer-meeting has hitherto been very good; on several occasions sitting room was scarcely to be found for all who came. The evident attention and anxiety manifested are most interesting and encouraging. There have been already, by the divine blessing, what appear to be cases of real conversion—the droppings, I trust and pray, of the full rich shower of grace about to follow, for which, I have reason to believe, many of the people are waiting and praying. We have much need of the reviving influences of the Spirit.

“The limited period and somewhat scattered nature of my work may more or less hinder the appearing of the results which are so desirable, and which a longer time with greater concentration of effort might give; but I trust that my three months here may not prove entirely fruitless.”

#### EVANGELISTIC DEPUTIES.

The Rev. J. Grant, Tain, has laboured with great acceptance at Bathgate and Irvine. It is gratifying to find the ministers of these places thus writing.

Mr. Kessen, Bathgate:—

“I am expected, I believe, to say something as to

the result of the Rev. Mr. Grant's labours here, as one of the General Assembly's deputies. Well, I am happy to be able to report in the most favourable terms. The meetings held were well attended, the audiences increasing from night to night; and when the last meeting was held, which was on Sabbath evening the 23rd September, the church was very full, and the deepest solemnity prevailed. No conversions, so far as we know, have taken place in connection with this special effort; but Mr. Grant's services have been highly appreciated, and have tended to deepen and extend the interest in divine things in my own congregation, and even beyond it. Many have spoken of his visit most gratefully, and described his week here as a week of blessing from on high. As for myself, I unhesitatingly say I enjoyed his visit and labours exceedingly, and believe that they have borne and will yet bear fruit. *Nothing but good can come from them.* And while I state my cordial approval of this kind of agency, I would earnestly urge my ministerial brethren throughout the Church to avail themselves of it. I thank you for sending me a man so thoroughly fitted for this work, and so excellent otherwise.”

Mr. Macaulay, Irvine:—

“Mr. Grant of Tain came to us, according to promise, on Monday the 24th September, and left us on Tuesday the 2nd October. During the time he was with us he addressed nine different meetings. He is admirably adapted for such evangelistic work. All his services, simple, searching, and winning, were very highly appreciated. I have good reason to believe that his visit, though far too brief, was the means of quickening spiritual life in not a few of God's people, and of breaking the spiritual slumber of others, and leading them to lay earnestly to heart the things that belong to their peace. Indeed, there is such eagerness on the part of many to hear the word of life, that a desire has been expressed that another evangelist should be got for other ten days to carry forward the work. Can you kindly send us one, even although it should only be for one week?

“Many thanks for sending Mr. Grant. His short visit will be long remembered.”

The Rev. A. Inglis, Dundee, has been carrying on evangelistic work in and around Hamilton. The Rev. G. Wallace, St. John's Church, thus writes regarding his visit:—

“It has been upon my mind for some time to write to thank you and the Home Mission Committee for the valuable services of Mr. Inglis from August 28 to September 12. During that period he laboured most energetically, addressing meetings every night in the churches and other meeting places; and also, as often as the weather would permit, in the open air. The open-air meetings were pronounced, by persons qualified to give an opinion on the matter, the best that have been held in Hamilton for a long time, being not only large, but largely attended by those whom such meet-

ings are meant to reach. Some not in the habit of attending any place of worship found their way to the meetings afterwards held in the churches. Deep impressions were produced on the minds of many, and

some have been brought to decide for Christ; while the workers connected with both the Free Churches in the town, who rallied round Mr. Inglis, have been greatly stimulated and cheered."

## MISSIONS TO THE HEATHEN.

THE Rev. James Scott was ordained as missionary to South Africa on October 2nd by the Presbytery of Edinburgh,—the Rev. J. H. Wilson of Barclay Church preaching and presiding. Mr. and Mrs. Scott sailed for their sphere of labour on October 19th. Mr. Scott proceeds to the important station of Impolweni, in Natal, as successor to the lamented Mr. Allison.—Mr. W. P. Brunton, appointed missionary-teacher for Blythwood, Transkei Territory, South Africa, sailed on 21st August.—In connection with the Ladies' Society, two agents have gone forth to engage in Zenana work; Miss Alexina Mackay, appointed to Nagpur, and Miss Helen J. Skirving, appointed to Calcutta.

*The Famine in India.*—There has been a kind response from many quarters to the appeal made for aid to enable Mr. Narayan Sheshadri to support children who have been rendered orphans. But there is still a loud call for additional aid. Even should the rains prove henceforth sufficient, there will be great multitudes of children left wholly destitute.

### TWENTY-FOUR BAPTISMS AT JALNA.

(Rev. Narayan Sheshadri to Dr. M. Mitchell.)

September 6, 1877.

You are aware that for some time past I have been in the habit of introducing our catechumens into the Christian Church twice a year, and this we have found advantageous in more ways than one. It enables us to test the sincerity of the intending probationers, to examine their views, their feelings, and motives better. It is also very good for the catechumens themselves. They have ample time to examine into the claims and requirements of the religion they mean to adopt and for which they have to make sacrifices.

At the last half-yearly admission we were permitted to introduce twenty-four individuals into the Christian Church, in connection with our Bethel and the branch stations on the North-Eastern line of the Great Indian Peninsula Railway. Five of them belonged to what are called the higher classes. The following case, I have not the slightest doubt, will interest many of my friends in distant lands.

Bayāji Patil (patils in this country correspond to your provosts in Scotland)—for such is his name—came to the mission house of an afternoon, and requested to be baptized then and there. "I have," he said, "counted the cost, and made up my mind to turn to the Lord. I and a number of my fellow-inquirers have been listening to the word of God; but hitherto we have been like those who let in the truth by one ear and allow it to pass by the other. But this is very bad. I am now determined not to go home a *heathen*." He seemed perfectly earnest and decided. As he appeared somewhat troubled, I spoke to him for a long time with regard to the important step he was about to take, the sacrifices he would have to make, and the kind of life he was expected to lead. His answers to almost every

question I put to him were correct. Samangaum, where he now lives, is one of our out-stations. We have had for years an indigenous school in connection with the Christian Vernacular Education Society. Strange to say, the teacher of the school, who has been reading a good deal out of the Word of God to a number of unsophisticated and simple-minded men, is still a heathen, though for a long time he has been a professed inquirer; and a number of these men, I believe, are sincere. Bayāji Patil is one of these. In order to try his sincerity, I asked him to return to his village and tell every one that came in his way that he had fully made up his mind to embrace Christianity. He did so, and then returned to Bethel on the 1st of July, which was our high Sabbath, and, along with another patil and others, was baptized at the close of the morning service. Some of his relatives and acquaintances were present, before whom he made a free, full, and unreserved surrender of himself to the Lord Jesus, and joyfully sat along with those who celebrated the dying love of Jesus, he himself freely and joyfully doing the same along with our low-caste Christians. You well know what this means. Bayāji Patil is a high-caste Marāthā; he belongs to the same clans as the *Sindes*, *Gāikwāds*, *Bhōnsles*, and *Puwars*. He is the firstfruit unto Christ of this powerful and still numerous class. Pray that his example may be followed by many. You will be gratified to hear that we have still a number of inquirers belonging to this interesting class both in the neighbourhood of Jalna and Indapur.

On the following morning Bayāji went over to Samangaum, accompanied by an experienced and tried disciple of the Lord Jesus belonging to the same village. The news of baptism, without any telegrams or newspapers, had gone throughout the whole surrounding region. Some five hundred people came out to see Bayāji. His old and experienced relatives came around him, and



tried to convince him of the folly and absurdity of the step he took, and now begged of him to return to caste, saying that they would willingly raise amongst themselves five hundred rupees, if that were needed to restore him to caste. When arguments failed, they had recourse, as usual, to wailings, lamentations, and weepings. Bayāji, who is between fifty-five and sixty years, has still an aged mother, a younger brother, and an only son with two wives. You can imagine the grief of the party better than I can describe it in words. I was in a most anxious state to know how the poor man would pass through the fiery ordeal to which he was exposed. Prayer-meetings were held both at Bethel and Jalna, that the Lord would give grace to this aged servant of his, that he might stand firm, and not only so, but might be an example to his friends and acquaintances.

The wily Brahmins, when they saw that arguments, coaxings, and bribes had no effect upon Bayāji, put up his only son to perform his father's funeral rites; for in the eye of Hindu laws he was literally dead to Bayāji, and Bayāji to his son, brother, mother, and daughters-in-law. Bayāji calmly and coolly observed that by means of that they would only be burning his effigy; but he himself would be all safe; not even a hair of his body would be singed. We could not but be thankful to the Lord for thus keeping Bayāji firm when exposed to such trials.

Bayāji Patil is a landed proprietor; he has a number of fields of his own. He has very properly made some of these over to his son, and kept the rest in his own possession.

He is no reader, even of his own mother-tongue; but such is his anxiety to read the wonderful words of God in his own tongue, that he is diligently engaged in acquiring a knowledge of Marāthi in its written form; and as he has a good deal of what may be termed natural force of character, I have not the slightest doubt that he will soon learn both to read and write.

#### INDAPUR, POONA.

(Rev. Narayan Sheshadri to Dr. M. Mitchell.)

#### A RETROSPECT.

September 13, 1877.

You remember the day on which I write this. It is a memorable day as far as I am concerned. This day thirty-four years ago I was permitted to put on the Lord Jesus, in the presence of a large number of my countrymen of all classes; and not a few of the excellent ones of the earth were there to witness the interesting ceremony that took place in the old mission-house at Ambroli. What a long period this appears, and yet how soon has it rolled away! The dear man of God who administered the sacred rite, the never-to-be-forgotten Robert Nesbit; yourself, as the preacher of the evening; the characteristic sermon on the text, "A man's foes shall be they of his own household;" the many dear sisters and brethren who were present with

us to cheer and encourage me, are, as it were, all now before me.

I never dreamed that I would be spared so long. The frequent visitations of that dreadful scourge, cholera, had filled my mind with the dread that I was to be carried away by it almost every year that rolled away; and yet I am still spared,—spared, I trust, for some great and glorious work. I have already seen great and glorious things connected with the Redeemer's kingdom, even in this land where Manu and Buddha seemed to have rendered the people almost impregnable to foreign influence, as far as their attachment to time-honoured systems was concerned. But already Vyas, and Manu, and Buddha seem to have been weighed in the balance and found wanting. The miracles that Dr. Stevenson assured the Brahmins of Poona he would perform are taking place by hundreds and thousands. Some may think but little of these moral miracles; yet, in the transition state in which almost all our educated men are, who does not see that sooner or later other miracles higher and more satisfactory will be witnessed, even when they will hear the voice of the Son of God, and come out of their graves of sin and death? Of such events our forefathers never dreamed. It is now more than ever certain that Brahmoism and Prārthanā-Samājism\* are too weak and impotent to satisfy the cravings of the immortal spirit. And what is the hope of young India? Any one thinking seriously on the subject must look to Christianity as the only hope of India's regeneration, and consequently of her rise in the scale of nations in every sense of the word.

#### SANTAL MISSION.

MR. STEVENSON, who superintends the schools of the Pachamba Mission, gives a simple unvarnished statement of things as they are around him. Dr. Dyer's illness has been, and is, a sore trial. Mr. Campbell, who, though not an agent of the mission, takes the deepest interest in its progress, has also been unwell.

Dr. Dyer has an earnest desire to have training classes for native evangelists. No object could be more important. The young men now employed to spread the truth among the Santals are sincere and even earnest; but they lack knowledge. A good deal may be done to communicate this, if Dr. Dyer's strength fully revive; and Mr. Campbell will gladly help as far as his avocations permit. But the very hopeful work among the Santals stands greatly in need of a thoroughly trained minister. Dr. Dyer, as a medical missionary, and Mr. Stevenson as a teacher, are doing most excellent service; but the toil overwhelms them. Who will come to their help?

There is something very touching in the desire of the

\* The Prārthanā-Samāj (literally, Society for Prayer) nearly corresponds in Bombay to the Brahma-Samāj in Bengal, with which the well-known Baboo Kesab Chunder Sen is connected.—J. M. M.

Santal lads to be "more holy." If the Santals are distinguished for any quality more than another, it is that of truthfulness. Doubtless the lads felt all they said. Let us unite with them in pleading that the blessing from on high may rest on them and the whole Mission.

(Mr. W. H. Stevenson to Dr. M. Mitchell.)

"PACHAMBA MISSION HOUSE,  
August 21, 1877.

"We are now in the midst of the rains, and much of the preaching work of our evangelists has for a season been interrupted. But although this aggressive work cannot be carried on the same as during the rest of the year, we trust that, for the evangelists themselves, and ultimately for the Mission, the season may be profitable. The evangelists, besides preaching in the near villages on favourable days, attend a class for the study of the Scriptures conducted by Dr. Dyer. Their need of further instruction in divine truth is very great, their ideas being very elementary and crude. Our teachers and evangelists feel their own need in this respect very much. The Sabbath preaching in the church taxes them severely. This has almost entirely devolved upon them during the last six months, it being only about a month since Mr. Campbell was able to assist them. And they have so few Scripture ideas that they have been feeling it to be a severe trial to have to provide new matter. We felt something required to be done to assist them. And, accordingly, besides the class mentioned above, which will materially assist in this matter, we have bought a few books in Hindu and Romanized Urdu, which they can use in the preparation of their sermons. There are not many books of the kind required in these languages, but what we thought suitable we bought. In missions as in churches and in individuals there are periods of spiritual depression, as well as periods of spiritual fervour. Among our native Christians at present, and indeed ever since we came here, there has been a period of such depression. We in the mission have been making it a matter of special prayer, and we are glad that there is already a slight movement amongst our Christian boys. The movement is doubtless not very marked as yet, and even as it is, it is mixed with many imperfections. We have had special meetings every night for prayer among the boys, asking only such boys as wished to pray to come. The attendance is variable, for which we are not at all sorry, as it shows that they come 'not of constraint, but willingly.' All the Christian boys came up to the bungalow last week to have a talk and advice, as they said. They wished to be more holy, and to see more conversions from among the heathen; and although some things they said and suggested were strangely out of place, surely it is matter for thankfulness that even this desire is being quickened within them. We hope that this spark of zeal may be fanned into a flame, so that when the season comes suitable for me to take some of the older lads out into the villages, they may speak to the people out of hearts burning with zeal,

"The work in the schools is going on from week to week with very few changes. The teachers on the whole do their work well, although the teaching is very different from what it is at home."

Mr. Stevenson next touches on the question of having industrial classes. Ever since the commencement of the mission this matter has been thought of, and one or two experiments have been made. On the whole, it has been found difficult to introduce industrial work that shall be tolerably remunerative, and really useful to the pupils. It is not in India as it is in Africa among races like the Kaffirs. The Santals are surrounded by civilized Hindus who are skilled in all manual arts. A Christian Kaffir who becomes a carpenter or blacksmith will easily find work. A Christian Santal who becomes a blacksmith or carpenter will find Hindu rivals in abundance. Further, we may note that neither by the Church Missionary Society nor by Messrs. Børresen and Skrefsrud have industrial arts been taught to Christian Santals; and our Pachamba missionaries have refrained from rash movement in a matter of such difficulty.

#### SHALL WE HAVE INDUSTRIAL CLASSES?

"You also refer to the boys working. As you are aware, the boys work for a short time each day. They are not taught any skilled labour, but only work at such things as they are accustomed to do in their villages. The question of introducing skilled labour, as at Lovedale for instance, requires serious consideration. I do not know how it is in Africa, but the civilization here is of such a kind that there are great difficulties in introducing new methods. In introducing new forms of labour the difficulties are not so great, as there are no prejudices to be overcome; but in introducing new *methods* the difficulties are very great. In the digging at the mines, for instance, they will not work with anything but the native pick. Then, again, the tools which would be required in such trades as carpentry are so expensive that the cost of labour to keep up these tools would be more than ordinary native labour. Another consideration is, that we will require all the boys whom we can send out for some time; so that, everything considered, I do not think it would be advisable to aim at that at present."

#### HIDDEN LIFE.

THE secret mysteries of a divine life, of a new nature, of Christ formed in our hearts—they cannot be written or spoken. A painter that would draw a rose, though he may furnish some likeness of it in figure and colour, yet he can never paint the scent and fragrantcy; or if he would draw a flame, he cannot put a constant heat into his colours. He cannot make his pencil drop a sound. Neither are we able to enclose in words and letters the life, soul, and essence of any spiritual truths, and, as it were, to incorporate it in them.—CUDWORTH,

## THE CONTINENT.

## NOTES BY THE CONVENER.

THE Annual Synod of the Waldensian Church met as usual in the first week of September. The previous day was devoted to the solemn and interesting work of "dedicating" the church of Pradel-Torno, a striking edifice erected in memory of the martyrs and confessors of the Vaudois Church in the days of its fiery persecution. It is calculated that three thousand persons were present, many of whom had crossed the mountains and come long distances to share in the services of this great occasion. The description given of the numerous congregations formed in the surrounding fields, listening to the preaching of the Word by ministers of their own and other Churches, reads very like the story of our own Highland Communion, or of those gatherings with which many of our readers are familiar in connection with Conferences at Huntly and elsewhere. It was recognized as a time of refreshing from the presence of the Lord.

Pastor Meille preached the opening sermon at the Synod from the words, "Thou, therefore, endure hardness, as a good soldier of Jesus Christ." The text was no doubt selected with special reference to the fact that six youthful men were to be ordained as ministers of the Church, one of them being the preacher's son. Almost all the newly-ordained pastors are personally known to our Free Church, having studied at one or other of our theological halls—Messieurs Roman, Vinay, Guigou, Revel, Rostan, and Meille. This meeting of Synod lacked the special interest which attaches to the discussion of "burning questions;" but the absence of these gave all the more time for dealing with the true work of the Church. The Annual Report of the "*Table*" is a model document. It reports on the state of each of the sixteen parishes of the Valleys, and records any events of interest which may have marked the past year in any of them. The sobriety and practical directness of the "*Table*" Reports have always been characteristic of them, and may well be imitated among ourselves. The most earnest regrets are expressed as to the deadness prevailing in some districts, and the deepest longings for revived spiritual life throughout all their borders. The British Churches were even more largely represented than usual. From our own Church the veteran friend of the Waldenses, Dr. Stewart of Leghorn, was present, along with Mr. Pirie of Bowden and Mr. Terras of St. Boswells. It may be mentioned here and now, that a movement will ere long be made, in which the British and American Churches will no doubt heartily co-operate, to make some provision for enlarging the incomes of the Vaudois pastors. It is no secret that their stipends do not exceed £60; that privations—borne with the same fortitude and patience which sustained their fathers under other trials in olden times—are experienced in many of their families; and that the poverty of the people makes it impossible for them, without important aid from brethren in stronger and wealthier Churches like our own, to do much in the way of improving this state of matters. All branches of the Presbyterian Church in Scotland will, we are assured, cordially sympathize, in a practical form, with this movement when it is fairly launched.

The state of matters in France continues to burden heavily the hearts of all who are alive to the issues which hang upon the elections, the result of which will be known before these lines appear. Meanwhile, the turmoil and excitement of these past months have largely reduced the returns to the exchequers of the Evangelical Churches, and they need more than ever substantial help from us.

The Report for 1877 of the *Société Evangelique de France* contains not only detailed statements of the work done during the year, but also a most interesting address by the venerable and excellent Dr. Fisch on the present *situation* in France. He speaks of the struggle going on at this moment as a momentous one—"une lutte gigantesque"—as bearing upon the cause of Christ; and referring to the weak Protestant Churches, he closes an eloquent passage by saying, "There were left to Gideon but three hundred men to destroy the Midianites,—why should not we be the

three hundred in France?" It is difficult to give adequate expression to the deep sympathy which fills our hearts as we think of, and pray for, the Christian brethren in that suffering country.

The Report of the *Société Evangélique de Genève* for this year is, as usual, methodical in arrangement, and very interesting in matter. Dr. de Laharpe's opening address at the General Assembly of the Society has all the vigour and cheerful hope of former days. Of the *Ecole de Théologie*, Professor Tissot gives an account of the principles and plans which regulate its training of students. Reports also of the extent and progress of evangelistic work at home, and of the wider work, including colportage, beyond their own country, go to make up a most attractive statement of true service in the good cause.

#### NOTES BY THE INTERIM-SECRETARY.

##### STETTIN.

MR. MURRAY of Dairsie, who supplied this station from the middle of August till the end of September, was much vexed with the growing disregard of the Sabbath by Scotch and English vessels trading with the port. It has become quite a habit now with these to go down the river on Sabbath mornings, and even to unlade on the Sabbath. This, of course, entirely shuts out the sailors from the means of grace, and many of them greatly feel the loss.

Of his work, Mr. Murray, writing on 13th September, says:—"On arrival, I found everything prepared by Mr. Max Rohleder, to whose care and kind thoughtfulness the deputies owe so much, and who spares no pains to make their work entirely successful. The attendance at our services has hardly been so large as in some former years. There have been fewer vessels in port over Sabbath particularly,—a great number, during my first weeks here, discharging and leaving between two Sabbaths; and I fancy that owing to the partial failure of the fishing at home in the early part of the season, there have been fewer altogether up to this time than is usually the case.....At last Sabbath's services there were between twenty and thirty sailors, which, with the ordinary hearers, partly English and partly German, who regularly attend, made a very respectable congregation for this place."

##### HAMBURG SAILORS' INSTITUTE.

Mr. Murray was instructed by the Committee to spend a Sabbath in Hamburg, *en route* to Stettin, to see the working of the Sailors' Institute, and his report is as follows:—

"As instructed, I stayed in Hamburg over the 5th of August, in order to see something of the working of the Sailors' Institute there. So far as I could judge from what I saw and learned of it, it is in a most satisfactory condition, and doing a most satisfactory work. It appears to be well managed, well worked, and to be producing admirable results. There are agencies of various kinds made use of, all tending to keep the sailors out of temptation's way, and to afford the means of moral and spiritual improvement. There is a reading-room; a Good Templars Society; tract distribution; the Sunday evening services, and meetings in the Institute and on board ship during the week; and these means—as is testified

by various captains, not a few of whom take an active interest in maintaining the efficiency of the Institute—have undoubted results, were it only in the increased sobriety and good behaviour of the men who come under their influence. At the Sunday evening service, at which I was present, there would be about fifty men; and but for the confined nature of the 'Bethel' room, there might have been many more. As it was, a good few of them were outside in the lobby. As an instance of what is quietly being done, Dr. Hall, Secretary of the American Sailors' Mission, who happened to be in Hamburg over this same Sabbath, and addressed the meeting as well as myself, mentioned that one of their most efficient missionaries in Philadelphia, a man picked out by Mr. Moody for some special part of his work, because of his evident qualifications, had first been brought under the power of the truth in connection with the Hamburg Institute.

"The great want meantime to the full equipment of the Institute is a proper building. The Committee hope that, if this were once erected and free of debt, it might be almost self-sustaining. There is already a sum of £1500 in hand, and an effort is being made to secure a site, with the view of proceeding immediately to erect a permanent and suitable building.

"I can very heartily say that the Institute appears to me to be well worthy of support. Mr. Edwards, on behalf of the Hamburg Committee, desires me also to say that, should the Continental Committee of our Church see its way to give them any help, he would wish it to be done only on their being satisfied, from year to year, by the personal inspection of the Stettin deputy, or other representative, of the continued efficiency of the Institute; and, further, that any aid should be given directly through the Hamburg Committee."

##### INTERLAKEN.

The services at this station ended with the dispensation of the Lord's Supper on Sabbath afternoon the 16th September. Among others (seventeen in all) there were two ministers, one of whom assisted in the services—Dr. Edward P. Terhune, Newark, New Jersey, and Mr. Macmillan, Nova Scotia. Mr. Logan, of Kelso, acted as elder. The Committee are under great obligations to Herr Bischofberger, a resident, for his unwearied and disinterested services in connection with this station

ever since it was opened in 1867, and the Church building secured through the services of Principal Brown.

#### WINTER STATIONS.

The services at these are either begun, or on the eve of beginning. Cannes and Mentone, whose supply was not announced last month, are to be ministered to by the following brethren: the former by Messrs. Nicolson, of Linlithgow, and Guthrie, Liberton; the latter by Messrs. Thomson, of Lochend, Dumfries, and Cowan, of Troon.

#### AIX-LES-BAINS (SAVOY).

Mr. Galbraith, Charlotte Street United Presbyterian Church, Aberdeen, occupied this station for two months from the 15th August. His ministry was, in the highest degree, acceptable. Dr. Stewart of Leghorn, who has been sojourning there for health recently, writes thus, on 3rd October, of the new church and other buildings:—"On my arrival here I was quite delighted with the site of the very handsome building, which makes a fine show in a most eligible and commanding situation. It is, without question, the finest building in Aix. The church is small, but in every respect what one could wish. The acoustics are excellent.....The Asile, in its interior accommodation, is a really wonderful affair, and does Monsieur Fournier the highest credit for his skill in organizing. He and Madame Fournier took possession of their apartment in it the day before yesterday. Both it and the apartment for the Scotch minister below it, are exceedingly neat and commodious."

#### A SUMMER STATION INCIDENT.

ABOUT a year ago, a medical man from the United States worshipped in our church at Lucerne. At the

close of the service, he introduced himself to the minister, and begged him to visit his wife, who was ill with fever at one of the hotels.

The minister left the station almost immediately after, and heard nothing more of the invalid, till about a fortnight ago, when he received a letter from the husband, to say how grateful he felt for the ministrations and sympathy afforded in the time of his distress; that his wife had recovered; and that, in fulfilment of a vow he had made when she was at the height of her illness, he had arranged to set himself free from the work of an engrossing profession, with a view to dedicate his future life more entirely to his Master. He further asks the favour of a suitable home being secured for himself and wife this winter in Edinburgh, that he may prepare himself for the work of the ministry.

#### SERVICES ON THE CONTINENT IN CONNECTION WITH THE FREE CHURCH OF SCOTLAND.

##### I.—WINTER STATIONS.

*Cannes*.—From November till May, at 11 A.M. and 3 P.M.  
*Mentone*.—From November till May, at 11 A.M. and 3 P.M.  
*Montreux*.—From October till May, at 11 A.M. and 4 P.M.  
*Rome*.—From November till May, at 11 A.M. and 3 P.M.

##### II.—STATIONS SUPPLIED DURING ENTIRE YEAR.

*Leghorn*.—At 11 A.M. and 6 P.M. (3 P.M. in winter.)  
*Genoa*.—At 11 A.M. and 4 P.M. (No Afternoon Service in July, August, and September.)  
*Florence*.—At 11 A.M. and 3 P.M. (Except July and August.)  
*Naples*.—At 11 A.M. and 3.30 P.M.  
*Nice*.—At 11 A.M. and 3 P.M.  
*Pau*.—At 11 A.M. and 3 P.M.  
*Lisbon*.—At 11.30 A.M. and 6.30 P.M.  
*Lausanne*.—At 11 A.M. and 4 P.M.

## BIOGRAPHICAL NOTICES.

### THE REV. CARSTAIRS DOUGLAS, M.A., LL.D.

*Died July 26, 1877.*

BY JOHN M. DOUGLAS, ESQ., LONDON.

CARSTAIRS DOUGLAS was born at Kilbarchan Manse, Renfrewshire, 27th December 1830, the youngest of a large family, another son being the Rev. George C. M. Douglas, D.D., Principal of the Free Church (Divinity) College, Glasgow, and all the other survivors being workers in the Church. Their father, the Rev. Robert Douglas, passed a long and useful life as minister of that parish; a man of learning as multifarious and extensive as his library, which not only filled two rooms appropriated to it, but overflowed the whole house. His thoughtful conversation constantly and pleasantly distilled his knowledge into the minds of those around him, especially the young, to whom he loved to expound his ripe conclusions in amusing forms which were never forgotten. His sons were educated by himself, at home, during their younger years, in which he was efficiently aided by his good and wise wife. She was descended from a long line of ministers, and made full and profitable use of the library

which surrounded her. Left a widow in 1847, she joyfully encouraged Carstairs in giving himself to China, and watched his every movement there. Her house was his home in all his holidays as a student, and his furloughs as a missionary. She greatly contributed to form his active, accurate, decided habits. And he tenderly returned her love and care. During all his wanderings he never once missed writing to her by the homeward mail. She died about ten days after he last set out for China.

He played as a child and learned as a boy amid the paternal wilderness of literature, from which he extracted much enjoyment and varied knowledge, being a great reader and digester of books, without being a bookworm. When old enough he went to the University of Glasgow, as his five brothers had previously done. There he studied from October 1845 till April 1851, and at the end of each of these six yearly sessions he received prizes, including at least two first and two second "class" prizes, some first special competition prizes, and various special prizes. These distinctions were earned in every department of study, but chiefly in the later years, and in logic, mathematics, and natural philosophy, ending by taking the degree of M.A., with honours. His

University long afterwards recognized his learning by bestowing on him the degree of LL.D.

While a student at Glasgow he was much under the ministry of the late Rev. William Arnot, whose great acquirements, genial kindness, and manly practical wisdom, had singular influence among young men; and he benefited much by a weekly Greek Testament class which Mr. Arnot taught.

While a student he was fortunate in enjoying the close friendship of various young men who have since been eminent, and it was his habit to learn something from everybody. Two of these, who have since become Professor Sir William Thomson and Professor James Thomson, with their able father, were among the early disciples of phonography, then newly invented. Carstairs caught their enthusiasm for it, and cultivated it to the last, holding it in high esteem as a means of learning, and finding its principles of special value for catching and recording the Chinese sounds, which vary in singular ways, and which need to be much more accurately known than in Western languages, where a word can generally be understood, and bears the same meaning, though pronounced in every variety of tone; while, on the contrary, the same Chinese word is made to express several entirely distinct meanings, according to the tone employed in pronouncing it.

He studied divinity at the Free Church College, Edinburgh, for the required course of four years (sessions 1851-55), where, besides paying close attention to the ordinary studies, he devoted much time and thought to three special subjects. The first was *temperance* (that is, total abstinence from intoxicating liquors, unless medicinally), whose principles he studied closely, and perseveringly carried out ever after, with full conviction of great personal comfort and advantage; and he laboured hard to disseminate them among his fellow-students, organizing a strong society among them and another in the University, which were of great use. He kept up his temperance reading to the end of his life, supplying himself with new publications of mark on its various aspects, and did what he could for the cause, publicly and privately, in Europe and in China. Probably the last temperance meeting he addressed was at Shanghai, just two months before his death, when he spoke very earnestly on the subject. The second subject was *elocution*, in which he took regular lessons for years, and carefully put them in practice, making his reading and speaking singularly clear and effective, though quiet. The third subject was *public speaking*, for which he became a member of the Speculative Society, an Edinburgh debating club, celebrated for generations as a training school for speakers, many historic names being on its rolls. It then was—and probably still is—occasionally attended by some of the leading counsel of the day, and even sometimes by a judge of the Supreme Court, which keeps up its tone. Most of the members were young counsel. For its frequent meetings he carefully prepared, and constantly took part in the debates, gaining thereby readiness, accuracy, and clearness in extempore statement. All these acquirements were so thoroughly made his own that they seemed to be natural to him, whereas they were really the results of skilful and persevering cultivation.

While in Edinburgh he took part in a great many meetings, both evangelistic and temperance, and taught in Sunday schools for the roughest class of boys. He did this not only for the sake of the good to be done by them, but with a direct view to the great good to be got by himself from them, judging that to win and keep the attention of miscellaneous meetings (where the audience were not restrained by the conventionality and solemnity of a church), and of

street Arabs, was a sure training for success with congregations at home or with heathens abroad. The temperance meetings he very specially valued in this point of view, and used to speak of the advantage of seeing others better received than himself; of so learning his defects and getting over them. There he learned to use that pellucid arrangement of simple and generally Saxon words which the common people understand, and which every audience loves, because the meaning of the speaker is fully apprehended without effort. For few things had he a greater contempt than the use of scholastic words in preaching, however useful they are in study.

He was a member, during his later sessions at Glasgow, of the Free Church Students' Missionary Society, and in Edinburgh of the similar society connected with his college. In these he took a very deep interest, and they doubtless cherished and intensified the missionary (or aggressive) spirit which was to rule his after life. The students' Saturday prayer-meetings, suggested by Dr. Duncan, were greatly enjoyed by him. "Even then," writes his fellow-student and friend, the Rev. D. MacColl, now of Kensington, for many years one of the most laborious and successful home missionaries, "the devotional element was a very marked feature in his character. With all his boyish love of harmless mirth there was a deep under-current of devotion that never got long out of sight. This ceaseless happy godliness was doubtless at the root of a rare and beautiful characteristic, his shrinking, with what seemed a physical sensitiveness, from any gossip, and his almost girlish modesty and purity of mind."

During his vacations he spent a good deal of time abroad and elsewhere from home, partly as a tutor in families, always widening his knowledge, and cultivating personal tact and address, on which he set great value, as instruments of usefulness too often awaiting.

He was licensed to preach by the Presbytery of Glasgow on the 7th February 1855, and ordained a fortnight later in St. Matthew's Free Church there by his friend Mr. Arnot, two or three months being abated from his last session to allow of his sailing for China in March 1855 with the Rev. W. C. Burns.

When young he learned a little music, and while a student in Edinburgh he, with some fellow-students, attended a class for singing church music, which was then beginning to receive more care than formerly; and, under the skilful direction of Mr. Hatley and others, he not only learned to sing with correctness, but to understand the principles of the best congregational psalmody. He took with him to China a good concertina, selecting it as a portable instrument, on which he played well. And while in China he caused endless supplies of sacred music-books and hymn-books to be sent him, in every good edition he could hear of, and also procured an American organ, in which he delighted. The Chinese service of song was the object of these studies, which he had much at heart. He took part in composing a Chinese hymn-book, which is popular among the converts, and was the joint work of several missions. And he got up a *sol-fa* music-book for it, adapting good tunes to the native voice, which does not easily sound semi-tones. From this book, when time allowed him, he taught not only the students in the Training Institutions, but the children in the juvenile schools, with much success, and with enjoyment to himself as well as to the receivers of a musical education so novel, and so much in advance of their national music. He thought the choice of good hymns and music, and the good singing of them, was most important, not only for attracting and instructing men, but for glorifying God; and though, like life,

it must sometimes be sad, he thought it should mainly be cheerful, vigorous, stirring, and even joyful, as a Christian's life should be. His own feelings were kept under great control, but they came out strongly when singing by himself, as he might often be heard to do, from the endless stores in his memory. The "Book of Praise," so carefully compiled by Sir Roundell Palmer (Lord Selborne), was his special favourite.

He was able to accomplish all these things and many others, by habits of incessant activity and self-discipline. He used up every fragment of time, enjoying life amazingly, with a keen zest for society, in which his genial cheerfulness made him always welcome to old and young; and he had a strong appreciation of the beautiful in nature and art. But he allowed nothing to turn him aside from whatever tasks he allotted himself for the day, all of which were minutely pre-arranged in his mind, just as his routes were in the maps which he accumulated wherever he went, and which he mastered like a Prussian staff-officer. One of his last letters, received some weeks after his death, asks for two *good, modern* maps of the seats of war in Bulgaria and Armenia to be sent him at once. During his last furlough he was busy on his dictionary, the huge manuscript folios of which accompanied him on each of his many journeys to visit the churches and plead the cause of China from Cornwall to Caithness. No week-day passed without work upon it. When with his relations he gave eight hours daily to it, whatever else might be in hand. And when the last sheet had passed through the printing-press he at once bade farewell to those he loved at home, and started for his beloved China. The dictionary was published in 1873 by Trübner & Co., of London, a royal octavo of 612 pages.

Amid all his mental activity he was studiously careful of bodily health. He loved exercise, especially walking, rowing, and swimming, and never omitted to secure a large daily share of it. His walks were remarkable for their length and quickness. Always pale in colour, and somewhat spare in form, his activity and vitality were unailing, and his health, like his good temper, was absolutely unbroken from childhood till he went to China. And it remained good generally down to his short fatal illness, except what he suffered from those diseases of climate which assail most Europeans under the sun of South China, and which, with his incessant labours, had undoubtedly weakened his constitution, and prepared him to succumb more readily to the final attack. In China, as elsewhere, he kept up his habits of exercise and temperance, and many were his long marches over its hills and valleys, often twenty miles and more by moonlight.

Others may speak of his life-work as a missionary preacher of the gospel, but this notice is designed to show what manner of *man* he was, and how he became, or rather made himself, what he was, so fitted to be specially useful, by special preparation and preservation of every faculty of body and mind. If he excelled, it was greatly through this *completeness*. And any young man who has energy and perseverance to use the same means may attain to many of the same excellences. It is remembered of him that when a student he used to hold up the example of the careful Jesuit training, and the consequent Jesuit success, and to maintain that our good cause much better deserved such training, and, however good in itself, could not expect to succeed by agents who are merely *taught* intellectually, but not *trained* for their special work.

He was a Presbyterian minister, always ready to uphold Presbyterianism as the best combination of freedom and order, besides being most ancient and Scriptural; and nothing delighted him more than to explain to occasional objectors of other denominations, who had never looked out-

side of their own Church, that their systems were local and single-tongued, while his was naturally polyglot, and indigenous throughout the Protestant world. But no one was less bigoted or less ecclesiastic; none was more ready in co-operation and fellowship with other Christians of all Churches—English, American, and foreign—undeterred by differences of form, provided they held the Head.

The iniquities, oppressions, cruelties, and wrongs of Chinese rule grieved him to the heart, inflicted and initiated and maintained as these are, not only by the State and the great officers, but by every official, down to the pettiest tipstaff or headle, because wrong produces direct profit to all and each in turn; whereas if right ruled, they would be told, as John told the soldiers, "to be content with their wages," a text of which he often said mere European life could not show the meaning. His life so often among the natives let him see these things in their sad though often grotesque detail. And he grieved to mark the progressive decay of a once great people, dying of the corruption that pervades, or rather constitutes, its political and social life. But withal he trusted that Christ's righteousness would exalt the Chinese nation, great not only in number, but in physical and intellectual qualities, to its proper high place among the nations of the earth.

All his work, from an early age to the end, was vivified by a strong and steady faith, which gave present substance and constant power to the things not seen as yet, and diffused itself as a joyous life through his whole existence. He heartily adopted the common-sense argument of Paul, that without a sure faith their missionary life would have been folly; but, knowing Him whom they believed, it was the highest wisdom and the greatest happiness.

#### MR. W. KEDDIE, FREE CHURCH COLLEGE, GLASGOW.

*Died July 26, 1877.*

BY THE REV. DR. FRASER, PAISLEY.

THOSE outside the circle of his intimate friends knew Mr. Keddie in his later years chiefly as an accomplished naturalist and an able lecturer; but the extent and the sensitive refinement of his literary culture, and his thorough acquaintance with the leading subjects of social economy, were not generally known. The deeply touching verses which he wrote on the death of an accomplished daughter, and which he permitted to be published in the *Sabbath School Magazine*, of which he was editor, gave a glimpse of the power which he possessed, but which he shrank from using publicly. His unflinching faith, his labours of love, and his ripe experience as a Christian, were known to many. His exertions on behalf of Sabbath schools, and in promoting home mission agencies, were to the last sustained, amid all his professional engagements; and as an elder he continued, in the spirit of Dr. Chalmers, to visit the humblest homes in his district.

But it is not so much to these aspects of Mr. Keddie's life I wish at present to draw your attention, as to the public services which he rendered to the Free Church in two distinct spheres of public usefulness. In the one sphere he toiled as a journalist, in the other as a lecturer on natural science.

As a journalist he was brought much into contact with Chalmers, Buchanan, Gibson, Hugh Miller, David Stow, and many others of the leading ministers and laymen of Disruption times; and while he was stimulated by their reasoning and appeals, they profited by the calmness and sagacity of his counsels and suggestions, and, I may add, by his occasional resistance. During his editorship of the *Scottish Guardian*,

as well as during his more subordinate connection with it, his keen-sightedness, caution, and firmness, often saved the proprietors from loss, and the Church from discredit, by his refusal of unsuitable communications, both as letters and editorial articles, although pressed on him by influential leaders during the struggle before the Disruption and subsequently to that event. In that trying period he rendered no slight service to the Free Church by the consummate skill with which he conducted the thinking and conclusions of her members and adherents, especially in the west and north of Scotland. He exerted great influence also as a journalist in promoting evangelical religion, and in lessening ecclesiastical asperity.

When the *Scottish Guardian* ceased, he refused offers in connection with the press, that he might, without distraction, prosecute his studies in various branches of natural science, and stimulate the young to search for themselves the works of God in creation, in so far as they were within their reach. His attainments as a scientist, his ability as a lecturer, and his Christian character, gained for him the lectureship on natural science already referred to, and in it he found scope for his talents and acquirements. His lectures at once commanded the respect of the students; and his accomplishments, as they became known, attracted to him some of the most distinguished naturalists of the day.

But, apart from these advantages, he had qualifications which rendered his influence in that professorship of inestimable benefit to the students. He had a commanding knowledge, not only of that natural theology which directly connects natural science with many of the truths of divine revelation, but of those forms of speculative philosophy and rationalistic criticism which subordinate Bible truth to the reign of natural law. Having attended his lectures during the greater part of a session, I can speak confidently of his remarkable mastery of the facts of various departments of natural history, and of the ease with which he showed the fallacy in reasoning of those who brought these facts, or plausibly implied laws dependent on them, to discredit the Word of God. The ability and earnestness with which he vindicated his unswerving faith in the truth of the Scriptures, and in the perfect harmony of all the facts of science with that truth, were truly refreshing. Such lectures as he delivered and illustrated, almost lavishly, by drawings and specimens, must have contributed largely to make "steadfast and unmovable" some, if not, indeed, many of those candidates for the ministry who, otherwise, would have been halting between two opinions in the midst of influential rationalistic assertions. His course of instruction was, in every respect, so admirably adapted to counteract the rationalistic tendencies of our time, and his qualifications for combining effectively natural science and natural theology with the Scriptures were so rare in their union, that the removal of Mr. Keddie may well awaken the deepest anxiety.

In the present discussions of the relations of the natural and supernatural, the service which so accomplished a scientist, so astute and sound a theologian, and so experienced a Christian, could render to the students of the Free Church, it would be difficult to overestimate. His removal at this juncture of our Church's history, with years of such usefulness apparently before him, as no other in our Church seems qualified to continue, is a mystery which may well constrain us to be still in the presence of our God. In vain we look for one entitled to lift the mantle which has fallen. But our trust is in the Lord who reigneth. Our loss is the unspeakable gain of the departed standard-bearer; our trial is his glorious triumph.

#### THE REV. JOSEPH STARK, M.A., KILFINNAN.

*Died August 24, 1877.*

BY REV. ROBERT ELDER, D.D., ROTHESAY.

THE Rev. Joseph Stark was born in the parish of Kilblyth on the 16th January 1798, and received the elements of his education in the school of Banton in that parish, and in the parish school of Cumbernauld. Thereafter, he attended the University of Glasgow during three sessions, and completed his arts course in Edinburgh, under the late Sir John Leslie, taking his degree of M.A. at Glasgow in 1819. For some years subsequently he was occupied in teaching, and having at the same time passed through his course in theology at the University of Edinburgh, he received license from the Presbytery of Paisley. During this period he had under his tuition the eldest son of the late General Lamont of Lamont, by whose favour he was afterwards appointed to the parish of Kilfinnan in Argyleshire, where he was ordained by the Presbytery of Dunoon in 1832. To qualify himself for this position, Mr. Stark had to master the Gaelic language, of which he knew nothing whatever in early life; and, by dint of persevering application, he succeeded in acquiring a thorough knowledge of it, so as to preach and converse with ease in that tongue.

The parish of Kilfinnan embraces a wide Highland district, extending from the middle of the Kyles of Bute along the shores of Lochfyne to the boundary of Strachur parish, and contains a large scattered population, chiefly engaged in agriculture and fishing, a considerable number also being employed in the Kames powder-works. The parish church was the only place of worship, and was necessarily so far distant from a large proportion of the people as to preclude the possibility of regular attendance; but, chiefly through the zealous exertions of Mr. Stark, an extension church was soon erected in the northern district of the parish, about seven miles from the parish church, and was for several years supplied by occasional services from himself, and by preachers whom he engaged for the purpose. The pastoral visitation of such a parish was attended with difficulties of the most formidable kind, and it is impossible to speak in terms too high of the unwearied diligence and energy with which Mr. Stark set himself to that work, and continued to devote himself to it during his long ministry.

It is difficult for friends in more favoured districts fully to estimate the trial of faith and patience through which ministers, in such positions as Mr. Stark occupied, were called to pass, when the question of abandoning the Establishment came to press on their consciences, by reason of the encroachments of the civil courts on the spiritual liberties of the Church. The thought of losing the favour and countenance of those whose influence among the people was paramount, of casting away the advantages of a comfortable home and income, in circumstances which seemed to forbid the hope that any new position could be attained which would compensate for the sacrifice, or warrant the expectation of future usefulness, must have pressed heavily on their spirits, and operated as a powerful temptation to turn them from the path of duty. But Mr. Stark never seemed to hesitate, nor to falter in his loyalty to the Divine Head, and to the great Scriptural principles at stake; and so, in the full view of the overwhelming difficulties of his position, he cast in his lot with the Free Church in 1843, along with his faithful co-presbyters Dr. Mackay, Dunoon; Messrs. Craig and Peter Macbride, Rothesay; and Mr. Alexander M'Bride, of North Bute.

For about six years thereafter, no site could be obtained



for a Free church or manse; his friend and principal heritor, Mr. Lamont of Lamont, while always professing the greatest respect and regard for his old tutor personally, being strongly opposed to the Free Church movement, and resolute in upholding the interests of the Established Church in the parish, of which he was patron. During this period great hardship was sustained by Mr. Stark and the many parishioners who adhered to him, his public services, which were abundant, being conducted first in a cottager's house, temporarily fitted up, afterwards in a barn, and often in the open air; while he rented for some years an old mansion house, and afterwards built a house for his residence in Tighnabruaich, a detached district of the parish. At length a site was granted by Mr. Lamont, and in 1850 a comfortable church was erected at Millhouse in the neighbourhood of the powder-works and about three miles from Mr. Stark's residence, which has since been occupied by a large and prosperous congregation. Another was erected afterwards at a station five or six miles distant, on a site obtained from Mr. Rankine of Otter, distant seven or eight miles from Mr. Stark's dwelling. The erection of these places of worship caused great labour and expense to the worthy pastor, but the work was carried through with cheerfulness and self-denying zeal; and he continued with great toil to preach the gospel and administer divine ordinances in both these distant stations till within the last few years, when advancing age and growing infirmities compelled him to obtain the services of a colleague.

Reference has been made to the district of Tighnabruaich, where Mr. Stark had fixed his residence. It is well known to tourists as a spot pleasantly situated on the shore of the Kyles, and is now a flourishing watering-place. When Mr. Stark built his house there, there were comparatively few strangers in the way of resorting to the place; but there was a considerable body of the parishioners of Kilfinnan in the district, far removed from the places of public worship, and for their benefit every effort was made by him from an early period to furnish a supply of the means of grace. After occupying various temporary places, a small wooden church was erected, where divine service was for many years conducted; and latterly, through the indefatigable zeal of Mr. Stark, a commodious church and manse were erected. In supplying divine ordinances at this third station of his extensive charge, he enjoyed for many years the gratuitous and acceptable aid of his esteemed brother, the Rev. Alexander Stark, who had been long a minister in Shetland, and had retired from his charge, but who still survives in extreme old age to mourn the loss of a dear brother by many years his junior. The station of Tighnabruaich, which he had done so much to foster, having wonderfully increased as a watering-place, was erected at last General Assembly into a sanctioned charge, and the Rev. James Young, formerly of Selkirk, has recently been inducted as its first minister.

Although for a few years past Mr. Stark had retired from the public duties of the ministry, he manifested to the last the deepest interest in all that concerned the social, educational, and spiritual well-being of the district with which he was so long connected, and enjoyed the respect and affection of all classes. He also continued to cherish a warm and intelligent interest in the various schemes and movements of the Free Church, and of all evangelical Churches, and to take an active part in the business of the Church courts, being much beloved by his brethren in the ministry. His health had been gradually failing in course of the present year, and having gone to Glasgow on a visit about the beginning of July, he became worse, and after lingering for a few weeks, departed this life on the 24th of August, in the

eightieth year of his age, and the forty-sixth of his ministry. His aged brother, who was with him, writes: "His latter end was very peaceful; he expressed no fear nor doubt, but rested firmly on Christ the sure foundation." To some of his friends he said, when the end was approaching: "I have got the promise and am waiting; the end is sure."

Such was Mr. Stark in his life and death. Endeared to all who knew him by his humble consistent Christian character, by his self-denying and untiring zeal in the cause to which his long life was devoted, and by his many amiable qualities, he has gone, as we trust, "to be for ever with his Lord."

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

#### ROBERT B. HANDYSIDE, ESQ.

*Died September 19, 1877.*

BY THE REV. G. REITH, FREE COLLEGE CHURCH, GLASGOW.

By a sudden, painless stroke of death, Robert Handyside has been called away to his rest. Some three years ago the Lord in his wisdom was pleased to lay on our friend a heavy rod of bodily affliction, and since that time we have been deprived of his presence in our meetings for worship and in the kirk-session. He was one of those—alas! rapidly decreasing in number in this flock—who left the Established Church in 1843 along with their ministers; and he was shortly thereafter chosen to the eldership in connection with the Free Tron congregation. He was not idle in office. To the Wynd Mission enterprise, begun by Dr. Buchanan, he devoted a considerable portion of his time and his well-known energy and enthusiasm. With his cordial friendliness no one could be a more welcome visitor, and few could so heartily interest themselves in the wants and circumstances of those whom he visited. It was either at that time or before it that he began a Bible-class for young men and women in the Sabbath evenings, which grew to large dimensions, and which held a chief place in his thoughts and care for many years. For all the members of this class he retained a constant interest, and many of them owed to his help their present positions in life. The two departments of Christian work for which he seemed gifted with special excellence were those to which I have alluded—district visitation, and the care of the young. He was one of those who looked not only on his own things, but also on the things of others; and he was ever ready with a generous helping hand of sympathy. And I will say this for Robert Handyside, that he not only had a singular tact in finding out where the important work of the Church had to be done, but was himself forward to take his share and to stir others up to like zeal. Among young men he was always in his element, earnestly directing their minds to Christian work; and there was hardly any one who had the same aptitude in discovering what a man's talents were, or more urgency in asking him to consecrate them to the Lord. He was a kind friend; he harboured no resentments; his aim was to secure harmony, peace, mutual thoughtfulness, and care one for another. Being dead, he yet speaks in the voice of a genuine sympathy and encouragement to all engaged in doing Christian work. It is good to remember that the Lord Jesus Christ has a place for each type of Christian character. He needs men whose minds turn rather to the reflective side of the faith and Christian discipleship, who exercise themselves much in meditation on God's Word and in prayer. He also needs, and from our departed friend I think he received, a measure of the fruit of that gift which

turns outward, and deals with such aspects of duty as require both a loving eye to detect and a warm impulsive heart to respond to them, and a sanguine, untiring nature to go through with what has been undertaken. The severe sufferings which the Lord laid on him he bore with much pati-

ence, and more than once he told me that he would not wish it had been otherwise. On the last occasion on which I saw him, a few weeks since, though he was in pain and appearing to feel that the shadows were deepening, I had his assurance that his trust in his Redeemer was unshaken.

## MISCELLANEA.

### CHINA.

THE Missionary Conference noticed in our September number appointed a Committee to draw up "a fervid and earnest appeal to the various Mission Boards, Colleges, and Churches of the world for men and women for China." That appeal has been prepared, and an earnest request has been made for its insertion in the pages of the *Record*. The appeal is as follows:—

"The Committee invite the most earnest attention of their brethren throughout the whole world to the following facts and thoughts:—

"1. China is by far the largest heathen country in the world. Including its dependencies, it embraces a territory larger than the whole continent of Europe; or, excluding the Mohammedan kingdoms, it is about equal to all the rest of the heathen nations combined.

"2. It is also beyond all question the most important. The discoveries of Livingstone revealed a grand future for Africa; the wealth of India is well known; but no heathen country in the world can for one moment be compared to China. Its mineral resources alone rival those of the Western States of America, and indicate that China will be one of the great nations of the future.

"3. The Chinese, though the oldest nation in the world, are as full of vigour and promise as ever. Intellectually they are fit for anything. In diplomacy and mercantile enterprise they have proved themselves a match for the ablest and most far-reaching minds among ourselves. There are those among them who have mastered every new art and science we have set before them. Their enterprise and perseverance are proverbial.

"4. At the present moment one feature of the Chinese character deserves special notice. They are the great colonizers of the East. The natives of Cambodia, Sumatra, Java, the Philippine Islands, Timor, Borneo, the Sandwich Islands, &c., fall before civilization. Europeans cannot cope with the insalubrity of these climates. The Chinese alone have proved themselves able to maintain vigorous physical life in these regions. They are entering them by thousands, and in some cases tens of thousands, every year, and that in an ever-increasing ratio. They are also rapidly colonizing Manchuria, Mongolia, and Tibet. It is clear, therefore, that the Chinese will ultimately become the dominant race in all these vast countries.

"5. A stream of immigration has of late set in towards Australia, New Zealand, and the Pacific States of America, which is widening every year. It will prove a

blessing or a curse just in proportion as the fountain is cared for.

"We will not pursue this line of thought further: the dark features of Chinese life and character oppress us. Chinese civilization has been set against Christian civilization. Those who draw this comparison cannot have mingled with the Chinese people. Underneath their showy exterior the most pitiful, debasing, and cruel customs prevail. The highest authority in the land testifies to this. The *Pekin Gazette*, day by day, demonstrates the prevalence of the grossest superstitions among all classes, from the emperor downwards.

"We will not seek to harrow your feelings by entering into details. Of old it was said that men 'changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.' The Chinese go further than this. They not only worship the dead, and idols of wood and stone, but also, in many districts, the most loathsome creatures. Mere civilization is no criterion of the moral condition of the people. We have all read of the debasing worship of the ancient Egyptians, the horrid rites of the cultivated Phœnicians, and have stood aghast at the immorality of Greece and Rome during the most glorious epochs of their history. We do not say that the Chinese have reached the same depths of iniquity, but we do affirm that, with the exception of immoral rites in religious services, parallels can be pointed out in China, at the present day, to almost every form of degradation, cruelty, and vice which prevailed in those ancient kingdoms. Human nature is the same in all ages, and, left to itself, more or less faithfully fulfils the appalling picture drawn by the apostle Paul. And what aggravates the case is, that the *literati* and rulers of all grades—notwithstanding occasional proclamations to the contrary—make use of the prevailing superstitions to influence and govern the people. Thus the educated, instead of seeking to enlighten and elevate the masses, only bind the fetters of ignorance more effectually upon them. *There is therefore no hope for China in itself.*

"Under these circumstances millions pass into eternity every year! What an agonizing thought! Souls of men, endowed with the most glorious faculties, perishing for lack of that knowledge which has been intrusted to us for diffusion! Souls which might be emancipated from sin, transferred into the kingdom of God, and thus established in a career of ever-widening intelligence, and ever-deepening joy, to 'shine as the brightness of the firmament, and as the stars for ever and ever.'

"How long shall this fearful ruin of souls continue? Ought we not to make an effort to save China in *this generation*? Is God's power limited? Is the efficacy of prayer limited? This grand achievement is in the hands of the Church. If we faithfully bring our tithes into the storehouse, and preach the gospel everywhere, then the windows of heaven shall be opened, and blessings showered down upon us, till there be not room enough to receive them.

"There are many indications of promise:—(1) Thirty-seven years ago, there were only three native Christians in all China, in connection with Protestant Missions. Now there are at least twelve or thirteen thousand. (2) A much larger proportion have applied for baptism during the past year than in any previous year, and the candidates have been generally of a higher type of character. (3) The empire is more open than ever for the preaching of the Word, and the Chefoo Convention of last year, together with the proclamations agreed upon, is proving a mighty instrument towards the more effectual opening up of the vast interior. (4) Not only is the country open to our efforts, but the minds of many, in different quarters, have been more or less aroused from their lethargy. (5) Multitudes are reading our books; and not a few are eagerly investigating the nature and bearing of Western innovations.

"We earnestly appeal to the whole Christian world for help. There are still eight provinces in which there is not one resident missionary. In others there are only two or three; and taking China as a whole, we stand as one missionary for Massachusetts, or two for Scotland.

"Young men, first of all, we appeal to you. Standing on the threshold of life, it is clearly your duty to consider how you may employ the talents God has given you, so as in the highest degree to promote his glory. There is no field in the world where devoted Christian workers may so effectively and extensively serve their generation as in China, and where the foundation work of the present is connected with such grand results in the future.

"If, after careful consideration and earnest prayer, this call awakens a response in your heart, say not hastily that you have no qualifications. Perhaps you are better qualified than you suppose; or it may be your duty to qualify yourself for this service. There is in China a wide sphere for all kinds of talent. While we chiefly need men able to preach the Word, to instruct the converts, and watch over the native Church, training it for self-government, we also need medical men, to heal the sick and train up native physicians; men of science, to elucidate the works of God; and men of literary tastes, to translate or compose books, and to wield the power of the press in guiding and moulding public opinion; also, teachers, colporteurs, printers, &c.; and last, but not least, devoted women to penetrate the homes of the people, and save the women of the country—their Chinese sisters.

"Young men, let us freely speak to you. You hold in your hands the incorruptible seed of the Word, fitted to awaken eternal life in dead souls, and transform worms of the dust into heirs of God and joint-heirs with Christ. Can you hesitate to respond to our call? Can you prefer to spend your lives in comparatively narrow spheres, when you might exert an influence on vast multitudes? The fields are white unto the harvest, and everything is inviting you to noble service. It is a field where the most varied gifts and graces, the loftiest talents, the most extensive and accurate erudition, will find abundant room for their highest exercise. It is a service in which an archangel would rejoice. Can you turn a deaf ear to our solemn appeal, to the call of God, and the silent cry of the millions of China. In the name of Christ, *ARISE!* Let the dead bury their dead; go ye, and preach the kingdom of God.

"Fathers and mothers, we commend these thoughts to you. Your affections are centred on your sons and daughters, growing up in strength and beauty, and your highest ambition is that their powers may be utilized in the utmost possible degree. Draw their attention to this land, so vast and varied, so rich and populous, in which the people are just beginning to arise from the ashes of the dead past, and, instead of restraining them, rather rejoice that God inclines the hearts of your children to bring to this people that light and guidance which they so urgently need, and which Christianity alone can impart.

"Pastors of churches, heads of schools and colleges, and all in charge of the young, we appeal also to you. We are in dead earnest. We do not know what to do for lack of men. The country opens; the work grows. Think of stations with only one man to hold his own against the surging tide of heathenism! We are ready to be overwhelmed by the vastness of the work. Many among us are tempted to undertake too many duties. Hence the broken health and early death of not a few of our best men. We beseech you, therefore, to place this matter before the minds of the young. Show especially to students that the completion of their curriculum synchronizes with China's need, and that they are therefore under the most solemn obligations to give the claims of this empire their earnest, unbiassed, and prayerful consideration.

"We want China emancipated from the thralldom of sin in *this generation*. It is possible. Our Lord has said, 'According to your faith be it unto you.' The Church of God *can do it*, if she be only faithful to her great commission. When will young men press into the mission field, as they struggle for positions of worldly honour and affluence? When will parents consecrate their sons and daughters to missionary work, as they search for rare openings of worldly influence and honour? When will Christians give for missions as they give for luxuries and amusements? When will they learn to deny themselves for the work of God, as they deny themselves for such earthly objects as are dear to their hearts? Or,

“Standing on the borders of this vast empire, we, therefore,—one hundred and twenty missionaries, from almost every evangelical religious denomination in Europe and America, assembled in General Conference at Shanghai, and representing the whole body of Protestant missionaries in China,—feeling our utter insufficiency for the great work so rapidly expanding, do most earnestly plead, with one voice, calling upon the whole Church of God for more labourers. And we will as earnestly and unitedly plead at the throne of grace that the Spirit of God may move the hearts of all to whom this appeal comes to cry,—‘Lord, what wilt thou have me to do?’ And may this Spirit be communicated from heart to heart, from church to church, from continent to continent, until the whole Christian world shall be aroused, and every soldier of the cross shall come to the help of the Lord against the mighty.”

**BOMBAY, August 31, 1877.**

Spirit of wine.  
 „ turpentine.  
 „ æther nitre.  
 „ ammon. aromat.  
 Tinct. ferri perchlor.  
 „ belladonna.  
 „ digitalis.  
 „ cantharides.  
 „ aconite.

Tinct. colchici.  
Potass. iodide.  
" bromida.  
Ol. menthas pip.  
" chaulmogra.  
Calomel.  
Santonine.  
Magnesia sulphas.

R. STOTHERT.

[THE Register is now under the care of Mr. JOSIAH SINCLAIR, Secretary of the Probationers' Committee, to whom, therefore, it is requested that all intimations of *Calls*, *Ordinations*, &c., shall be addressed, at the Offices of the Free Church, Edinburgh.]

**Licenses.**—On 11th October, by the Presbytery of Glasgow, Mr. Hugh H. Currie, M.A., B.D., and Mr. David Kennedy; on 20th October, by the Presbytery of Meigle, Mr. David Ross, M.A.

**Electors and Calls.**—Rev. George Steven, M.A. assistant to Rev. Mr. Lyon, Broughty-Ferry, has been elected to Logiealmond, in room of Rev. John Watson, M.A.; Rev. James Fenton has been elected as colleague and successor to Rev. John Skene, Wallacetown, Dundee; Rev. John Henderson Thomson, Eaglesham, Glasgow, has accepted the call to Hightae, Presbytery of Dumfriesshire; Rev. Hector Hall, Beith, has been called to St. James's Free Church, Glasgow; Rev.

**Ordinations and Induction.**—Rev. William Beattie has been ordained at Monimail as colleague and successor to Rev. James Brodie; by the Presbytery of Hamilton, on 11th October, Rev. William McKilliam, M.A., ordained as minister of the Free West Church, Coatbridge. Rev. W. B. Nicol, M.A., has been inducted at Kelso in room of Rev. James T. Stuart, M.A.

**Deaths.**—Rev. James Ewing, assistant to Rev. Dr. Thomson, Paisley; on 14th October, Rev. Thomas Gardiner, Old Machar.

WE annex a note of the Secretaries of Young Men's Societies who are willing to assist young men coming from the country in obtaining respectable lodgings and congenial friends, and to introduce them to congregations and societies. We cordially recommend this to the attention of ministers, elders, and others interested in the welfare of young men.

Those desiring lodgings should address a letter, *at least one week* in advance, to any of the undernamed, stating the locality, kind of lodgings, what rate, and when required.

ABERDEEN ..... Mr. SHERIFFS, 198 Union Street.  
DUNDEE ..... Mr. JOHN W. SHEPHERD, 8 Prospect Place.  
EDINBURGH ..... Mr. JOHN MACGIVERN, 138 Princes Street.  
GLASGOW ..... Mr. R. G. MUNSTIE, 16 Royal Terrace, W.  
LONDON ..... Mr. J. H. DUNCAN, 5 Copthall Buildings, E.C.  
MANCHESTER ..... Mr. A. A. GILLIES, Scottish Widows' Fund,  
Albert Square.

MINISTERS and others interested in young women leaving their districts, and coming to houses of business in KIDNOROUGH, are invited to give them letters of introduction to the Honorary Secretary of the Young Women's Christian Association, 1 Forbes Street, who will have pleasure in introducing them to the members of the Association.

Entire or partial board may be had at the Institute, 19 Young Street; also lodgings for a limited number. Assistance is given to find lodgings or employment by the House Superintendent.

Young women coming to GLASGOW are cordially invited to the Young Women's Reading and Refreshment Rooms, 59 Union Street. Those requiring employment are assisted in seeking it; and comfortable lodgings may be had in the Boarding-House adjoining the Rooms. Friends interested in young women coming to Glasgow are requested to communicate with the Secretary.

It would be a favour if local treasurers would kindly send their monthly remittances as early as possible, and not leave them till the last day, the 15th.

State of the Fund at 15th October 1877.

Total for 5 Months to 15th October 1877.....	£57,909	4	8
Do. Do. 15th October 1876.....	55,595	16	0
Increase.....	£2,313	8	8
Associations, 1877.....	£54,296	1	9
Do. 1876.....	54,620	16	8
Decrease.....	£324	14	11
Donations and Legacies, 1877.....	£3,613	2	11
Do. Do. 1876.....	974	19	4
Increase.....	£2,638	3	7
Total increase, as above.....	£2,313	8	8

*Contributions from 1st to 30th September 1877.*

NOTE.—The Juvenile Offerings are, or will be, acknowledged in the *Children's Record*.

Associations, Congregations, and Collections.		Donations and Legacy.	
Deaf	\$10 0 0	Late Rev. George Alexander, Bpochy.	\$25 9 11
Deaf	1 18 6	Mrs. Anne of Kennel	1 0 0
		Friend, Edinburgh	1 0 0
		Rev. J. C. and Mrs. G. H. G.	0 0 0
		Rev. J. C. and Mrs. G. H. G.	0 0 0

**JOHN PRINGLE, Treasurer.**

Communications for Dr. JOHN PRINGLE, Treasurer, or Mr. ANDREW WILLIS, Secretary, to be addressed to Free Church Office, Edinburgh.

## Contributions Received by the Treasurer of the Free Church,

From 15th September to 15th October 1877.

I.—Sustentation.		Highlands—continued.		Foreign—continued.		Foreign—continued.		Colonies—continued.	
Legacy by Rev. G. Alexander, Brechin, £22 10 0		Subscriptions from the late Mr. B. D. head, for Disruption to Fraserburgh, £20 5 0		J. H. Fordham, Esq., £5 0 0		M. C. .... £1 0 0		Auchtermuchty, £1 0 0	
Dividend on late W. Willis' Estate, Glasgow, 11 19 0		F. R. D. .... 0 15 0		P. Mackintosh, Esq., 10 0 0		J. A. .... 1 0 0		Ferry, 1 5 0	
From the Sons of the late Alex. Kellier, Esq., Dundee, 20 0 0		Labourers, 3 0 0		Miss Calhoun and Niece, 2 0 0		M. M. .... 5 0 0		Almahara, 0 10 0	
II.—Education.		M. R. C. for Barra, 1 0 0		S. E. .... 1 0 0		Part of Collection in Hamilton Presby-terian Church, Hirk., 10 0 0		Tongue, 1 2 0	
The late John Howden, 1 17 6		"Jacob's Vow," for Barra, 0 10 0		Mrs. Greig, 1 0 0		Self-denial, 1 0 0		Dunnet, 1 3 0	
The late Mr. M'Lauren's Trustees, 175 0 0		Mrs. J. Macle, for do., 5 0 0		A Friend, 0 5 0		H. S., Lisbon, 0 5 0		Kilmory, 0 5 0	
III.—Aged and Infirm Ministers.		Miss Laidlaw, for do., 1 0 0		Miss Brakenridge, 3 0 0		Anonymous, 0 5 0		Kilmory, 1 13 0	
A Friend, per A. Mitchell, Esq., 5 0 0		A Free Churchman, for Barra and Stormon-way, 2 0 0		Mrs. Jane Gordon, 15 0 0		Miss Adams, 0 5 0		Harris, 0 5 0	
Miss Colquhoun, 1 0 0		Springburn, for Mission, 4 14 6		Miss King, 10 0 0		Mrs. Alexander, 1 0 0		Salmon, 1 10 0	
IV.—Home Mission.		ST. KILDA KNOWMENT.		B. J. M. .... 10 0 0		Pollokshields, 27 0 0		Stornoway, 3 10 0	
Chapleton, 0 15 3		St. Kilda, 6 10 0		Dr. A. Graham, 10 0 0		Miss Cathcart, 1 0 0		Birney, 2 10 0	
B-nhill, 1 5 0		VI.—Foreign.		Mr. J. Dick and Three Children, 1 0 0		Misses Speirs, 2 0 0		Doonon, 1 0 0	
Glasgow, 1 13 5		The late Alexander Allan, 2 5 0		Mrs. J. M. Grant, 0 5 0		St. Mary's F. C., 40 0 0		Dalling, 0 5 0	
Kilgarn, 1 11 0		The late John Howden, 3 15 0		John Melrose, Esq., 10 0 0		A Free Churchman, 1 0 0		Quar, 0 5 0	
Appin, 3 5 0		Alva, 0 10 0		Do. (2nd sum), 10 0 0		Anonymous, 5 0 0		F. R. D., 0 15 0	
Muckalm, 2 5 0		F. R. D., 2 0 0		From Botolph, 1 0 0		Errol, 4 13 0			
Cowdenbeath, 0 1 6		A Friend, per A. Mitchell, Esq., 5 0 0		Do. (3rd sum), 2 0 0		Gurly, 8 10 0			
Abbeys, 1 5 0		Govan, St. Mary's, for Famille at Madras, 25 0 0		Misses Wain, 8 0 0		Holm, Orkney, 3 3 0			
Petty, 1 3 3		Holm, Orkney, for Transatl., 1 1 0		Colm, Free Church, 4 0 0		Mrs. M'Nider, 1 0 0			
Almahara, 0 10 0		LIVINGSTON MISSION.		Mrs. MacLagan, 1 0 0		Miss Chalmers, 5 0 0			
Keils, 0 5 0		A. G. M., for Calico, 5 0 0		W. Wood, Esq., C.A., 3 0 0		Miss Allen, 1 0 0			
Quar, 0 5 0		Farmer, and other Friends of Dr. Laws, for pair of Oxen for Mission, 10 0 0		Anonymous, 1 0 0		A Lady, Bank, 1 0 0			
The late Alexander Allan, 2 5 0		J. K., 1 0 0		D. M., 0 5 0		Servants at Barrow, 0 3 0			
Neston Grange, for Missionary, 5 0 0		Member of Viewforth, 10 0 0		Miss Bruce, 0 10 0		Miss Bryce, 0 10 0			
Glasgow, for do., 3 6 8		Miss MacLellan, 3 0 0		Two Friends in Str., 0 10 0					
Momus, for Evangelist, 4 0 0		A Friend, per A. Mitchell, Esq., 5 0 0		Miss Ewing, 1 0 0					
Dundee, 2 0 0		Pollokshields, for Tucker, 20 0 0		Frochburgh Free Ch., 10 16 0					
Chalmers, for do., 0 15 0		Holm, Orkney, 1 1 0		Kincaid, Tain, 1 6 0					
A friend, per A. Mitchell, Esq., 5 0 0		R. M. O., 5 0 0		Bank Iron Church, 2 0 0					
HOME EVANGELIZATION.		James Auld, Esq., 5 0 0		Miss Smith, 1 0 0					
F. R. D., 0 5 0		Anonymous, 2 0 0		J. Lorimer, Esq., 3 0 0					
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## EDITORIAL NOTES.

**A** SOMEWHAT alarmist article on the threatened scarcity of ministers in the Irish Presbyterian Church appeared lately in the *Belfast Witness*. The writer probably exaggerates the evil, and certainly offers explanations of it which cannot all be accepted. It is the fact, for example, that almost *all* Churches, home and foreign, established and disestablished, have more or less cause for anxiety at present in this connection; and to account for the fewness of the candidates in one particular country by specifying peculiarities in the Church of that country is a quite needless act of humiliation. At the same time, there are some sentences in the article referred to which are well worthy of consideration everywhere. It affirms that the stipends paid to the clergy are still so comparatively small, that, in view of the temporal trials of the ministry, and the many openings into other spheres, many ministers are in the habit of earnestly dissuading their sons from studying for their own profession. And if discouragements come from that quarter, what is to be expected from the laity occupying a like social position? "What, then," it asks, "can be done to better this condition of things? Several things suggest themselves. Granted that the ministry, save in a few exceptional instances, does not afford a good maintenance, should not parents who have means encourage sons with proper gifts to enter the office, supplementing their stipends to a sufficient extent? This is done every day in the case of officers in the army. It is well known that no officer lives on his pay. Private means must in many cases double it to make ends meet. There are similar cases in the Irish Presbyterian Church, we know; but might and ought not the principle to be further extended? It is surely more honourable to be a soldier of the King of kings than even of Queen Victoria. But no very large dependence can, we fear, be placed on a supply of ministers raised up in this way; and the Apostle Paul lays it down that they who preach the gospel should live of the gospel. Like other workers, the clergyman should be remunerated, and that not as of charity, but as payment for service. It may seem, no doubt to some will seem, a sordid way of putting a sacred subject, to lay down the principle that if people want a good article they must pay

for it. But it is the fact, nevertheless, and the sooner it is recognized in the case of ministers as in other cases the better for all parties."

While our Irish brethren are lamenting a falling off in the number of their candidates for the ministry, a different tale comes from America. In Princeton they have begun with forty-three entrants—a larger number than usual: among these are three British students. Dr. A. A. Hodge has been appointed Assistant-Professor to his father, the famous Dr. Charles Hodge, and has commenced his work with great acceptance. One hundred and sixty young men took their places the first day at the re-opening of the College of New Jersey. In this college, of which Dr. McCosh is President, five new Professorships have been created during the year; and these chairs are filled by men "who promise to add greatly to the value and range of the course of instruction."

Mr. Charles Waltham, of Ashley Down, Bristol, has undertaken to bear all the cost of the pioneer expedition which the Baptist Missionary Society proposes to send to the banks of the Congo.

As was fully expected, Dr. Somerville's visit to our Australian Colonies is proving a great boon and blessing to the churches there. His meetings are everywhere largely attended, and the interest in the truth he preaches seems to be great; and the results are such as fully to warrant the belief that a real revival is taking place. One suggestive "token" is the creation of a distinctively revival literature. We hope that this good work will be remembered by God's people in this country in their prayers.

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## I S R A E L.

"THE Free Church of Scotland has for many years carried on a God-glorifying work among the Jews in Hungary." Such is the testimony borne by the new magazine, *Israel's Watchman*. Those who read the Convener's statement given below, will find that this work is not becoming less. Our schools in Pesth are more largely attended than ever, and there are signs of spiritual impression being produced by the teaching. Even, then, were this our only field, there would be good cause to ask and expect a liberal response to the annual appeal. But there are hopeful symptoms at Breslau also; and as long as the Russo-Turkish War continues, there cannot but be the deepest and most anxious interest taken in our mission at Constantinople. The ear of the Church, then, will be open to hear the call that is now made for the yearly Collection.

### CONVERSION OF THE JEWS.

*Collection on Sabbath the 16th December.*

RATIONALISM and unbelief are prevalent amongst the Jews in Germany, as they are amongst the Christians; but in the midst of its other views, which are dark and saddening, the leading periodical of the English Jews, in accordance with the faith of the orthodox body of the nation throughout the world, makes a recent statement which shows that the place they assign to the Bible and to themselves is still in substance the same as set forth by the Apostle Paul, in describing the advantage of the Jew as "much every way, chiefly because that unto them were committed the oracles of God." This grand commission the nation in its present blindness still recognizes and claims, as in the following sentences:—

"With the Jew, the conception of the Deity is primarily a product of revelation. He believes that the Deity has revealed himself externally to the prophets of his people. Reason and moral sentiment may confirm him in this conviction, but they did not originate it.

*It originated in authority.* After belief in the Deity has been received from revelation, there are grouped around this fact, emanating from the same source, a number of moral precepts which the science of ethics can no doubt prove, but which he again receives on authority, and a number of other commandments regulating external life. These commandments serve to single out the possessors of this revelation as its custodians and champions. The people to whom this revelation was given has, moreover, a most ancient and marvellous history. The Jew is a heaven-appointed custodian of the most precious jewel intrusted by God to man; and this office lays upon him special obligations from which he cannot arbitrarily withdraw without deserting the post assigned to him by Providence. It is Providence itself, not man, that makes the Jew."

The Jew, with all his faults and sins, has been a faithful guardian of the written oracles of God; and for this we owe the nation a lasting debt of gratitude. In our day the great question between the Church and the world turns mainly on authority in religion; any amount

of religion is allowed and honoured if it is evolved out of man's inner consciousness and not founded on the authority of the Bible; and the Bible itself is lauded by the world if it is received, not as the authoritative word of God, but as the highest development of man's religious faculties. If they are once enlightened on the fulfilment of the Old Testament in the New, the Jews, who claim an absolute divine authority for the Bible, will bring a signal accession of strength to the Church in her conflict with the rationalism and unbelief of the world, which will amply repay all our efforts for their conversion.

The accounts of our missionaries are encouraging. In Constantinople there is much poverty occasioned by the war; but it does not hinder the work, which advances not only in the conversion of young men, but likewise in the accession of Hebrew families. Our missionary writes:—"We have five inquirers. Abraham is anxious for baptism, and he and the two children will soon have the ordinance administered. His wife also is quite willing to listen to and receive the gospel. This will be the *fourth* family since the Selingers; this is quite a new feature in the mission." The schools in Pesth were reopened with a larger number of scholars than ever before; and there are cheering tokens of spiritual impression among them. A young Jew was hopefully awakened at Breslau on the Day of Atonement, while many prayers were ascending from this land for the salvation of Israel.

An increase of thought for Israel, both in the Church and in the community, has lately been awakened, first by the remarkable progress of the Jewish people, as if Providence were preparing them for a higher place among the nations, and next by the exciting and harrowing war between two great nations, one of which possesses their ancient land, while the other has for its subjects nearly one-half of all the Jews in the world. The Jews are more earnestly remembered in prayer, both on the Christian Sabbath in our churches, and in Christian families on their own Sabbath, when they are reading in their synagogues those "Holy Scriptures which are able to make them wise unto salvation."

The greatest of all our wants is MEN. Appeals for missionaries meet with no response; and our only resource is to entreat our ministers and people to cry to God so to touch some cold lips with a live coal from off his altar as to constrain the utterance, "Here am I; send me!" It was while looking with infinite pity on Israel, "scattered abroad as sheep having no shepherd," that our blessed Lord spoke those memorable words, rendered so vividly in our oldest English Bible: "Soothly there is much ripe corn, but few workmen: therefore pray ye the Lord of the ripe corn, that he send workmen into his ripe corn" (Matt. ix. 37, 38).

A. MOODY-STUART, *Convener*.

#### JERUSALEM IN 1877.

MR. COOK, of tourist fame, writes as follows to the *Times*:—

"On approaching Jerusalem from the west, the first thing that strikes the attention of observers is the new blocks of buildings that everywhere meet the eye. On inquiry, I found that these new buildings are designed as houses for Jews of different nations; that the buildings are erected by 'societies,' to be let or sold in tenements of two rooms each. The poor are to be provided with homes for a given time rent free, and those who are able are to be permitted to purchase their habitations by periodical payments, on principles similar to those of English buildings. Never did the 'Jews' wailing place' present scenes such as are now witnessed. On the Friday that I was there the space under the old wall was crowded by men and women, and the Psalms seemed to be read with more eager attention than ever before, while to rest the forehead against the stones, or even to touch the wall with the fingers, appeared to be an object of earnest desire. Whatever may be the ultimate issue of this movement, there is unquestionably a magnetic influence in the desolated city. *Were the Turk willing to dispose of the Temple Harem and the Mosque of Omar, who will say that another Temple might not be built, and the ancient ritual restored?*"

### OUR HOME WORK.

As we approach the end of the year, we are reminded that the season is drawing on when we have most to dread one of the greatest hinderers of our home work—*intemperance*. It will be remembered that, as usual, the General Assembly has recommended that a sermon be preached upon this subject during the present month, and we gladly comply with the Convener's wish to call prominent attention now and here to the recommendation.

#### HOME MISSION NOTES BY DR. ADAM.

##### CHURCH EXTENSION BUILDING FUND.

We are happy to see that vigorous steps have begun to be taken in support of this scheme. It was impossible to do much during the summer and autumn months, in

consequence of the great dispersion of the people which then prevails; but now that they have returned to their homes, and are settling down for the winter, not a day should be lost in pushing forward the movement, on which issues of the greatest importance depend. In Edinburgh the matter has been brought before the Pres-

bytery by an influential deputation from the Assembly's Committee, and the utmost interest and cordiality were manifested on the occasion. A Committee was appointed to co-operate with other parties in arranging as to a public meeting on the subject, and as to the plans to be followed for obtaining liberal contributions to the Fund. In Dundee a public meeting, presided over by the Provost, was held on the 31st October, at which Drs. Blaikie and Adam, with Colonel Young, Edinburgh, and James Stevenson, Esq., Glasgow, were present by invitation. After several interesting addresses had been delivered, resolutions were moved, seconded, and cordially adopted, approving of the scheme, and agreeing to merge the local efforts which had been for some time going forward in the general movement. Some handsome subscriptions were obtained on the following day; and it is hoped that Dundee will carry out vigorously and successfully what has been so well begun. In Aberdeen a preliminary meeting of ministers and office-bearers has been held, and things are in progress with a view to awakening a more general and public interest in the enterprise. Steps of a similar kind are being taken in other places, and it is hoped that soon the whole country will be stirred on the subject.

#### EVANGELISTIC DEPUTIES.

The Rev. A. Keay, Trinity Church, Glasgow, has sent in an interesting Report of his evangelistic work as one of the Assembly's deputies, in New Aberdour, Pitsligo, and Peterhead. A special feature of the work as carried on by him was that he was accompanied and assisted by two elders,—J. Keay, Esq., and J. R. Miller, Esq., of Glasgow. The words of Mr. Keay on this aspect of his mission are well deserving of attention. He says:—

"I cannot close these hasty and very imperfect notes of a deeply interesting period of work without expressing, as strongly as I can, my personal obligations to the two elders—Mr. Keay and Mr. Miller—who so willingly devoted a portion of their much needed holiday to the work of winning souls. I cannot but think that they have laid the Home Mission Committee and the Church under considerable obligation by their earnest, self-sacrificing, and efficient labours. Might I venture to suggest that it might be well if in future years the Church should set apart an equal number of elders and ministers, and send them forth two and two in this work, after the example shown by the Lord himself. I cannot doubt that the work would be done more effectively by two than by one. I am sure ministers would feel themselves greatly strengthened by the co-operation of well-qualified elders, of whom there is an abundant supply in the Free Church; and I am equally certain that the truth, when spoken by them, would, by the blessing of God, come home with special force to many.

"In addition to his labours at our meetings, I ought to mention that Mr. Miller procured a supply of tracts,

which he distributed among the men in their boats; and, further, that he very kindly defrayed the cost of my board and lodging while in Peterhead."

The Rev. A. Inglis, Dundee, has laboured in Peterhead and Hamilton, as has been noticed in former numbers of the *Record*. In his report regarding his work in the latter town and neighbourhood he writes:—

"The direct results it is quite impossible to calculate. I find from my notes that I conversed with thirty persons who were awakened to anxiety, and many of whom professed to be brought to the exercise of faith in Christ for salvation. There were many others interested about their own state with whom I had no intercourse. I have heard from one lady visitor that in her district alone of one mining village she knows of nine persons who profess to have been brought to the Lord, and others who have been awakened to concern. I am hearing since from the workers that they are meeting with new cases of interest springing out of this work day after day. The Christian people spoke, and now write, of benefits to themselves, derived both from the truth of God being brought to bear more powerfully on their own minds, and from the increased earnestness in seeking the salvation of others. One result for which I am thankful is, that mission efforts have been promoted, especially the work of St. John's Church at Low Waters, and of Burnbank Church at Greenfield. These missions will, I trust, be fostered as centres of influence for good among the increasingly populous neighbourhood where they are in operation."

#### SUMMER SERVICES AMONG HIGHLANDERS.

##### I.—HELMSDALE.

(Rev. John M'Lean of Back.)

August 22, 1877.

I RETURNED from Helmsdale last night, after having given four Sabbaths there. There have been more fishermen there this year than have been for a great many years back. There were about one hundred and thirty boats, making between six hundred and seven hundred men. We had preaching three times every Sabbath. The evening preaching used to be alternately in English and Gaelic; but as there were so many Highlanders on this occasion, we had Gaelic preaching on three successive evenings. The fishermen attended very well at all the diets of worship. At two o'clock, when we had English in the church, the fishermen who did not understand the English met in the schoolhouse, and held a prayer-meeting. On Saturday evenings we had a prayer-meeting in the schoolhouse at six o'clock, and a good many of the strangers attended, and we had always some of them to engage in prayer. The natives turned out very well also. I must say that I was quite delighted with my work at Helmsdale; and were it not that we have to prepare flitting to the Lewis forthwith, I would be glad to remain to the conclusion of the fish-

ing season. Last Sabbath the collection was made in behalf of the Highland Committee's Fund; but I fear that, on account of the wetness of the day, it would not be so good, as the English congregation was not nearly so large as on ordinary days. I did not hear what the amount was.

## II.—COLONSAY.

(Rev. J. G. McNeill, Portmahaven.)

Colonsay as a missionary field is peculiarly interesting. Its population is about four hundred souls. Of these the majority nominally adhere to the Established Church. Next in numerical strength come the Baptists. The other Dissenters—Free Church people, United Presbyterians, and Independents—were it not on principle, would have long ago lost their distinctive identity and religious individuality by absorption into the two larger bodies. The Congregationalists are on the decrease, owing to the obvious fact that their Church has ceased to visit them. It is to be hoped that the Free and United Presbyterians, who on this island are practically one, will not be sufferers in this respect. A small remnant of godly Independents are willing to do as their lot with these two bodies in support of the cause of Christ. Besides preaching, I had personal intercourse with all parties interested in the object of my visit. I found them heartily willing to come "to the help of the Lord against the mighty." On Sabbath the three diets of worship were well attended. There was in the afternoon a considerably large number of English-speaking people. A probationer during the summer months, and occasional visits during the winter months, would meet the wishes of those parties who have promised us their adherence and support. To a suitable person they will open their houses, their purses, and, I trust, their hearts.

## III.—FRASERBURGH.

(Rev. Murdoch Mc'Donald, Logie-Easter.)

I was five Sabbaths at Fraserburgh, and had a very interesting congregation, I should suppose of about two thousand five hundred persons. I was glad to find that they were so sensible of the kindness and attention of the Committee to them. I preached twice every Sabbath, and attended a prayer-meeting with them in the evening. Last Sabbath there could not be more than one thousand three hundred persons at the meeting. I attended a prayer-meeting with them on Saturday evenings. They also had a prayer-meeting on the Sabbath mornings, which I did not attend, and on the other week-day evenings that they could not go to sea. There are excellent praying persons among them. My mission was altogether very pleasant to me. May the Lord be pleased to grant the blessing. I called on the gentleman who gives the use of the place of worship, and thanked him. He said that he was very glad to have it in his power to give it.

(Rev. Mr. Matheson, Killearn.)

I arrived at Fraserburgh on Saturday the 18th day of August, and held a prayer-meeting with the fishermen on the evening of the same day. On Sabbath the weather was very inclement, and prevented many of the regularly church-going people from attending their respective places of worship; but the rain and wind had little or no effect on my countrymen. I found, on my arrival at the place of meeting—which is a large saw-mill, and very uncomfortable for a place of worship—that it was packed from end to end. This was the case also in the evening. The following two Sabbaths the attendance was much larger, and many had to sit or stand outside the mill. On one of the evenings I had to be outside with my congregation, when there would be nearly two thousand present.

There were three special prayer-meetings held by the fishermen during the week,—one on Saturday evening, the other on Sabbath morning at seven, and the third at eight o'clock on Sabbath evening. Also on any other week-day evening when the boats could not proceed to sea, a prayer-meeting was held: I presided at all these meetings, except the one held on Sabbath morning. The Sabbath evening prayer-meeting was, I do hope, a time of great blessing. There would be at least from one thousand to one thousand one hundred present, and the whole time was spent in praise, prayer, and the reading of the Word of God.

The Highland fishermen greatly appreciate the care and interest taken in their spiritual well-being while at the east coast fishing; but their place of worship at Fraserburgh is anything but comfortable. And were it not that the Highlanders, as a class, are strongly attached to the Free Church, they would go on the Sabbath where better accommodation is provided for them. The Rev. William Paterson, the Free Church minister of Fraserburgh, who is a great friend to the Highlanders while at the fishing, and entertains the deputies in his manse most comfortably, is about to sell his church, and I am led to understand that parties who are not very friendly to the Free Church are willing to buy it. I have examined the church, and I beg to say that, with a very little improvement, it could be made to accommodate between one thousand seven hundred and two thousand souls, which would be all the number of Highland fishermen at Fraserburgh. Let the church then be at once bought for the use of the fishermen, and I am certain that in a few years it will be free of debt. Or if not, I know others who will gladly do so, and will not spare either time, means, or "siller" to inveigle our Highlanders into that place of worship, under a different name than that of the Free Church of Scotland. I make this suggestion, and I hope the Committee will understand, in the interest of the cause of Christ and the credit of the Church to which I belong.



### THE LADIES' ASSOCIATION FOR THE RELIGIOUS IMPROVEMENT OF THE REMOTE HIGHLANDS AND ISLANDS.

Few, or none, of our readers need to be told of the existence of the above-named Association, or of its work,—how extensive and useful for more than a quarter of a century it has been; or of the admirably judicious and economical way in which its affairs have been managed; or of the valuable results both directly and indirectly which have flowed from its operations. But some of them may require to be guarded against a mistake into which, not unnaturally, they may be led by recent events as to the continued necessity for such an institution, at any rate for the continuance of its operations on the same scale, or anything like it, as in years past. It might be thought that the "Education Act" had superseded the necessity for it, and that nothing else was to be looked for but that, along with "The Gaelic School Society" and other similar organizations, it should find its occupation gone, and quietly retire from business. Whether such a result were desirable or not may be a matter of question; but the fact is, and ought to be known, that no such result as yet has taken place, except on a very limited scale; and that, at present, there seems no probability of any material change in the position, educationally, of these "remote" localities where the operations of the Society have been carried on. Only five schools out of the fifty (or thereabouts) have been superseded; four on the mainland (on the property of Sir Kenneth Mackenzie), and one in the Island of Skye. But, instead of these, five others elsewhere have been opened; so that the work done and the outlay incurred are much about the same as formerly. The remoteness of the places, the thinness of the population, and the poverty of the inhabitants, will always stand in the way of the Education Act in its present form taking effect so as to provide for the wants of those whom this Society cares for. In one parish in Sutherlandshire, for example, the rates are already two shillings in the pound; that includes nothing for building purposes, and it includes nothing for any purpose

towards the supply of a district in the parish which is said by the minister to be "among the most necessitous in Scotland;" for which accordingly, with the concurrence of the Duke of Sutherland's factor, and other influential parties resident in the neighbourhood, he asks a teacher from the Society, holding out the prospect of part of his salary being provided in the locality. Even though there be a good school-house and dwelling-house there already, the Board, it would seem, can do nothing for the education of the children. Similar applications to this have come from Mull, from North Uist, from Harris, from Skye, and other places, showing that while the present government rules continue unaltered, there is as much need as ever for the work of the Association in the Highlands and Islands which are "remote."

Most of the teachers, it is well known, are students looking forward to the ministry; and though it could prefer no other claim to support, the fact that this Society has been instrumental in supplying not fewer than fifty-six pastors for as many of the Gaelic-speaking congregations of the Free Church, both at home and abroad, ought to be of itself sufficient.

There are at present sixty students in the service of the Society and its kindred association in Glasgow; "all," says Dr. M'Lauchlan, "so far as I know, looking forward to the Christian ministry. It is not easy," he adds, "to apprehend the importance of that fact, and I fear its importance will not be known, or its relation to the well-being, temporal and spiritual, of the Highlands, until your work ceases."

Some of the best friends and allies of the Association are every year being lost to it,—“not suffered to continue by reason of death.” One of these (the late Mr. Irving of Falkirk) will long be missed, as the annual visitor of several of the furthest away and most inaccessible of the stations, welcome everywhere and always; and not a few of the most liberal donors have, in like manner, been removed. But the cause is too good and the claim too urgent to leave any room for despondency or even doubt that what is lacking, whether of service or money, will be supplied.

### THE COLONIAL FIELD.

FROM a little serial called *Weekly Work*, which has been called into existence at Melbourne by the awakening in the colonies, we extract the following paragraph as showing the present state of feeling:—"The tide of spiritual blessing rolls on: already the gladdening sound of its rushing into distant bays and nooks has cheered many a lonely watcher. Naturally and spiritually, all the freshness and vigour of spring seem to be going abroad, and 'the time of the singing of birds has come.' The Melbourne noon meeting has had to be removed to the Independent Church, Collins Street; and for the past few days about a thousand persons have crowded the under part of the edifice, besides a number in the galleries. To see and hear of the hundreds throughout the land who gather at noon for prayer is enough to assure those who will go aside with them for an hour that the Lord is in our midst of a truth. It becomes the professed followers of the Lord who incline to remain

neutral at a time like the present, to ponder well the words of the angel: 'Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty.'"

## NOTES BY THE INTERIM-SECRETARY.

## NEW ZEALAND.

*Otago.*—Dr. Stuart of Dunedin writes thus, on the 22nd August, to the Convener:—

"Thanks for your Report. I read it with great interest, so much so that I am printing it, not in  *toto* , but the greater part of it, in the 'Evangelist.' On this side of the world we read with more interest than I can express the work of the Assembly. We feel glad that our fathers and friends can make time to hear from you of the boundless country embraced by our colonies, and the efforts of the Churches to take the means of grace to the settlers.

"Mr. Borrie, one of our own licentiates, is now under call to Waihola; and the beautiful parish of Waireka (a new one) has sent a call to the Rev. Mr. Cameron of Laurence. Mr. Borrie closes with the Waihola call; and there is every chance of Mr. Cameron going nearer the sun, and to a parish which I call *Goshen*. We have three preachers—Messrs. Ewen, Niven, and Cowie (late our Chinese missionary)—for two vacancies and several stations.

"Some three weeks ago a meeting of the ministers and elders of our Dunedin and suburban churches, held in Knox Church class-room, formed a Church Extension Society for the suburbs. We made Professor Salmon president. Our conviction is, that it is not fair to throw on two or three earnest members in a growing suburb the burden of beginning and organizing a new church. I hope our people will extend to it earnest support.

"I read with avidity the accounts of the General Presbyterian Council which have reached us."

*Auckland.*—From Mr. James Bruce, who went out as a student evangelist, with a view to prosecute his studies for the ministry, and settle in the colony, in a letter of 28th August, we have the following:—

"I have now the pleasure to inform you that we have arrived at our destination in safety, after a very pleasant and prosperous voyage. We got here on the evening of Tuesday 17th July, being ninety-three days at sea. We had fair winds almost all the way, and though it blew what the sailors call a 'fresh breeze' sometimes, yet we saw very little stormy weather.

"Mr. Bruce was expecting me, and, along with several others, gave me a most hearty welcome. Since I arrived I have been preaching twice every Sunday. I am not sure where I am to be stationed yet, but I think it is just probable I may be sent to Devonport, North Shore, a suburb of Auckland. They have a very nice church there, but it has been closed for eighteen months for want of suitable supply. It has

been reopened since I came here, and I believe the congregation are taking steps to have regular services again. When I preached there, there were over sixty people present, which is, I think, a very fair nucleus of a congregation. I think I will like this country very much, and I hope I will find the climate beneficial to my health. *I am only sorry I have been so long in coming.* I have met so many kind friends that I have never realized myself to be away from home. The folks here are so warm-hearted, hospitable, and kind in every way, that one feels at home at once."

*Canterbury.*—Letters from Christchurch announce the intention to lay the cope-stone on their excellent university system by the erection of a Presbyterian theological hall. Ground has been secured, and the scheme for an endowment been heartily gone into. The Rev. D. Bruce, late of Auckland, now Agent of the Church, had broken ground in Canterbury, and was giving this new scheme the benefit of his counsel and experience. This movement, together with the proposed Sustentation Fund, should impress the Church at home with some idea of the vigour and life of the Presbyterian Church of New Zealand. Mr. Bruce begs for Canterbury *immediately* a student missionary, and a gifted, popular probationer.

## AUSTRALIA.

*Victoria.*—Dr. Macdonald, in a letter of 14th September, after referring to the desirableness of a good minister being settled in Perth, Western Australia, goes on to say:—"We have had two settlements in the Melbourne Presbytery lately—namely, at Hotham and Kew; and we will have another soon at East Kilda, where Mr. Duff of Evandale is to be settled. We have, however, new vacancies, such as Erskine Church and Collingwood."

*Dr. Somerville and Mr. Varley.*—God has greatly owned the mission of both these brethren. Crowds have everywhere attended their services, and manifest reviving and saving results have followed. Dr. Somerville, after leaving Melbourne, visited many of the most important towns. What a correspondent says as to the result of his visit to Ballarat, is almost equally true in regard to other towns:—

"And now as to the actual results of Dr. Somerville's visit to Ballarat. The time for pronouncing upon these has scarcely yet come; at the same time, indications have already been given such as would surprise many. Not a few cases are known in which the hearts of anxious praying relatives have been gladdened by the changes which have been wrought, and the marked way in which their requests have been answered. At the after meet-

ings, fully one hundred and fifty stood up to testify that they had found peace in believing, through the instrumentality of Dr. Somerville's ministrations, while multitudes more have spoken of the good they have received in connection with the meetings which have been held. Undoubtedly Ballarat has been wonderfully stirred, and whatever ingatherings of souls may yet be vouchsafed, already an immense amount of good has been accomplished in the way of vitalizing the Church, and imparting new zeal to God's people in their efforts for the extension of his cause and kingdom, the ordinary channels of congregational work having been flushed and flooded with fresh energy.

"To me, indeed, this presents one of the most hopeful features of the movement, for results elsewhere have shown that such extraordinary efforts are always most successful when by their instrumentality new power is added to ordinary agencies. Nearly all the ministers speak of an increased attendance at the regular Sabbath and week-day services, while several have reported an awakening among the young men and women of their congregations; some of the young people telling of their new found peace, and others inquiring the way Zionwards."

Dr. Somerville was to have devoted September to New South Wales; then his plan was to go to New Zealand for the summer, returning to Queensland at the cool season.

*New South Wales.*—Dr. Somerville arrived in Sydney on 5th September, and begun his evangelistic work on Sabbath the 9th. The newspapers up to the 22nd (despatch of mail) are full of accounts of the great meetings held, and the deep impression made. Dr. Somerville was most cordially received by brethren of all denominations, our Presbyterian ministers, as Dr. Steel and others, being among the foremost to welcome him. These brethren, while rejoicing in the catholic nature of his mission, were gratified to find that he bore a Commission from the Colonial Committee, and would in consequence, in all probability, address their approaching General Assembly.

#### MADDEIRA.

Mr. Thorburn arrived on 28th September, and was cordially received. On Sabbath the 30th, the opening services for the season were held. Though the congregation was a small one, Mr. Thorburn feels the importance of the post, and begins his work hopefully. He intimates that a temporary successor to Mr. de Mattos has been found, and that there is hope of securing a stated missionary. Mr. Thorburn adds:—"There are twenty-two communicants connected with the Portuguese congregation, which worships in our church in the afternoon. The Lord's Supper was dispensed yesterday (14th October). The service was a very interesting one."

## (MISSIONS TO THE HEATHEN.

### LIVINGSTONIA.

THE latest date of letters received from Livingstonia is 31st August.

#### DEATH OF SHADRACH NGUNANA.

It gives us much pain to mention that this young evangelist died at Livingstonia on the 27th June. He was, as Dr. Laws expresses it, "the brightest of the Kaffir lads who came with Dr. Stewart." All the letters from Livingstonia testify to his high Christian character, and the value of the service he rendered to the mission.

Shadrach was the son of a native elder at one of the mission stations of the United Presbyterian Mission in Kaffraria. He received the latter part of his education at Lovedale, where he was held in high esteem. When Dr. Stewart was preparing to proceed to Lake Nyassa, he asked who were willing to consecrate themselves to the Lord's service in that distant part of the great continent. Shadrach was one of fourteen who at once came forward. Six were chosen,—two evangelists, two teachers, and two carpenters. Shadrach was one of the evangelists.

He proceeded to the station of Emgwali to obtain the consent of his parents. They readily gave it. His mother said to Mr. Cumming, the missionary at Em-

gwali, when, with some anxiety, he broached the subject—"Shadrach is not my child; I gave him to the Lord at baptism. If he has called him to do this work, who am I that I should say no?" Remarkable words, surely, as coming from the lips of a Kaffir mother; do they not convey a very solemn lesson to many mothers and fathers in this land?

To proceed from Kaffraria to Livingstonia was really going forth on a foreign mission. To Shadrach and his companions it must have appeared at least as great an undertaking as proceeding to India or China does to us. And in many ways it really is more trying and perilous.

We cannot say that Shadrach died on account of the trying climate of Livingstonia. The climate is not unhealthy on the whole. Shadrach was suffering from consumption. However, he was able to move about and do light work up to the day of his death. He dined with his friends as usual at twelve o'clock on the day of his death. Between two and three he ruptured a blood-vessel in his lungs during a fit of coughing, and at twenty minutes to four he had passed away.

The loss of this young evangelist, following that of Dr. Black, is a very sore trial to the mission and all the friends of the mission. We desire to bow to the dispensation without murmuring. Good is the will of the

Lord. May he raise up many of Africa's sons eager to go forth as Shadrach did, to preach the unsearchable riches of Christ to their perishing countrymen!

Shadrach was a convert of the United Presbyterian Mission; and the Mission Board of that Church supported him, as they also generously pay the salary of Dr. Laws. Our brethren of that Church will therefore feel the stroke as heavily as ourselves.

The mission of the Established Church has also been bereaved—Mr. Mackay, the seaman, having been removed by death. Mr. Mackay, we understand, suffered from consumption.

It is remarkable that four missionary bodies have thus been afflicted in their attempt to carry the gospel into Central Africa. The fourth is the Church Missionary Society, which mourns over the death of Dr. John Smith, which was referred to in our October number.

#### WORK AT LIVINGSTONIA.

Writing to Dr. Duff on 5th August, Dr. Stewart says:—

"There is a life, and vigour, and healthiness about all that is going on, and a variety of work steadily pursued from day to day, that may be left to tell its own story by-and-by. We are gaining, I think, the confidence of the natives.

"In the school there are between thirty and forty pupils; all of whom are, or have been, reading 'Step by Step,' and the advanced class is reading, or will be to-morrow, the second reading-book—the 'Sequel.' Some are in the simple rules of arithmetic; and all are writing either on slates or in copy-books. There is not a bad supply of school apparatus, brought from Lovedale."

Writing to Dr. MacGill on August 8th, Dr. Laws says:—

"We have been, and are, gaining information regarding the natives, their respective characteristics, habits, and the influence wielded by them. Our character is becoming known round the Lake, and greater facilities for making acquaintance with the natives will by this means be afforded us. To the efforts already being made has been added an evening school for the instruction of the young men at work during the day. On the past two Sabbaths a meeting has been held in the village nearest us, and we hope to extend such services to others situated at a greater distance."

#### ROAD BY THE CATARACTS.

It is difficult to overestimate the importance of this undertaking. Mr. Stewart's presence—he is an engineer of skill and experience—has been of the greatest service. Dr. Laws writes thus:—

"Under the superintendence of Mr. James Stewart and one or two of the Blantyre Mission staff, twelve miles of a road have been made in the direction of the upper end of the cataracts. The natives have shown their appreciation of the work by giving two days' labour without

pay. At present this is a track four feet wide; but rude even as this may be thought, the advantage such a road will be to us you can scarcely realize. It is proposed to bring it from Blantyre to Matope's village on the east side of the Shiré above the cataracts, and from Blantyre to Ramokunan's on the lower side. This would reduce the journey to one of two days, with an addition of comfort and safety far from inconsiderable."

#### CAPTAIN ELTON ON LIVINGSTONIA AND THE MAKALOLO.

Captain Elton is British consul at Mozambique. He is a man of character and energy, whose travels in Eastern Africa are well known to many. He has lately sailed up the Zambesi and Shiré, being conveyed by the mission steamer *Ilala* from the Murchison Falls, where Dr. Stewart went to meet him, to Lake Nyassa. We give a deeply interesting extract from a letter of his to the Rev. Horace Waller.

"LIVINGSTONIA, LAKE NYASSA, August 23.

"Here I am installed in a two-roomed house, thatched and whitewashed, plainly but neatly furnished, and with every necessity although perhaps no luxury around me, safely under Cape Maclear, in the mission station. As I sit writing I can raise my head and look along a lawn of about two hundred and fifty yards, bordered and traversed by broad gravel roads, and bounded on two sides by the rippling blue waters of the Nyassa. On the other is a row of six neat whitewashed cottages (one two-storied) facing the lake. Beyond the six cottages, the new school is rising (the old one was too small for present emergencies), forming the centre of the line; and farther, again, are rows of houses, similar to the cottages, occupied by the mission boys and girls and the fugitive slaves who were lately taken off by the *Ilala* from a barren island, where they had fled to avoid capture.

"I am charmed with what the mission has done; for I know the difficulties they have had to contend against. But they will have to find another station, to which this must be supplementary only; for the tsetse fly kills all the stock hereabouts.

"The valley of the Upper Shiré is lovely. All the desolation Dr. Livingstone saw on his last visit has been changed into peace and plenty by the Makololo he left behind him. Once his servants, they have now become chiefs; and they have reorganized the Manganja, infusing much spirit into them."

What Captain Elton says about the tsetse fly is too true. That pest is in the plain, and sometimes pays our friends a visit in their houses. All the cattle have died, and the dogs likewise. A new station must be sought for, and, if possible, found. This is the conviction of all the members of the mission. If better headquarters can be discovered, Livingstonia will become a sub-station; but the place will always be important, as having an excellent harbour.

Captain Elton intended to sail in the mission steamer to the north end of Lake Nyassa, and then to proceed

to the coast, in company with Mr. Cotterill, inspecting by the way the road that is now under construction from the coast to the north end of the lake. We learn that this road—which is being constructed from Dar-es-Salam towards the north end of Nyassa, under the direction of Mr. Mayes, assisted by the Messrs. Moir of Edinburgh—had been made for about fifteen miles out, up to 18th August. It is a good road, twenty feet wide, and has already attracted to it all the native traffic within reach. It is used by the natives for all purposes with evident satisfaction, and is likely to prove of great value in opening up the country and developing trade. Latterly the natives have come forward in considerable numbers as labourers, and the difficulties of starting have been fairly surmounted.

#### BAPTISMS.

##### NAGPORE.

(Rev. John Cooper to Dr. M. Mitchell.)

NAGPORE, October 20, 1877.

I HAVE now to report the baptism of five individuals, whose cases are all of considerable interest and encouragement to us who are seeking the extension of the kingdom of Christ in this part of India. Three of these—a mother, daughter, and intended son-in-law, whose respective ages are forty, seventeen, and twenty-three—were received into the Church by the initiatory rite on the seventh instant; and two others, women, a few weeks ago. Of the latter, one has had to suffer a good deal of persecution from a heathen brother; but she has borne all very patiently, and manifested in all her trials a praiseworthy character and conduct. For many months all of them were candidates for the ordinance; and besides attending the usual church services, were under special instruction with the view of publicly joining themselves to the company of the professed people of the Lord in this place. Both Mr. Whitton and I were quite satisfied with their intelligence and earnest sincerity in their desire to renounce heathenism and profess their faith in the Lord Jesus Christ as the Son of God and the only Saviour of sinners. Another candidate should have been received at the same time, but, terrified by the threats and persecution of his relatives, he went back at the last moment. Two others, ex-pupils of our Institution, have for some time been in a very interesting and hopeful state of mind; one of them, indeed, has been deeply exercised on the subject of confessing Christ before men, for several years; but the fear of man, the entanglements of caste and marriage, have hitherto kept them from taking the final step. We are watching and praying for them, and perhaps, ere long, we may have the joy of receiving them into the fold of Christ. It is very gratifying to hear, as we do from time to time, of some of our ex-pupils and their attitude towards the Christian faith in the places they occupy after they have left us,—some of them in government service, and others

at college prosecuting their studies to a higher standard, speaking and acting openly in favour of the religion of the Lord Jesus. What they need to bring them into the kingdom is the baptism of the Spirit; and for this ought not the Church at home to join us in more earnest, believing, and *continuous* prayer?

Our dwelling-house for zenana teachers is now completed. It is an excellent addition to our mission property here.

##### CHINDWARA.

(Rev. J. Dawson to Dr. M. Mitchell.)

CENTRAL PROVINCES, September 10, 1877.

You will be glad to learn that we had several baptisms here on the Sabbath before last. The persons who then professed their faith in Christ are all Mahars, or low-caste Hindus.

The first, named *Thátiyá*, is an old man about seventy years of age, and is the grandfather of the young woman who was baptized at the same time. The second, *Thoree*, took the name of John at his baptism. He is a young man about twenty-eight years of age, and is Samuel's servant. He is intelligent, and seems to have a simple trust in the Lord Jesus Christ as his Saviour. The third is *Gonde*, John's wife, and grand-daughter of *Thátiyá*. She was a pupil in Mrs. Dawson's girls' school for fully a year about six years ago. She also professed her faith in the Lord Jesus in a simple, straightforward manner. The fourth was *Bápoo*, the child of John and Gonde. These three adults named were under instruction by Samuel for some months; and as they wished to profess their faith in Christ, we did not see anything in them to prevent their doing so. They seek nothing from us but instruction; and that is what we are here to impart. They were baptized in presence of the English congregation, which meets at present in our own house on Sabbath mornings.

#### CLAIMS OF AFRICA.—THE KAFFIR WAR.

THE outbreak of the Galeka Kaffir tribes which has suddenly occurred is a very serious matter. Our friends at Cunningham, Idutywa, and Blythwood must have been put to very sore inconvenience, to say the least. Missionaries of several societies have been compelled to abandon their homes; although, as a rule, the insurgents have refrained from doing them personal harm. These things should call forth our hearty sympathy and very earnest prayer. We may hope that the threatened war will pass over. Energetic measures have been taken by Sir Bartle Frere; and the insurgent chief Krelí probably rues the folly of his conduct.

(Rev. J. Buchanan to Dr. M. Mitchell.)

LOVEDALE, October 2, 1877.

Africa and African missions are now being brought to the front by Providence in such a marked way, that the Churches at home, instead of retrenching outlay on her

account, ought rather, as following the leadings of their common Head, to make special efforts in this field. Further, if she is ever to be evangelized thoroughly, it must be through the agency of her own sons and daughters, and therefore through the efficient working of such institutions as Lovedale.

You will very soon be having the startling news among you of another Kaffir war. I do sincerely trust—indeed, pretty confidently expect—that the rebellion may be put down *where it is* so promptly and so thoroughly, that sympathizing hosts of natives elsewhere will have neither time nor heart to join in the fray. May not Providence have mercifully sent us such a governor as Sir Bartle Frere, and determined his present tour, all unwittingly on his part, so as to have him as a tower of strength at the front just at the moment of the outbreak. He has organized forces, determined upon a policy, and laid out plans with a promptitude, a calmness, and a decision all his own. Already news of repeated repulses of the insurgent Galekas has filled every British heart in South Africa with joy of hope, and disconcerted proportionately the numerous hordes of Kaffirs on the frontier and dotted all over the Eastern province. But we rejoice with trembling. Kveli, the chief of these Galekas, is paramount chief (as I understand) of all the tribes who speak the Amaxosa language. His own immediate territory and following are not large. His location is on the north-eastern bank of the Kei in the lower part of its course, and abuts on the ocean. The tribe with which he fell out is the body of Fingoes located immediately alongside of him on the north. The latter have all along been looked upon and treated by the proud Kaffir races as dogs (once their slaves), and the very prosperity of the tribe of late years—the result of their very general acceptance of education and Christianity, while comparatively few of the Amaxosa have submitted to the great change—has only provoked the latter to hate them with a deeper hatred. Fingoes as well as Kaffirs being scattered in commingling multitudes over a great part of the colony, the risk of the kindled Transkei fire becoming a vast Cape conflagration is certainly not small. It is evident that all parties, black and white, are preparing for a possible conflict here as well as over the great dividing river. Hordes of Kaffirs are already denuded in the tremendous forest gorges of the Fish River to the west of us, and of the Water Kloof and other mountain ranges to the north of us; and, I understand, troops of their cattle are now being seen daily on their way into the dark and dangerous recesses of these primeval forests. All this may be the result of fear; but it is just as possible that it may be only the working out of a great combined scheme for one last desperate attempt against the white man's government. It was precisely in these localities and these tangled labyrinths of rocks, and ravines, and almost impenetrable "bush" that the British forces found so much difficulty and lost so much precious life during the last great Kaffir war. If Sandilli and his

Gaika hordes do now rise to the rescue of their paramount Kveli, the confusion, the terror, the destruction that are before us are simply appalling. The field in that case would be so vast, the small forces available in the colony so unable to bear strongly on more than one point at a time, and the plunder spread out before the unscrupulous eyes of the roused Kaffirs so great, so tempting to the Kaffir heart, and so easily to be secured by them, that devastation incalculable and sufferings inconceivable would be the certain result of a very few terrible days. However, looking at the whole aspect of things, it seems to me extremely unlikely that such a deluge of the horrible is at all near. The *look* of Providence is all in our favour, and therefore, knowing that "the Lord reigneth," we are quietly pursuing our ordinary avocations in Lovedale, leaving all issues in his hands.

#### THE SANTAL MISSION.

DR. DYER'S ILLNESS—EVANGELISTIC WORK.

(Mr. W. H. Stevenson to Dr. M. Mitchell.)

PACAMBA, October 19, 1877.

You will already have had full particulars regarding Dr. Dyer's illness and intended departure to England. I beg to enclose an extract relating thereto, from the minutes of our Financial Committee meeting, held on Monday last. As Dr. Dyer did not intend to take Mrs. Dyer with him, there is no reference to her in our minute; but, from a letter which I have just received from Dr. Dyer, I learn that Mrs. Dyer was to have left along with him this morning; but he also states that her passage is independent of the Mission funds. We are glad Mrs. Dyer has gone, as it would have been a sore trial for her to have remained behind.

We are deeply grieved and humbled at God's dispensations with us in this Mission. We cannot understand his dealings; but we know that it is his hand, and it is all in love. It is a sore trial to all concerned,—to Dr. Dyer, whose heart seemed so set on the preaching operations to be commenced in the out-station, and who has thus been suddenly called away, at least for a time,—to you all at home, whose trials in connection with this Mission have not been few,—and also to us here, who were looking with so much hope to the extension of our operations. But God knoweth what is best, and we have to humble ourselves and submit.

In the meantime we will do all we can to prepare the way in the Chakae district, where Dr. Dyer intended to have gone. In that district we will place the two evangelists whom he was to have taken with him, and superintend them to the best of our powers by as frequent visitation as possible, and by other means. We will thus become better acquainted with that district, and know the localities in which Santals are most numerous; and we may also hope that the hearts of the people may be opened to receive the Word preached.

In this district we intend to have as much preaching

as possible during the season. I think that during the cold season *every boy* who is at all suitable for evangelistic work should be utilized; and I intend doing so as far as possible. The people in this district do not seem to be as much opposed to the gospel as indifferent to it; and what we require above everything else is the baptism of the Spirit, to give conviction of sin, of righteousness, and of judgment to come. Then there will be a great turning to the Lord.

We expect Mr. Milne from Calcutta to-morrow, to be with us on Sabbath to baptize four persons. Two of them are men who have been in the hospital for some time. Dr. Dyer will be able to give you particulars. There is also one of the boys, a very interesting lad; and the fourth is a widow, the mother of one of our Christian girls (Hannah). She has been working about the Mission, and has been under instruction for some time.

## THE CONTINENT.

### NOTES BY THE CONVENER.

THE Continental Committee, deeply impressed by the present trying circumstances of the Evangelical Churches in France, resolved at the meeting in October to issue a special appeal on their behalf, which has been sent to a number of leading men in the Church.

Already a considerable response (very far short, however, of the necessities of the case) has been received in donations from individuals. The appeal has also been sent to the ministers of some of our congregations, in the hope that, at their prayer-meetings or otherwise, they may find an opportunity of stating the case of our Huguenot brethren to our people generally. The following is an extract from the appeal:—"Already the turmoil and excitement which, notwithstanding the very creditable absence of any manifestation of disturbance, have prevailed in France since the dissolution of the Assembly in May last, have had the effect of largely diminishing the resources of the Free Churches. They are finding difficulty in the maintenance of existing agents, and are powerless, in the present state of their finances, to avail themselves of openings of great promise in the provinces. ....Our friends in France look with eager hope to Scotland and to our Free Church for help. They raise the old cry, 'Come over and help us;' and it is now that our Free Church, which God has so greatly blessed and prospered, should send to that cry a prompt and generous response." The Committee do not doubt that very many in our Church will desire to strengthen the hands and encourage the hearts of our French brethren, who are fighting, amidst cruel difficulties, the old battle for religious liberty, so familiar to us in Scotland in olden days.

At a Conference of the brethren in our Church who have in past years taken charge of arranging for the Annual Children's Collection at the opening of the new year, a hearty resolution was arrived at to grant the collection at the opening of 1878 for the creation or assistance of Christian literature for children in Bohemia and Italy. These two countries, whose Protestant Churches—the Bohemian and Waldensian—have so remarkable a common history, both as regards their antiquity and their unparalleled persecutions, present a field of surpassing interest for all evangelical work; and it was strongly felt that the children of our Sabbath schools, and of the Church generally, who are so plentifully supplied with Christian reading of the most attractive kind, would be readily interested in assisting to provide a similar blessing and enjoyment for the less highly favoured children of these noble Churches, and of the Popish countries in which they are struggling to keep the gospel light burning amidst much darkness and sorrow.

The Free Presbyterian Church in Norway, now in its infancy, is growing in numbers and life. Mr. Munch, whose visit to our Assembly in 1876 is not forgotten, and who then explained to us the difficulty felt by himself and others about leaving the fellowship of the State Church, cold and cheerless as it was, has now formally left it, as Mr. Wettergreen, who accompanied him to our Assembly, had previously done. Mr. Munch has been preaching in a large hall, which he is now to lose, as it is to be used hereafter as a theatre. He and his people will need, as they well merit help from the friends of truth in all lands. About four hundred young men and six hundred women attend Mr. Munch's Bible-classes, among whom there is evidence of saving work. The first Com-

munion of the Free Church congregation was held in September, when sixty sat down at the Lord's Table. Dr. John Cairns of Edinburgh partook with them, and gave an address on two Sabbaths, Mr. Munch acting as interpreter.

#### NOTES BY THE INTERIM-SECRETARY.

##### GANNES AND MENTONE.

THE services were begun at these stations by Dr. Nicolson and Mr. Thomson, on Sabbath, 4th November. The attendance at both was encouraging.

##### PAU.

Mr. Brown writes on 29th October:—"I resumed the services here on the first Sabbath of October. We began with a congregation of 34, which had increased yesterday to 53 in the forenoon. It is too early as yet to judge of the prospects of the season. People have been deterred from coming to France by the fear of political troubles, but I hear of some Scotch families on their way."

##### LEGHORN.

Mr. Dymock of Kemnay, whose state of health makes it desirable for him to winter again abroad, has been appointed to assist Dr. Stewart for six months. Mr. Robert Forrest, probationer, whose services for some months have been highly valued by the congregation and Dr. Stewart, returns home.

#### SYNOD OF UNION OF EVANGELICAL CHURCHES OF FRANCE.

Dr. FISCH has favoured us with the following interesting report of the meeting of Synod, which met at Lyons on 25th October:—

"Our fifteenth Synod, held in Lyons, derived a peculiar interest from the city in which we met. We saw behind us a great cloud of witnesses,—the martyrs of the ancient Church. In the present time, God has formed in that metropolis of Popery in France a large missionary Church, composed, in great majority, of converted Roman Catholics. These converts are still, as in Waldo's time, the '*poor of Lyons*.' The stoppage of the silk trade has brought heartrending sufferings upon that manufacturing population. Nevertheless, this Church offered cheerfully hospitality to the numerous delegates and friends who had come for the Synod. Many had given their only bed. We met in an atmosphere of intense brotherly love.

"We needed comfort and encouragement. God had appointed this Synod to secure them to us in full measure. We had never seen before so many delegates from foreign Churches. They had all felt the need of strengthening our hands. Scotland was represented by four deputies,—from the Free Church, Dr. Nicolson, Mr. Wood of Elie, and Mr. A. F. Buscarlet; from the United Presbyterian Church, Mr. France, Moderator of Synod, and Mr. Wood of Campsie. They all spoke to

our hearts with touching sympathy and love. They also brought us words of good advice, which were of great weight, and met an enthusiastic applause. Dr. de Pressensé opened the Synod by two admirable discourses, which were a powerful vindication of our Free Church principles, and which made a deep impression upon the overflowing audience. We were also greatly comforted by the report of our Home Missionary Committee, which evidenced great prosperity and success among the destitute Protestant populations of the south. The reports of several of our congregations showed that they have before them an admirable field. When the winter season begins, people flock from the whole country around asking the members of the Church to hold meetings in their houses, and whenever such a meeting is announced, the house is crammed with hearers. Three of our congregations are obliged to rebuild their chapels, which became too small. We were also happy to hear that our forty-six congregations, since the last Synod, have given from their poverty £12,424 for the preaching of the gospel. We enjoyed a full unity of spirit. We were one soul and one heart, and we valued this the more as we looked upon our brethren still struggling in the State Church. Whilst we held our Synod without asking permission from the Government, they cannot obtain from the political power leave to have a new Synod, of which the need is so pressingly felt in the desperate divisions of their Church. Blessed liberty, wherewith Christ hath made us free!

"And yet our Synod had an earnest, serious aspect. Our feelings were in accordance with the severe, grand architecture of the Evangelical Church, where, under lofty Gothic arches, the light is so dim, that we wanted gaslight through whole forenoons. We searched our ways, asking what the Lord meant to teach us. All the deficiencies of our organization and practice came to our sight. We were firmly decided to throw off everything which might impede us in our way. Practical resolutions, which were elucidated in this Synod, and will be passed in the next one at Nîmes, will secure to us the benefits of a more complete Presbyterian form.

"We left Lyons with the feeling that the future in France belongs to the Free Church. Sooner or later, those who despise our small number will be obliged to meet us on the soil of freedom. We may, ere long, see glowing prospects opened before us. The Jesuitical government is now struggling in the convulsions of death, and when this letter reaches you it may have fallen for ever. Then France will lie open before us, abhorring Popery, which has tormented her so fiercely for these last six months, and craving for a religion of truth and of liberty."



## BIOGRAPHICAL NOTICES.

## THE REV. THOMAS MOIR, M.A., CRUDEN.

*Died June 22, 1877.*

BY REV. JOHN S. CLARK, A.M., FOVERAN.

THIS highly esteemed minister of the Free Church has been called away by the Master in the very prime of life. He was born at Udney in the year 1830. In early boyhood he was very delicate, requiring much care, which was cheerfully given by a loving mother. His preliminary education, before entering the University of Aberdeen, was got at the Pariah School of Tarves, and Grammar School, Aberdeen, in the fifth class of which he enjoyed the instruction of the late Dr. Melvin, the ablest of the many able teachers who have been rectors of that institution. Mr. Moir obtained a good bursary on entering the university; and during the years he attended it, held a good position in the various classes. In due time he graduated, and thereafter entered the divinity hall of the Free Church at Aberdeen. During the time of his attendance at the divinity hall, like most of his fellow-students, he was largely engaged in private teaching. He was for a considerable time tutor in the family of Dr. Harvey, and also in that of the late Admiral Nares at Straloch. He made friends in these situations of all with whom he came in contact; his conscientious discharge of duty, combined with the gentleness and kindness which were always marked characteristics in his bearing to all, commending him much to his employers, and winning the affections of his pupils. In due time he was licensed to preach the gospel. After license, he was employed as assistant in the High Church, Elgin, and for a short period in Trinity Church, Aberdeen. To the vast majority of both these large congregations his preaching proved most acceptable, so much so, that a large number of the congregation in Free Trinity were anxious to have him as their pastor. But as there was want of entire unanimity in the congregation, he did not encourage those who were attached to him to press his claims. In the year 1864 he was chosen as minister of the Free Church congregation of Cruden. His settlement there—as all admit who knew him best, and are best able to judge—proved a great blessing to the congregation and to the community. Many and touching are the testimonies borne by all classes in Cruden—from the peer down to the humblest peasant—to the work of Mr. Moir, and to his many and unwearied labours for the good of all. His preaching was simple, yet vigorous and effective. His influence over the young men of his flock was most marked. His manly yet gentle bearing won their love, and made them look up to him on every occasion as a trusted guide. In the spring of this year he was attacked by the illness that proved fatal to him. For a considerable time hopes were entertained by his medical attendants of his recovery. Not until within a fortnight of his death did they fear that the result would be fatal. During the course of his illness he had fully learned that most difficult of all lessons, thorough resignation to a heavenly Father's will. He had asked God if it were his holy will to spare him for a little longer to labour among his much loved people. He intensely desired this; but when he knew that this could not be, he did not repine, but looked forward cheerfully and in faith to the rest that awaited him after his time of work, a time which, to us who know the value of the work, seems all too brief.

The deceased was married in 1868 to Elizabeth, daughter of Mr. William Bellie, jeweller, Aberdeen. She proved a helpmeet for him whose loss she now mourns.

## THE REV. JOSEPH DAVIDSON, ROTHESAY.

*Died September 20, 1877.*

BY REV. PATRICK W. ROBERTSON, EDINBURGH.

ON the quay at Rothessay, on the morning of the 21st September, almost under the shadow of the home where we two "had taken sweet counsel together," did I get the first intimation of the death at Edinburgh of my much loved friend and brother, Joseph Davidson. Though not surprised, being well aware what ravages fell disease had wrought on that manly, stalwart frame, I felt stunned and deeply solemnized. Born in 1824, at Collace, the pariah favoured of God during the earnest ministry of Dr. Andrew Bonar, Mr. Davidson, although younger as a minister, was my senior only by four years; and who among us all could glory in his strength if not Joseph Davidson, with his keen, dark eye, quick with intelligent apprehension, his ruddy complexion, his vigorous physique, and his almost boyish heartiness and elasticity. "Verily every man at his best state is altogether vanity."

My acquaintance with him began at Hawick, exactly twenty years ago. We were both young ministers, sent by the Free Church Home Mission Committee to preach on the streets of Hawick. I hailed from Auchterarder, he from Saltcoats. We spent a happy, busy fortnight together, visiting the homes of those supposed to be careless, during the day, and preaching alternately every night. Street-preaching was not so common then, but Mr. Davidson's musical voice, as we began our psalm of praise, acted as a capital call-bell, and every night we had an increasing audience and a heartier welcome. Our fortnight's evangelistic mission ended with a scene on the Sabbath evening in the Tower-Knowe, which my friend and I often recalled with some exultation after we became co-presbyters. How the people of Hawick crowded the square, our usual place of meeting, to hear music from a regimental band on the evening of the Lord's-day; how we stood our ground, beginning our service at the precise hour; how the devil outwitted himself; how the commanding officer stopped the music and listened to the service from the hotel window, as well as a large proportion of those in the streets who had come to hear the music,—details of this I cannot give to the *Record*, but I bear this testimony that he was a brave, kindly fellow who stood by me in the crowd, "It is your turn to preach, Robertson; you will need all your wits about you; I'll raise the tune;" and no sooner had I read the words of the paraphrase, "In streets and openings of the gates," &c., than his fine ringing tones were heard above all the noise and confusion, and a solid mass of the well-disposed made a circle round us with the determination to uphold street-preaching *versus* street-playing on the Lord's-day. "The barbarous people showed us no little kindness," said my friend, in his own happy fashion; and this fortnight at Hawick proved, in God's providence, the precursor of many years of intimate fellowship in evangelistic work, particularly in Ayrshire.

Mr. Davidson had been ordained at Saltcoats in 1855, and from the first he gave his whole attention to his ministerial work. He made careful preparation for the pulpit, his sermons being always distinguished by freshness of thought, force of diction, and evangelistic fervour. Both in public and in private I felt his influence to be edifying and stimulating. In my opinion, his evangelistic addresses were quite unique. Some ministers of what is called the evangelistic

type, while particularly apt in addressing the careless, and stirring up inquirers after salvation, too often become very hazy and unsatisfactory when they come to explain to the awakened the *instrumental* means of salvation,—faith in Jesus Christ. Mr. Davidson often expressed his sense of the vital importance of faithful, judicious dealing with the anxious at this critical point, neither, on the one hand, to heal slightly the hurt conscience, nor, on the other, to distress those honest, true hearts whom the Lord would have bound up and comforted. If my departed friend was singularly felicitous and singularly blessed in addressing anxious souls, I believe it was because he refrained from much of mere human experiences, and kept strictly to the exposition and application of the Word of God. He himself was converted in a time of revival at Collace about his sixteenth or seventeenth year; and whenever the Lord's work appeared in Ulster in 1859, Mr. Davidson crossed the channel to see and judge of the movement for himself. His own spirit received a baptism of fire; and in the end of the summer, Ardrossan and Saltcoats, and after them most churches in Ayrshire, were stirred from indifference, and hundreds of all ages and of every rank were anxiously inquiring after the way of salvation. It was a most wonderful and blessed revival. How sweet its memory still! But though in all our congregations many were awakened and gathered in to the Church of Christ, there is no doubt that Saltcoats or Ardrossan was the focus of the movement. Mr. Davidson laboured incessantly in his own district and throughout the Presbytery, that the heavenly visitation might be adequately improved. I was intimately associated with him at this time; and I recall with admiration the combination of devout dependence on God's Spirit, the indefatigable activity he showed in using all means of grace, the fervour and solemnity of his own soul, and the tact, judgment, and common sense which repressed mere animal excitement. His Bible-classes, open-air meetings, &c., were multiplied as God enabled him to supply them; and I believe that during all the rest of his ministry in Saltcoats he was privileged to reap the fruits of that blessed, solemn time.

When the Free Parish Church of Rothesay became vacant by the translation of Mr. Balfour to Edinburgh, the choice of the people fell on Mr. Davidson, and he was inducted to the charge on the 20th March 1867. Though he had no hesitation in accepting the call to Rothesay, his associations with Saltcoats had been too tender and too hallowed to be broken without a pang; and when he stood up in the church at Stevenston, where the Presbytery met, to declare his acceptance of the call, I remember his voice trembled with emotion, and the tears were on his cheeks. At Rothesay his ministry was most acceptable, not only to his own flock, but also to the many strangers who resort to the Scottish Brighton for the sake of health. I thoroughly agree with Mr. Ross of Rothesay in an appreciative tribute to his memory written for the local paper: "As an expositor of Scripture, Mr. Davidson was in some respects unrivalled, while his sermons were characterized by earnestness and unction and full statement of gospel truth." His style was vigorous and telling; his words came from the heart and went to the heart. The godly, serious people liked to hear him, and so did the thoughtless; for there was a tenderness and courtesy mingled with his faithfulness, while his commanding presence and fine voice won the attention of all. As he was one of the most lovable and affectionate of men, so I considered him among the ablest ministers and the most effective preachers of my own standing in the Free Church. It was not only as a preacher that Mr. Davidson excelled—he took a deep interest in all that could elevate and ennoble

character. The education of the young was his special care; and having a great love for them, he was always successful in gaining their ears and their affections. As a member of the School Board at Rothesay he did effective service for education there.

It was in the spring of 1875 that he left home for rest, hoping thereby to relieve the pressure on the brain which was beginning to show itself. Alas! little did he foresee that never again was he to be privileged to break the bread of life to his people. Seeking health at home and abroad was the burden of the two following years, and seeking it in vain. From the nature of his disease he was more and more unfit, as the days went on, for any mental or spiritual exercise; and except his pathetic patience and contentment, nothing can be noted of these last trying months. At Cannes he received the news of the tragedy on the railway at Shipton, which caused the death of his old pupil and staunch friend, T. Mure Macredie, of Perceiton. This great sorrow affected him beyond the power of his weakened frame to bear, and gradually he became more and more prostrate, till he passed quietly away in apparent peace. No deathbed testimony was needed from Joseph Davidson. His life and his ministry testified for Christ. The Lord raise up many more of a like spirit,—scholarly, cultured, fervid ministers, sound in the faith and apt to teach. Let me crave the sympathy and prayers of the Church for Mr. Davidson's affectionate, devoted widow,—herself very nearly related to eminent ministers,—now left desolate indeed by the loss of a husband beloved everywhere, but nowhere so lovable as at home.

#### THE REV. ALLAN FERGUSON.

*Died August 22, 1877.*

MR. FERGUSON was the youngest son of the late Alexander Ferguson, Esq. of Auchentiber, near Stewarton, in which district of Ayrshire the family have been long known and respected. He was born on the 29th December 1809. In early life he was brought under serious impressions of divine things, and was led to study for the ministry. Soon after the Disruption he was licensed to preach the gospel, and he will long be held in affectionate remembrance by the godly in the different places he successively occupied,—at Abernethy, near Dundee; Logie and Gaudry, in Fife; Lochgelly; and Kilmaccolm. For some time also he laboured in connection with Milton Free Church, Glasgow, where he had been in his student-years a much-respected elder. Latterly Mr. Ferguson took charge of the mission work carried on in Rothesay by the two Free Church congregations; but failing health soon compelled him to retire, and for the last seven or eight years he has been entirely laid aside from active duty. On the 22nd August he entered into his rest. His end was peace. "Blessed are the dead which die in the Lord: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

#### TO CORRESPONDENTS.

1. The *Record* is too small, and the pressure upon its space for missionary purposes is too great, to make it possible to publish a monthly discourse in it. But we strongly sympathize with the desire of our correspondent to have something bearing on personal religion in each number, and that is always given when possible.

2. The matter of "Outline Maps" has often been brought before the notice of our missionary committees—and their desirableness is fully recognized. There are difficulties in the way of expense, &c. But the thing will not be lost sight of.

## MISCELLANEA.

## ECCLESIASTICAL REGISTER.

[THE Register is under the care of Mr. JOSIAH SINCLAIR, Secretary of the Probationers' Committee, to whom, therefore, it is requested that all intimations of *Calls*, *Ordinations*, &c., shall be addressed, at the Offices of the Free Church, Edinburgh.]

**Elections.**—Rev. Robert Niven, assistant to Rev. William Ingram, Rothiemay, has been elected as colleague and successor to Rev. David Waters, Burghhead; Rev. William Strachan, to Newton-Stewart, in room of Rev. Mr. M'Culloch, translated to Kilmarnock; Rev. John Brown, Methilhill, Fife, to Aberdour, Fife; Rev. Crawford Smith, assistant to Rev. D. Thorburn, Leith, to South Church, Monifieth; Rev. Dr. Hugh MacMillan, Glasgow, to St. Paul's, Dundee, in room of Rev. Dr. Wilson; Rev. John M. Sloan, South Church, Aberdeen, to Anderston Church, Glasgow.

**Calls.**—Rev. W. H. Gualter, Trinity Church, Aberdeen, has been called to St. Mark's, Glasgow; Rev. William Fullerton, M.A., to Dalton; Rev. Hugh Mair, Johnston, to Falkirk; Rev. Gavin Anderson, St. Cuthbert's, Edinburgh, to High Church, Hilltown, Dundee.—Rev. James Fenton has accepted the call from Wallacetown, Dundee, as colleague and successor to Rev. John Skene; Rev. Hector Hall, Beith, has accepted the call to St. James's, Glasgow.

**Ordinations.**—Rev. Duncan Campbell was ordained at Kilfinnan, on July 12; Rev. G. Philip Robertson, at Stony-kirk, Presbytery of Stranraer, on October 25.

**Inductions.**—Rev. John MacTaviah, late of Woodstock, Canada, was inducted to East Church, Inverness; Rev. John Henderson Thomson, late of Eaglesham, Glasgow, to Hightae, Presbytery of Dumfries, on November 7.

**Deaths.**—At Jedburgh, the Rev. John Purves, D.D., on October 18. At Largs, the Rev. John Leitch, probationer.

**New Churches.**—A sum of £9000 was bequeathed by the late Miss Mary Macfarlane, Comrie, for building a new Free church on the site of the Royal Hotel, Comrie. The Right Hon. the Earl of Breadalbane has readily granted a site for the Free Church of Strathfillan, at Bridge of Orchy.

## NOTES ON BOOKS.

*A Brief History of Methodism and of Methodist Missions in South Africa.* By the Rev. W. Clifford Holden. (London: Wesleyan Conference Office.)—There are three things about which a reader will find information in this book. When we took it up, we read the title as meaning that we would be furnished in it with an account of *Methodism in Africa*; but there is much more than that. The first part of the work is literally devoted to "a history of Methodism" at large, from the birth of Wesley downwards. That, then, is one thing. But there is also a history of Methodist missions, which makes a second thing. And there is a third,—a collection of all that has been published in connection with the establishment of our own mission at Livingstonia. Considering the largeness of the field thus traversed, we have really *multum in parvo*; but the volume is a goodly one in every sense, and it will be resorted to by many as a most useful repository of facts.

*The Pope, the Kings, and the People. A History of the Movement to make the Pope Governor of the World.* By William Arthur. (London: W. Mullan and Son.)—This is one of those works which will live after the thousand and one ephemeral productions of the year have been forgotten.

Everybody knows Mr. Arthur, of "The Tongue of Fire," and there is good ground for congratulation that a man with his qualifications should have undertaken to write, with such elaborate care, the history of the Vatican Council. The modern Jesuit conspiracy against freedom and civilization is his real theme; and it is a very great one. We are almost afraid that his title will not always suggest his subject, and some may thus remain for a time in ignorance of what an important contribution has been made to the politico-ecclesiastical history of our time.

If any of our readers have not yet seen a *Tract on Presbyterianism* (Edinburgh: MacLaren & Macniven), written by one of our most accomplished country ministers, we commend it to their attention. It would be well if in these days our people were able on all sides to give a reason for the faith that is in them.

## LADIES' SOCIETY FOR PROMOTING FEMALE EDUCATION IN INDIA AND SOUTH AFRICA.

THE annual Box of work for behoof of Female Education in the Nagpore Mission will be despatched early in spring. An earnest hope is expressed by Mrs. COOPER that the contributions thereto will be liberal. Articles will be received by,—

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MRS. MURR MACREDIE, Perceston, Irvine.

## WAYSIDE THOUGHTS.

## HOLD UP THE LIGHT.

THE famous Eddystone Lighthouse off the coast of Cornwall, England, was first built in a fanciful way, of wood, by the learned and eccentric Winstanley. On its sides he put various boastful inscriptions. He was very proud of his structure, and from its lofty balcony used boldly to defy the storm, crying, "Blow, O winds! Rise, O ocean! Break forth, ye elements, and try my work!" But one night the sea swallowed up the tower and its builder. It was built a second time of wood and stone, by Rudyard. The form was good, but the wood gave hold for the elements, and the builder and his structure perished in the flames. Next the great Smeaton was called in. He raised a cone from the solid rock upon which it was built, and riveted it to the rock as the oak is fastened to the earth by its roots. From the rock of the foundation he took the rock of the superstructure. He carved upon it no boastful inscriptions like those of Winstanley, but on its lowest course he put, "Except the Lord build the house, they labour in vain that build it;" and on its key-stone, above the lantern, the simple tribute, "*Laus Deo!*" and the structure still stands, holding up its beacon-light to the storm-tossed mariner.

Fellow-workers for the salvation of men! Christ, the Light, must be held up before men, or they will perish. Let us, then, place Him on no superstructure of our own















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## EDITORIAL NOTES.

**T**HE whole Free Church will be gratified to hear that Dr. Andrew Bonar of Glasgow is to be Moderator of the next General Assembly. No dearer or more venerable name now remains to us. As the friend and biographer of M'Cheyne, he is associated in a peculiarly intimate way with the revival of spiritual religion in Scotland. As the author of that delightful "*Narrative*" which describes the first efforts of the Church of Scotland to seek the good of Israel, we think of him as one of the founders of our mission to the Jews. And even were there no such memories to plead for his being offered the highest honour in the Church, there would be a constraining present plea in the fact that there is certainly no minister of his age in the country—who is working harder or doing more effectual service as a home evangelist. We cannot doubt that he will give a high and characteristic tone to the Glasgow Assembly.

A letter from Mr. King, late of Java, appears in another part of the *Record*, under the Continental News. It will be seen that Mr. King has accepted a call from a Church in Holland, and means to remain in that country. We hope and believe that he will be of great service there. The state of religion in the Netherlands is very peculiar; and it would be a happy circumstance if Scotland were able now to pay something of the debt it owes to Holland for offering in former days an asylum to our persecuted forefathers. One effect of Mr. King's visit has been to stir up a worthy elder—Mr. Kropholler—to address an appeal to the Scottish Churches for help in connection with a very serious evil. What may be the causes of it we do not fully know, but it is the fact that there is a most lamentable falling off in the number of candidates for the ministry, so much so that whole districts threaten to be left without the ordinary ministrations of the sanctuary. Mr. Kropholler thinks that we, out of our abundance, might spare some of our young men. He has written in this sense to Professor Flint of the Established Church, and to Dr. Thomas Smith of the Free Church; and the latter of these two letters has been handed to us for notice here. After mentioning what he has heard about Scotland, that when a vacancy occurs there is quite a rush of candidates to it, the writer says as follows. We do not translate his Dutch-English into our



vernacular, because there is a certain freshness and interest in hearing a statement made with a foreign accent. The terms employed are sometimes a little unusual; but the drift of the letter is quite intelligible, and through it we get a sufficiently remarkable glimpse into the ecclesiastical state of the country:—

“Just the contrary is the case in my country, and in both the Reformed Churches. The Free Church wants, for the small congregations, the salaries. The National Church has not less than two hundred vacancies, giving in the village parishes from £100, £200, to even £300 and more, with free mansion, and love benefices from the members of the Churches. My friend Mr. King has some doubt that the young candidates of the Free Church in Scotland would be too consequent to go over in my country to the National Church, and therefore I have written some days ago to Professor Flint, to consult him whether young, pious, orthodox candidates would like to come over to Holland, in our National Church. I can, however, not abstain from making the same request to the Free Church. When I do this now it is upon my own responsibility, only to search the matter and to prepare further transactions, fully disposed to answer all the questions you may propose, when this matter can be taken in consideration.

“The Synod (ours) never will come to an orthodox Church to ask assistance. For the most part it is composed of modern and rationalistic members,—enemies of truth, even the protectors since long years of the modern clergy. It has, however, lost successively all honour and sympathy since years with the orthodox, and now with the modern party, as it dares no more surrender to this party the elements of what constitutes a believing Church. A crisis is to be expected. The modern party is enraged; whilst the Synod will no more abandon all confessional bounds for the new members of the Church. Those ministers of that party that have conscience and *de quoi vivre* will send in their demission.

“In Amsterdam we had one vacancy; a second occurred by the demission of an aged minister (modern). Two modern ministers (brothers) have sent in their demission. So we have four vacant places in Amsterdam. All the other vacancies throughout the country are in orthodox congregations. From the small number of orthodox ministers doctors of theology, we shall soon have a call of eight professors, two at every university,—Utrecht, Leyden, Groningen, and the new in-

augurated in Amsterdam. The number of students in theology will perhaps be 120 or 150; that can procure every year twenty-five candidates for the ministry.

“If, therefore, there may be some inclination with the students in the three universities of the Free (your) Church, they may be sure that they will meet with the utmost heartily welcome, and find open hearts to help them. But they must be well trained, sound in the doctrine, pious, and devoted to the service of the Lord, and with love for sinners to proclaim the gospel.

“I hope you will understand my bad Dutch-English; and I shall be glad to receive some answer of receipt. Might the case give an object of consideration, then I shall send you per post ‘the Reglements of the Synod of the Church,’ with indications of the articles relating the subject. You will without doubt find a friend that can translate them from the Dutch language.

“I have still to say that, without the salary of the State, our Church is quite free of the State; however, not of the imposed Synod and its reglements, but the strife is now recover its full freedom. Deacons, elders, and ministers are chosen by electors, from the members of the Churches; and though our Confession of Faith has been long neglected, it is not yet abolished, and every minister has full freedom to preach truth as it is in Christ.

“Candidates for the ministry in foreign Reformed Churches must subject to an examen before a provincial synod in Latin, if they do not understand Dutch. I think that for a student of profession, it must be easy to learn in our country the Dutch language in half a year. The expense for living, if he will not live too luxurious, will be £50 per annum; and he will without doubt find an occasion in Christian families, or with ministers, in towns or villages. If only two or three Scotchmen have come over and find situations, the way will be further quite open. May it be the will of God that the old ties between his people in Scotland and the Netherlands be renewed, then I shall thank him that my visit to Edinburgh, as a member of the Presbyterian Council, will not have been in vain.”

On the 2nd of October last, and for three successive days after, the American Board of Commissioners for Foreign Missions held services in Rhode Island, in connection with their sixty-eighth anniversary. The reports were, in many respects, most encouraging, telling of great efforts and much success. But, on the other hand, the complaint had to be made that, while there was everywhere a call for extension, there was a diminished income from the Churches, and a large outstanding debt. A threatened crisis thus came to be looked in the face. Without greater liberality retrenchment was obviously inevitable. But that is ever a painful word to be used in connection with the missionary enterprise; and before the services were finished the necessity for it was obviated. The debt was cleared, and such promises made for the future as to relieve from

immediate anxiety. What greatly contributed to this happy result was an eloquent address, delivered by Dr. Alden, on the question, *Shall we have a Missionary Revival?*

"This question," he said, "has been frequently asked of late, suggested by that special visitation of the Holy Spirit which, during the past few months, has gathered into our Churches several thousand young disciples. How much does this large accession of members mean, as related to the rapid advancement of the kingdom of Christ throughout the world in our own generation? Does it mean a proportionate increase in the number of messengers who shall bear the good tidings to heathen lands? Does it mean a proportionate increase in the number of liberal givers, who shall send forth and sustain the messengers? Does it mean a vigorous aggressive movement all along the missionary line, both at home and abroad? These are grave inquiries.

"A general Missionary Revival means a general missionary consecration on the part of the Lord's people, united in their common work, under the moral pressure of the same momentous truths—the peril of man destitute of the gospel under the debasement, thralldom, and wretchedness of heathenism, the riches of that free, full atonement which is provided for all men, the great command with the great promise annexed, laying upon the disciples of Christ the responsibility and the sacred trust of proclaiming the good tidings to the ends of the earth, and the recognition of the present dispensation of the Holy Spirit, through whom the weak human instrument is clothed with Divine omnipotence. When these truths are a burning fire in the individual soul, they pass into personal missionary consecration; when several are thus moved, the fire extends; when our Churches are generally pervaded with this spirit, we shall know a missionary revival. Possibly we sometimes picture to ourselves what such a movement might become were this Divine force permitted to take possession of Christian hearts with unobstructed energy, and to control the entire body of the Lord's disciples.

"Why may we not ask for such an outpouring of the Holy Spirit upon the ministry and Churches of our own time, that such a missionary revival as this

shall speedily dawn? Is it a mere fancy? Are we wild in the supposition that there may be a possible rapidity with which the word of life shall be carried through the world which shall be far beyond what we have yet achieved? May we not 'attempt for God,' may we not 'expect from God,' not only the 'great things' of which we often make mention, but the 'greater works' of the twelfth verse of the fourteenth chapter of John.

"In the 'fervid and earnest appeal' sent forth to the Christian world by one hundred and twenty Protestant missionaries of China, representatives of twenty-one societies assembled in Conference a few months ago, the question is asked, 'Ought we not to make an effort to save China in this generation?' and the answer is returned, 'The Church of God can do it, if she be only faithful to her great commission.' And then follows the stirring call, 'When will young men press into the mission field as they struggle for positions of worldly honour and affluence? When will Christians give for missions as they give for luxury and amusements? When will they learn to deny themselves for the work of God as they deny themselves for such earthly objects as are dear to their hearts? Or, rather, when will they count it no self-denial, but the highest joy and privilege, to give with the utmost liberality for the spread of the gospel among the heathen?..... May this spirit be communicated from heart to heart, from Church to Church, from continent to continent, until the whole Christian world shall be aroused, and every soldier of the cross shall come to the help of the Lord against the mighty!'

"This fervent appeal of one hundred and twenty missionaries reminds us of another little company of which it is recorded, 'The number of the names together was about an hundred and twenty,' and whose season of united conference and prayer was followed by the Pentecostal outpouring of the Holy Spirit, inaugurating the first great missionary era of the Christian Church. Why may we not expect the same, in larger measure, in our own time?"

## THE CONTINENT.

### ANNUAL COLLECTION.

(To be made on Sabbath, 27th January.)

Of all the features of interest attaching to the remarkable Presbyterian Council held in Edinburgh last July, there was one outstanding and notable. The large assemblage of representatives from the Protestant Churches of the European Continent took every one by surprise. Not many among us had realized the number of Presbyterian organizations abroad, through which, in their various countries, the good tidings of salvation are proclaimed.

The evening meeting of the Council specially devoted to the Continental deputies was one of surpassing interest; and, as was said at the time, was like a rehearsal of the "gathering together,"

hereafter, of the scattered members of the household of faith. As one after another—deputies from France, Italy, Switzerland, Germany, Bohemia, Hungary, Spain, Holland, Belgium—rose to tell the story of their Churches,—most of them having histories written in the blood and tears of martyrs,—a feeling of intense sympathy was called forth; and a hearty resolution was passed of more loving and sustained interest in the Continental Churches than in years gone by.

These distant pastors, refreshed and encouraged, as they assured us, by what they had seen and heard, have returned home; and in the Collection now to be made in our congregations an opportunity is afforded us of giving a practical exhibition of our enlarged desires to aid them in carrying forward the work of Christ in their lands of Popish darkness and suffering.

For it need hardly be said that the position of the Evangelical Churches abroad is one of continued trial.

The Protestants are a small minority, with restricted liberties and a meagre and precarious toleration, and with unscrupulous foes. They are, moreover, poor, as far as this world's goods are concerned; and of many of the Churches it is true, that except for the aid which the stronger Churches of Britain and America afford them, they could not maintain their existence in the unfriendly atmosphere which surrounds them. Is it at all sufficiently known in our Free Church how many of these now weak and struggling Churches abroad were once large and powerful Protestant communities, which in the mysterious providence of God, by persecutions, the details of which are simply unspeakable, have been trodden down in the dust, and in some cases all but exterminated, by the Church of Rome?

It is to help these beloved brethren on the Continent, who may be said even now to have come (if indeed they have yet fully come) "out of great tribulation," that the Free Church of Scotland makes this appeal to her people, urging a very largely increased expression of their liberality towards their Protestant friends in Papal lands.

The Committee continue to take a careful oversight of the work which our own Church is doing, whether by permanent or temporary stations, abroad. It is most satisfactory to know that while these stations make provision for our own countrymen, they are regarded by the native Churches as a source of strength and encouragement to them also.

The hardships of the Evangelical Churches on the Continent of Europe, and their confidence in, and affection for, the Free Church of Scotland, unite in placing before us an appeal of urgency to make a collection worthy of the great cause before us, and of our pledged assurance of help in their great labour and conflict.

D. MACLAGAN, *Convener.*

#### NOTES BY THE INTERIM-SECRETARY.

##### HOLLAND: CHRISTIAN REFORMED CHURCH.

THIS Church deserves to be better known among us. Mr. King, who for years faithfully served our Colonial Committee in Java, lately spent more than two months in the Netherlands, and, after being brought into close connection with the leading ministers and professors, favours us with the following interesting account of that Church. Mr. King is to settle in Holland, having received a call to Tilburg. He will, we trust, be instrumental in drawing the bonds closer betwixt his Church—a Church of much suffering and much fidelity to the truth—and us.

"The opportunity given me," says Mr. King, "of making acquaintance with many of the ministers of the Christian Reformed Church of Holland and their communities has had the effect of dispelling many erroneous ideas I entertained of that body, and of awakening in me a feeling of high esteem and Christian sympathy for most of those I had the pleasure of meeting.

"It is a singular and melancholy fact that this Church is willingly ignored by the majority of the members of the Established Church. In general, they are as ignorant of the circumstances that caused the separation as of their present standing and operations. Looking into some of the papers issued by ministers of that Church, I find that the separation was brought about by King William I. usurping power over the Reformed Church. Soon after ascending the throne, he convened (1816) a private committee of ministers of that Church, who, agreeably to his views, formed a new regulation for church government, and altered the formula to be signed by the ministers before receiving license, in which they had merely to declare that they owned the standards of the Church, *in so far as they were in conformity with God's Word.*

"For want of interest in the concerns of the Church the august decree was meekly submitted to, and only eighteen years after a minister in the Hague ventured to call

the attention of the public to the new formula, stating that in it a wide door was opened for the introduction of all errors into the Church. A severe rebuke from the king, however, not only silenced him, but also drew forth a cowardly apology for the remarks he had made.

"In the meantime error prevailed in the Church, and the nation was starving for want of sound gospel preachers, when Mr. de Cock raised his voice against the prevailing errors, and showed the sin of the people in so meekly submitting to their king in spiritual matters. His preaching was eagerly listened to, and many flocked to his church.

"Mr. de Cock's ejection in 1834 was the beginning of the separation. After him one and another, valiantly standing up for the cause of the head of the Church, were successively expelled from the State Church by military force. Many had to endure great persecutions for holding religious meetings. Heavy fines and imprisonments forced some of them to flee for refuge to America and elsewhere.

"These cruel persecutions continued till, at length, in the reign of William II., they succeeded in having themselves acknowledged as a religious body.

"As soon as possible a theological school was erected in Kampen, where at present there are 6 professors and about 75 students.

"This Church counts 150,000 members, who are dispersed in 350 communities in the different provinces of the Netherlands; but they have only 260 ministers.

Besides 29 schools, in which 3102 children receive instruction, they have a Normal School. They are putting forth stronger efforts on behalf of the education of the youth, as at present, for want of accommodation, they are forced to go to the Government schools, from which the Bible is withheld.

"This Church has also a mission to the heathen and one to Jews, besides Bible and tract distribution; for all which purposes the members contribute very liberally.

"They are thorough Calvinists, and hold firmly to the Confession of Faith and Church Government of the Synod of Dort. This is one, if not the only reason why almost all of the wise and great in the Netherlands do not unite with them, though they are sufficiently enlightened to see the errors prevailing in the State Church."

#### LISBON.

Mr. Stewart reports that there are fewer visitors this winter than last, but that, notwithstanding, the church attendance continues about the same. He adds the following interesting item of information: "We have at present among us a young man from London, who was born here and resided here till he was sixteen years of age. Hence he knows the Portuguese language well, and is able to speak to both congregations. He was converted eight years ago, and gave himself to the work of an evangelist; and at my request he has come back here, and will probably go to Madeira, where they much need a preacher for the natives of that island."

## OUR HOME WORK.

### THE COLLEGES.

LAST month reference was made to the fewness, in some quarters, of candidates for the ministry. It was then said that the scarcity was hardly to be wondered at, because there were many causes operating at present to diminish the supply. All the more must the Free Church feel that it should be offering special praise and thanksgiving to God, for the reports from all our colleges were never more gratifying and encouraging. Not only can we speak of larger numbers of students, but of an increasing excellence in their quality. Nor is the improvement apparent only in the matter of scholarship. We hear from many quarters that the preaching talent is also being developed in a most noticeable way, and that there is every reason to expect that our pulpits in the future shall be filled by a superior class of men. If our Church continues to be what it has been in the past,—earnestly and soundly evangelical,—and if our young men realize the hopes that are being cherished regarding them, that they will be fervent preachers of the everlasting gospel, able ministers of the New Testament,—not of the letter, but of the Spirit,—there will be good ground to hope that the fears entertained by some will prove groundless, and that better days may be dawning upon Scotland than we have ever yet seen.

The number of students attending the Glasgow College is seventy, of whom twelve are amateurs or outsiders. Of the fifty-eight regular divinity students, eighteen are in their first year, seventeen in their second, fourteen in their third, and nine in their fourth.

In Aberdeen there are thirty-two matriculated students, twelve of them entering the divinity-hall for the first time. Of these entrants, seven are Masters of Arts.

But our report from the New College of Edinburgh is still more striking. It is as follows:—

Total number of Students, 130; being 22 more than last year. Of these,—

Free Church Students.....	103	United States.....	3
Scotch Students of other Churches...	6	Italy.....	1
English.....	3	Bohemia.....	3
Welsh.....	1	Hungary.....	2
Irish.....	3	Russia.....	1
Colonial.....	4	Total.....	130

Free Church Students of first year, 27.

From the above it will be seen that during the present session FIFTY-SEVEN young men have begun their theological studies with a view to the ministry of the Free Church; and that at the three colleges there are over TWO HUNDRED AND THIRTY STUDENTS in all. We wish to call the attention of our readers in the most prominent way to these figures. It is well known that statements have of late been made which have a tendency to give an erroneous impression in regard to the ecclesiastical condition and prospects of Scotland. It does not lie in our way to say anything about other communions; but it is right that there should be no misapprehension in regard to our own state. And this is a fact which ought to be known, that our supply of candidates for the ministry, of first-rate quality, was never greater.

#### NOTES BY DR. ADAM.

##### GREENOCK—FREE NORTH CHURCH.

THE memorial-stone of this church was lately laid by A. Adam, Esq., in presence of a large assemblage of people. In performing this duty he gave an interesting sketch of the history of the congregation. It is the outcome of mission work. About 1856 a conference, composed of ministers and office-bearers, assigned the district occupied by it to the Free West Church, and operations were soon afterwards begun. The meetings were first held in an old and dingy building situated in Rope-work Lane, from which they were transferred to Old St. Thomas' Church on the removal of Mr. Laughton's congregation to West Blackhall Street. Under the Rev. J. M'Knight, now of Whitburn, the mission was constituted a Territorial one, and a small membership of 30 or 40 was gathered. In 1863 the Rev. D. Boyd, the present minister, entered on the work; and about a year after the station was sanctioned as a charge by the Assembly. Mr. Boyd's labours have been crowned with no small measure of success, as is evident from the fact that the membership now approaches 300. Mr. Adam gave the following account of the circumstances which have led to the erection of the new church, and of the position which it occupies:—

"For some time back it has been felt that the locality was unfavourable for further progress—that some change of situation and a new place of worship were necessary. In this opinion the congregation now worshipping there was unanimous, and has gone very heartily into the arrangement for the new church. The congregation is largely drawn from the working classes—all honour to them! it is still the glory of Scotland that our congregations are so largely composed of this class; and they have shown their sympathy with the

movement by subscribing handsomely, according to their means, towards meeting the cost of the new building. It has been found elsewhere, as well as here, that it is not the most likely way for success to plant a church in a densely populated and closely built up locality, for the whole surroundings become unfavourable; but while this is so, yet it is desirable not to be far removed; and this is exactly what has been accomplished in the admirable site where we are this day met. In front of the building we have a large square, or at least an extensive open space, with a street on each side of the building, affording ample light and air, and yet bordering closely on the most densely populated part of the town, where it is feared that many of the people are living who may once have had, but who now are lapsed from, church-going habits. Such people, it is believed, are far more likely to be drawn back to church-going in such a situation as this church will occupy, than by having the church directly in their midst; such, at least, is the hope and expectation which led to the change—a hope held not only by the minister and people who now worship in the old church, but held equally and sympathized in by the Presbytery."

##### GLASGOW—CRANSTONHILL CHURCH.

The memorial-stone of this church was laid on the 8th December, by John Muir, Esq. of Deanston. The charge originated in a mission long carried on by St. Matthew's congregation. About three years ago a comfortable hall was erected at a cost of £1260; in 1876 the station received sanction as a charge by the Assembly; and in May last the Rev. A. Linn, formerly of St. Fergus, was settled as the first minister. Already a considerable addition has been made to the membership of the congregation, and there are many signs of life and progress. The church, which is to be a fine structure

with a spire, is considerably advanced; it is to cost fully £5000, and to accommodate upwards of 900. Interesting addresses were delivered on the occasion by Mr. Muir, James Miller, Esq., Dr. Adam, Dr. Bonar, and the Rev. A. Melville. The state of Dr. Miller's health prevented him from being present; but his colleague, the Rev. J. Watson, attended and offered up prayer. The statement made by Mr. Muir was so appropriate and important that we quote a portion of it, regretting that our space does not admit of giving it entire:—

"I think it may safely be affirmed that the Free Church during her entire history has never failed to give the greatest prominence to her home mission work. While doing her best for foreign missions, she has certainly not been chargeable with neglect of the home field. Year after year her congregations have been multiplying, her missions are being crowned with success, and a very large proportion of the Scottish people are now within her pale. She does not seek such Church extension for semi-political or merely ecclesiastical ends, as is broadly asserted in some quarters. Though I occupy but a humble place in the Church, and have no right to speak in her name, I yet take it on me to affirm that the imputation of unworthy motives is unwarranted, and if I know the spirit and aim of the Free Church, it is this above everything else,—the desire to exalt the gospel as the only efficient power to evangelize the masses; and this end—the evangelization of the masses—she seeks from the best and highest of all motives, and discards from her mind the idea of making this great end the means of attaining political or ecclesiastical power. I say nothing as to what the future of Scottish Presbyterianism is to be, whether one large established or disestablished Church; but, while that question may be held in abeyance, the Free Church must not reduce in the slightest degree her home mission efforts so long as in Glasgow and other large centres of population there are so many thousands practically non-church-going. Our Church must not be diverted from her great work by unworthy considerations; and I trust there is a glorious future before her, which, with God's blessing, there certainly is, if she maintain the principle that it is the cause of Christ and not the cause of ecclesiasticism, the good of the people and not the glory of a sect, that is to inspire her efforts and consecrate her aims."

#### HAWICK.

The Rev. Dr. Black, Inverness, one of the Assembly's evangelistic deputies, has just concluded a season of mission work in this town. He reports as follows:—

"I am glad to be able again to give in a most favourable account of the success of our evangelistic enterprise. The more I see of the work, the more thankful I am that our Assembly has undertaken it, and that I have been allowed to take my share in services that have been so honoured by God. Our three ministers in Hawick threw themselves most heartily into the work, and did

everything in their power to make the meetings a success. We had three services in each church; all of these were well attended: the interest and blessing, however, manifestly increased, and it was with regret we had to hold our farewell meeting, which was the largest of all the week-night gatherings. Besides the evening meetings, I held a service for children on Saturday, and a meeting for Christian workers on Sabbath morning at 9.30. At the request of some friends, we also had noon-day meetings on the last two days of my visit. The attendance was not confined to members of the Free Church. We observed ministers of the Established and United Presbyterian Churches, and persons of all denominations. I feel sure that God will bless the words that were spoken in his name. Eternity alone can reveal the results of such a season of prayer and effort."

The *Hawick Advertiser* speaks in the strongest terms of the extent and the acceptableness of Dr. Black's labours, signaling particularly his service in St. Andrew's Church on the evening of Sabbath 25th November, on which occasion every available place was occupied by an eagerly attentive audience, while crowds who could not find admission had to go away disappointed. His discourse, it is said, was stirring throughout, and deeply impressed the vast meeting.

#### DUMFRIES.

The Rev. A. Inglis, Dundee, thus reports regarding his work as another of the Assembly's evangelistic deputies:—

"In pursuance of my appointment, I spent the month of November in the town of Dumfries, giving one week each to the four Free Church congregations of the place. I had a short mid-day meeting each day for prayer and address on some topic, generally connected with the work of missions, which was attended by an average of thirty-five persons, sometimes there being as many as fifty present. Some of the aged and infirm attended these, who could not do so in the evenings. The ministers were generally in attendance, and they and others helped in conducting the exercises. This meeting was felt by many to be a real time of refreshing. The evening meetings were fairly attended, though the heavy rains were often a hindrance. The interest in them was kept up; and the second meeting was always encouraging, with some inquirers who sought personal dealing about their salvation. The ministers of the churches, and some of other denominations, were cordial and helpful. They, and the Christian people of their congregations, opened up my way to visiting in various quarters, and otherwise helped me in the work. I find that eighteen of these mid-day meetings were held; that I preached or addressed twenty-seven times on the Sabbath and week-day evenings; and that I addressed eight other meetings of children, mothers, &c., which make in all fifty-three addresses I delivered. I am thankful that I was enabled to do so with some measure of freshness and interest, for which the Lord be praised.

I made it one particular part of my work to foster mission effort in the congregations. On this subject I addressed them all, and more than once. The result has been a considerable impetus to such effort. In some cases this work has been begun where it had not been attempted before; and in other cases the work previously going on has been greatly strengthened. I hope that in this respect, as well as in others, there has been fruit left of my mission which will appear after many days to the glory of the Saviour."

#### CHURCH EXTENSION.

An influential meeting was held in Edinburgh on the 26th November in support of the new building fund. It was presided over by Lord Moncreiff, and addressed by Rev. Dr. Adam and James Stevenson, Esq., from Glasgow; Dr. W. C. Smith; Mr. J. H. Wilson; Dr. McDonald, Leith; Dr. Rainy; J. Clerk Brodie, Esq., W.S.; Dr. Grainger Stewart, and others. There was the warmest response given to the arguments and appeals of the various speakers. Immediately afterwards several large subscriptions were obtained for the object,

and measures were adopted for drawing forth the liberality of the friends of the Church generally throughout the city and neighbourhood. A similar meeting has been held at Broughty-Ferry with the most encouraging results. Arrangements are being made in several towns, north and south, for taking an active part in the movement.

It is interesting to notice that the work of Church Extension itself is attracting great attention, and calling forth strenuous efforts. In Aberdeen two new churches are about to be proceeded with—the one at Queen's Cross in the western, the other at Causewayend in the eastern part of the city, both growing and important localities. In Dundee there are two in course of erection, and a third is projected at Broughty-Ferry. In Perth and several other places similar movements have been originated. Indeed, the local efforts are so numerous and important as to raise serious difficulties in the way of prosecuting the general scheme, while it is obvious that in no way can they be so hopefully and effectually carried out as through the success of that scheme.

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## ISRAEL.

### MISSION SCHOOL AT PESTH UNDER REV. MR. ALLAN.

FROM Pesth Mr. Allan writes that our Jewish Mission School was opened as usual at the beginning of September, when there was quite a rush of children desiring admission. At the end of the day it was found that, while it was not possible to admit all who applied, 458 names had been taken down, fully *three-fourths* of whom were children of Jewish parents. Mr. Allan remarks on a considerable increase of girls at the school, and suggests whether a good Scotch female teacher might not be sent out, especially as our English language is so much appreciated.

In Hungary at present there is a great desire for elementary education, and the boast is that no city in Europe equals Pesth in the number and quality of its teachers, or in the suitableness and appliances of its school buildings. There is a large number of subjects prescribed, which cannot perhaps be adequately mastered, as there are many religious holidays, Jewish and Roman Catholic, and the time for instruction does not exceed four and a half hours daily. The teachers do not receive large salaries, but they are encouraged to have what are called "repetition" hours, when the pupils receive extra teaching, and those who can afford it pay considerable extra fees. With this information, which Mr. Allan supplies as to the Hungarian schools, it becomes all the more important to maintain in their efficiency our own mission schools. Especially so as affording a means of influence to a Jewish mission, partly from opportunities of access through the scholars for our superintendent to visit Jewish families, and partly because the Jews do not now generally take to handicrafts, but will be merchants, or professional men, or writers in newspapers. Mr. Allan writes that in his recent holidays he made the acquaintance of many intelligent Jews, and he found their opinion on educational matters to be this:—"Formerly our boys spent their school years in learning Talmud, which not only did not qualify them for the business of life, but positively disqualified them. We are wiser now; the education we seek for our children consists in modern languages."

The State in its public schools provides no religious instruction; but this is said to be supplied by the several Churches. This is far from satisfactory. The time is one hour a week; the subject, Bible history, or the special creed or catechism of the denomination to which the pupil

belongs, and Hebrew prayers for the Jewish children. In our school the first hour every day is devoted to Bible instruction, after praise and prayer. Reference is made to the Bible when suitable in ordinary lessons, and as furnishing our rule of life for daily conduct. This arrangement is carried out with full notice to the parents, who, when enrolling their children, adhibit their names to the enrolment paper, approving of the religious as well as of the other teaching in the school.

Another advantage we possess is the Sunday morning school, owing its existence, Mr. Allan says, to our day-school. "Last Sabbath morning there were in our large room, under 7 teachers, 85 girls and 53 boys; and in another room, 62 younger children." Of these, 160 are Jewish children, taught the truths of Christianity as in our own Sabbath schools; and each Friday evening the teachers meet to unite in prayer for God's blessing on their work, and to confer about the lesson for the following Sabbath. May it not be said with truth that our school is not the least important part of the Jewish missionary work which the Free Church has undertaken in Pesth?

#### MISSION AT STRASSBURG.

THE following extracts are taken from the first letter received in reference to a new Jewish station which has been commenced at Strassburg:—

(Dr. Fürst to Mr. Brown Douglas.)

STRASSBURG (ALSACE), November 3, 1877.

MY DEAR SIR,—Having been here some little time, I am in a position to give you some information respecting this new station, and also of my doings.

The exact time when the Jews settled in Alsace is not known; but it is certain that they have been here centuries before the Reformation, and have shared the same fortune or misfortune as befell their co-religionists in other parts of middle-aged Germany. At the time the pest was raging in Europe, and here in Strassburg more than 40,000 persons are said to have died. Here, as elsewhere, the frantic populace accused the Jews of having poisoned the wells. Although many of the Jews themselves died of this terrible disease, yet the infuriated people insisted upon this mad idea, and thought if they but could get rid of the Jews, the pest would at the same time be got rid of also. They might have expelled them from the town; but they preferred to burn them alive, and this was done in 1379. It is said that about 2000 Jews perished in the flames; yet, strange to say, Jews were allowed again to live in Strassburg, but in 1388 were again expelled. From this time up to the time of the first great French Revolution, they were not allowed permanently to reside in this town. When the Jews in France received political rights, the Jews in Alsace were included; and they have done everything to render themselves worthy of the rights conferred upon them. Of course, at first the Christians here protested against it, stating that the Jews by their usuries ruined the people, &c.; but the law of equal rights remained intact. This accounts for the strong attachment the Jews have to the French people, and they felt it keenly when Alsace was torn away from France.

The Jews in Alsace live scattered in towns and villages. Strassburg and Mülhausen have each about the same

number of Jews, and if we can rely upon published statistics, they are said to have each 5000 Jews; but there is no doubt they have more. There are also large villages, where the Jews live in great numbers; as, for instance, in Bischheim there are 1000, in Brumath 800, &c. Living thus scattered, the missionary has to find out means to reach them, and this can only be done, as I had occasion to say before, through the agency of an able colporteur. Since I wrote on this subject, I have made a missionary tour, that I might speak from personal experience.

It was on October 31 that I started for the large village, or flecken, called Brumath, situated on the road to Metz, half an hour's railway ride from here. I took with me a colporteur from Mülhausen, who happened to be here. In giving away tracts, one is obliged to have a license, and the tracts or books to be sold or given away must have the official stamp on them. Of course, with all this the colporteur was provided, and consequently I was very grateful to him when he volunteered to accompany me to Brumath. This village, or flecken, has 5000 inhabitants, 800 of which are Jews. As soon as we arrived, we went house by house, offering books or tracts for sale, and, of course, had always opportunities to speak of God's love in Christ. The first house we came to was that of a well-to-do Jew. He asked many questions, such as: "Where we came from?" "Where we meant to go?" "How long we intend to stop?" &c. He also guessed rightly what our errand was, and spoke kindly to us. He listened attentively, and bought a tract, in the French language, on the typical significance of the Tabernacle. We came also to poor people, and experienced some touching incidents. [After giving an account of these, Dr. Fürst proceeds:—] We called upon the Jewish teacher. He was still in the school; but his wife sent for him. As soon as he entered the room, I gave him my card, that he might at once know with whom he had to do. This had by no means a bad effect upon him; on the contrary, he was exceedingly kind to us, and very anxious to hear what I had to say in defence of Christianity. We conversed together on many important subjects more or less referring to Chris-



tianity, and this in a most friendly manner. I gave him the Hebrew New Testament I carried with me and several tracts, which he eagerly laid hold of. All the while we were talking together, his wife was present, and remained a silent listener. On leaving, he promised soon to call upon me in Strassburg; and I feel sure that he will keep his word, for he seems to be in earnest about religion. We had intended also to visit the rabbi; but we had no time, as winter days soon go. We were, however, thankful for what we were able to do in a few hours, as we had to return the same evening to Strassburg. This visit to Brumath convinces me more than ever of the need and importance of a colporteur; for, as you see, we can go house by house, and be not only received kindly, but even tracts are bought.

The Jews in Alsace are for the most part orthodox, but mostly ignorant as to the tenets of their own religion. On Saturdays most of the Jewish shops are closed. As to the Jews being accessible to the missionary, I imagine it to be about the same as in other countries, and depends also a great deal upon the missionary himself. My own missionary attempts at Brumath and here have at present met with hardly any opposition, but I don't expect this to be the rule without exceptions. I am told that about twenty years ago the labours of the late missionary Hausmeister were greatly blessed. We have still living here converted Jews and Jewesses, who lead a consistent Christian life, and are a blessing to others. The old ministers here speak of this time as a time of awakening among the Jews, and much regret that since then a time of indifference has set in. That may perhaps be so, but the power and efficacy of the gospel are the same. If we cannot now reap, we can at all events sow the seed of the gospel, in hope that either we, or those who come after us, may later reap. I may also mention that many Jews from Alsace have also entered into the Church of Rome. Some of them have been a great ornament, not only to that Church, but to the whole of Christendom. The names of the brothers Ratisbonne, both abbés, may be known in Scotland. They were here born of very rich Jewish parents; and when they became converts to Romanism, they devoted their immense riches for the spread of their religion among the Jews in France and Palestine. Hundreds of Jews, and especially Jewesses, have by their exertion been brought over to the Romish Church. Chevalier Drach is another convert to Romanism, born of Jewish parents in Strassburg. He was librarian to the Vatican Library, and has written several very learned books, some of these on the controversy between Judaism and Christianity. The brothers Lehman, both also abbés, are also Alsatian Jews, born in Mühlheim. At the late Vatican Council they were anxious to interest the assembled prelates and the Pope for the conversion of the Jews.

Now I come to speak of what I have been doing during the few weeks I have been here. First, I had to arrange my domestic affairs, which takes a little

time. Then I had to call upon pastors, professors, and laymen, who are known to take an interest in the Jewish mission, and receive their visit at my house. There is here, as well as in Mühlhausen, an association for the conversion of the Jews. They do not collect sufficient money to pay either a missionary or evangelist for the Jews, but sufficient to be acceptable as a donation to the Jewish mission at Basle, and enough is left to support any convert in need. I have been received by the friends of Israel with cordiality, and promised all the support they can give me.

I have had intercourse with Jews, and been visited by them. In the house of a Jewish teacher, when speaking of Christianity, a polemical book against Christianity in the Hebrew language was brought forward as containing formidable objections. I soon disarmed him, and he listened to what I had to say of Judaism in relation to Christianity. Another Jew complained of the many Jewish feast and fast days, which he considered good only for rich men. I spoke to him of Him who is our peace, and exhorted him to read the Bible, &c. He promised to call upon me. Another case is that of a young educated Jew, clerk in an office, whom I had invited to my house. He came and stayed for several hours. He frankly owned that he knew very little of Judaism, and also that he did not regret it; but when the Jewish idea of the unity of the Godhead seemed to him preferable to the Christian dogma of the Trinity. He, however, listened with marked attention to all I had to say on this and other Christian revealed truths, and I trust to his own benefit. He promised to call upon me again. I spoke to a Jew who is considered here a very good Talmudist. He soon came forward with his Pharisaical notions as to his piety and righteousness, remarking also that he reads as much as he could his Hebrew Bible, and attends regularly the synagogue, &c. Christianity appeared to him the most foolish system of religion that possibly could be, and so on. When he had finished his nonsensical talk, he had to hear what I had to say. We could, however, not keep on our discussion, as it was in his shop, and customers were coming and going. I gave him my address, and asked him to call upon me. I was quite surprised to hear from him that not only would he be glad to come to my house, but he will also bring two good Talmudists with him.

There is, my dear sir, no doubt that Strassburg as a centre for missionary operations among the Jews in Alsace and Lorraine is of the utmost importance, and requires not only all our energy, but the right energy, to be put forth. The nature of this vast field is such as to require the assistance of a good evangelist, which, I hope, will be soon granted to me.

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"CHRISTIANITY has civilized the Bedouin of the desert, let us see what it can do for the Bedouin of the street."

## MISSIONS TO THE HEATHEN.

*Call for Missionaries.*—"It is most desirable to send to Nagpore, as soon as possible, either an ordained missionary or a highly qualified missionary teacher. An ordained missionary for the Santal Mission is also required. For the New Hebrides three ordained men are earnestly asked by the missionaries. We would entreat the attention of the ministers and members of the Church to these pressing wants. Inquiries may be made at the Office of the Foreign Missions.—ALEX. DUFF, *Convener*; J. M. MITCHELL, *Secretary*." The above notice appeared in the *Record* for February last. We regret to say that since that time only one ordained missionary has proceeded to the foreign field in connection with our Church. The need of men is now greater than ever. May the Lord of the harvest send them forth!

*New Appointments.*—Mr. and Mrs. Geddes have been appointed to take charge of the boarding department in connection with the Lovedale Institution. They sailed for Africa on 11th December. Mr. William G. Duncan has been appointed missionary teacher in the Institution at Maritzburg, Natal. He also sailed on 11th December.

*Famine in India.*—The immediate pressure of the terrible famine is passing away; but the sad effects of it are still painfully visible. Multitudes of orphans claim sympathy and aid in all the districts in which the famine prevailed. Mr. Narayan Sheshadri has made arrangements to receive a hundred and fifty orphans at Indapur. He has already received about fifty.

PUNA: PASTORAL AND EVANGELISTIC WORK  
IN THE VERNACULAR.

(Rev. James Small to Dr. M. Mitchell.)

PUNA, October 27, 1877.

I FEAR I am to blame for so long deferring an account of our work here. If there is any good excuse for me it is that part of my plan was new, and I wished to wait till I could say something of its working. I shall advert to this point first of all.

At the request of the Committee, I came to Puna, eight months ago, to take up the work of the Native Church, and to evangelize, besides, as far as possible. This was thought a good opportunity for removing the services of the church from their out-of-the-way locality in the camp to the Sudder Bazar, a populous quarter between the camp and the city. We did this in June last. The schoolroom we had there was, with some trouble and expense, converted into a church; and since then our ordinary services, with street-preachings, &c., have been carried on there. The grand reason for the change was, that the spiritual life of the Church might be quickened by a better opportunity of service, and that it might become, more than in past times, aggressive; and we have reason to believe that these great ends are being attained.

Our Native Church has at present a membership of about a hundred; and other adherents, and young people from the schools, make with it a very respectable congregation. The converts gained from Puna have been comparatively few; but our numbers are kept up by a steady influx of native Christians from the districts, especially from those evangelized by the American Mission. Our people are usually steady in attendance, and attentive to the preaching of the Word. The work

of the Lord's-day comprises two services,—morning and afternoon, and a Sabbath school between. The morning service is designed for the upbuilding of the Church, and we do not then particularly court the presence of the heathen; but in the afternoon we make the service evangelistic, our doors and windows are thrown wide open, and the addresses, singing, &c., are adapted accordingly. On these occasions, and on others to be named, we see the advantage we have secured by changing the locality of the church. We had the net before, but the fish were few. The door of our church now fronts a busy thoroughfare, and the passers-by are arrested by our singing, by the sound of the preacher's voice, and the sight of a large gathering of natives; and many come in, Hindus, Mohammadans, and others, and often sit quietly out the whole service. Besides, groups of our Christian people gathering on the street before and after the service, their bright Sabbath dresses and friendly greetings are in themselves an influence on the heathen community not unimportant. We were not able, in our former situation, to give that silent lesson to those around,—namely, of men and women going in company, parents with children, friend with friend, to worship Jehovah in the beauty of his holiness, nor could we show them the simple solemnities of Christian worship; but now we are most favourably placed for such purposes.

But the chief advantage is, I believe, in the meantime, secured to the Church itself. You know that not without reason has the native Christianity of India been blamed for the want of evangelistic enterprise. The people, not sufficiently convinced of sin even when convinced, and not sufficiently valuing salvation even when they did value it, have not felt "the burden of the Lord," and the "Woe be unto us, if we preach not

the gospel." It has been especially our weakness in Puna; but the blame could not be laid on the people altogether, as the church was quite out of the way. Now our thoughts are fully directed to our responsibilities. The Church is reminded, not only by exhortation, but by the dark tide of heathenism rolling past, and beating against our very doors, that her business is to cast out the net. And the Master's call is not unheeded. Twice a week we gather at the door of the church for street-preaching, and our elders and members are volunteer-workers on these occasions. And each is willing to take his own part, however humble. One who has stout lungs "rings the bell," as we say, reading a page of a tract to gather the people; others sing, others preach. And it is to the credit of several of our workers that they come to these meetings, and stay for two hours after the toil of the day, before they go home for food and rest. For, when we have preached till dark on the street, we invite our hearers into the church for further address or discussion, and have always a few, and sometimes a good audience, whom we can instruct with more composure than on the street.

I should next mention that we have two schools in connection with the church,—a congregational boys' school, and a school among the Bhungees, or Sweeper caste. The former was commenced only recently, with a young man for teacher who was trained in the Normal School at Ahmednuggur, under Mr. Haig of the Christian Vernacular Education Society. The attendance is eighteen boys, who are nearly all the children of Christian parents, and are indeed all the children belonging to the congregation fit to attend, the older boys either going to work or seeking English education, which of course is not in our way. The objects of the school are to give a good elementary education, affected as little as possible by heathen influences, and to find out any hopeful boys whom it would be desirable to educate as Christian workers. The school among the Sweepers is the revival of an old work, in which our venerated missionary, James Mitchell, took an interest, and, if I mistake not, yourself too. The Bhungees are, as you know, as heartily despised a class as they are useful, or, rather, indispensable. They have, however, a good counterbalance for the contempt of the proud in their very comfortable worldly circumstances; for while hundreds of the haughty Brahmans of Puna, lords of the world, are begging their bread, most of the Bhungees are well housed, well fed, and well off every way. The worst is that they are low in their own habits, careless, ignorant, indifferent to any higher good; so that it is trying work to preach to them, not because they refuse to listen, or because they interrupt or oppose, but because their minds are stagnant and apathetic to a degree. Hence a school for the young is our best way of helping them. Some of the lads taught in the school formerly are still in the village, and are of course more intelligent than the others; and we do trust the work will not again be interrupted.

Another agency I shall briefly allude to is our Bible-women, of whom we employ two or three; one works in the Bhungees' village just mentioned, and another in the bazaar in the neighbourhood of the church. Bible-women have an important work to do in India, being a kind of humbler zenana agency, visiting the lower classes of females who, though not shut up in their homes like the higher classes, would not of themselves come within hearing of the gospel. Our Bible-women find willing listeners and sometimes inquirers, whom they bring with them to the services or to the classes, which are held for women alone; occasionally, too, they pick up a lapsed Christian. Their singing of Christian hymns is relished by the people they visit.

As regards ingathering, four persons have been added to the Church since I came to Puna—namely, three women and a young man, the son of a Sepoy. Two of the women are fruits of Christian household instruction, and were taught and brought to Christ by the European ladies whom they served. One of them requested me very earnestly to write to her former mistress, now in England, and tell her that at last she had publicly acknowledged Christ. Shunker is a lad of promise. He wishes to remain in the army, though not as a soldier. He is well educated and able to teach and to speak to others, and acknowledges great obligations to the instructions of our former pastor, Baba Padmanji. The mother and sister of this lad are now also willingly receiving Christian instruction. Those thus received are still among the "weak things of this world;" and we would be glad to see the Word telling on other portions of the community, and on persons whose motives are less liable to suspicion than those of low castes. Still we have good reason to believe in the sincerity of those we have received, and that they are not despised in the presence of the Father.

From what has been said, it will be clear to you that our work is still very confined both as to number of workers and as to area. We give, indeed, a third evening to preaching in other localities and in the city; but it is all as nothing compared with the field. After fifty years of missionary effort, we seem to be but beginning. Puna is barely touched. I beg you will earnestly consider how you can help us from home, for surely our mission intends more than merely conserving what has been gained. The native Church is, as I have shown, waking up in some degree to its responsibilities, and we may, by degrees, gather out of it a number of efficient preachers; but you know how poor our people are, and how they have had to suffer of late through that terrible famine. The Church at home must look towards us sympathizingly, and give us the good cheer of their hearty assistance.

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THE Wesleyan Missionary Society has now *seventy-six* young men under training in the Richmond Theological Institution for foreign missionary work.

## SANTAL MISSION.

(Rev. W. Milne to Dr. M. Mitchell.)

## BAPTISMS AND WORK AT PACHAMBA.

CALCUTTA, October 26, 1877.

ON Sabbath last—21st instant—I had the privilege of admitting into the Christian Church by baptism four converts of our mission at Pachamba—three men and one woman. Their names are as follow:—

1. *Suna*, a young man of about twenty years of age. He has been for some time a pupil in the mission school, where he received the truth as it is in Jesus, and expressed his desire to be baptized. The missionaries entertain good hopes of him. He will remain in the school in the meantime.

2. *Mongla*, a man of about thirty-five years of age. He was a patient in the hospital, where he learned the way of salvation, and found, it is hoped, the Physician of souls.

3. *Narain*, about forty years of age. He has been for a considerable time in the hospital; and looks, notwithstanding the softening influences of the gospel of Jesus, a genuine son of the jungle.

4. *Bina*, a widow of about fifty years of age. She came to Pachamba during the famine, and remained in the mission, supported by money sent from home to support widows and orphans.

Her daughter, a girl in the Orphanage, was baptized about twenty months ago. This seems to have made some impression on the mother. The Lord also laid his hand upon her in the way of affliction; and when very ill, she sent for one of the teachers, and said, "I have not long to live. I must meet God. I wish to become a Christian." During the services last Sabbath she seemed deeply interested and solemnized. The missionaries have good hope of her. There are several famine orphans supported by the money sent out. One nice girl, clad like a "little Red Riding Hood," interested me much. How wonderful is the providence of God in bringing these dear children to the place where they are cared for, and trained up in the nurture and admonition of the Lord.

Mr. Stevenson is taking to the field kindly, and will by-and-by be able to do good work. He and Mrs. Stevenson have been visited with a sore trial in the loss of their first child. They bear the bereavement with Christian resignation, and seem to feel that the soil of Pachamba is now consecrated to them. Had Dr. Dyer been able to remain, he intended to take possession of a new field. I hope he may yet be permitted to return and carry out the purpose of his heart.

The plan adopted at Pachamba of sending out evangelists to preach the gospel in the surrounding villages, seems to be an excellent one and to work well. Six evangelists are now engaged in this work. They carry it on during the whole year, except three months during the rainy season. They carry the gospel twenty-five or thirty miles round. Two are going out to *Chakye*, the station which Dr. Dyer was to occupy.

The *Tank* is not yet finished, the work having been interrupted during the rains; but it is well advanced. When finished, it will be about 150 feet long and 70 broad. There will be a bathing-house for the females. The palm and other trees are already—I cannot say waving, but rooted and growing on the bank. In the course of a year or two, the tank, with its surroundings, will be "a thing of beauty" as well as usefulness, and, I should think, "a joy for ever" to the Free Church mission at Pachamba.

The Pachamba mission is a most interesting one; and though it has been sorely tried from the beginning, it is the hand of the Vine-dresser upon it. After the severe pruning, it will yet yield much fruit. Those who object to the higher education in connection with our mission have a field here in which they may spend sympathy, money, and prayer.

## LIVINGSTONIA.

## ROAD.

DR. STEWART on 23rd August wrote thus, when on his way from Livingstonia to Lovedale:—

"A road has been roughly but sufficiently surveyed and partly laid out over the Murchison Cataracts from the Lower to the Upper Shiré, *via* Blantyre, a distance of about seventy miles. Twelve miles of this road have been made, a portion of it round Blantyre station from ten to twelve feet wide, and the greater portion only four feet at present, to be widened as soon as the December rains soften the ground. The width is not great, but it is quite sufficient for our purposes—as there are no wheeled vehicles in the country as yet, except the three trucks we brought with us last year; and it is simply useless to make broad roads when there is nothing to run on them. The four-foot road is, however, to us perfectly luxurious travelling, after struggling through tall grass and reeds in what are often mere buffalo and elephant tracks, though at other places the native foot-road is good, as a native path.

## NATIVE WORKMEN.

"The most interesting point, however, connected with the commencement of this work, was the part taken therein by the natives themselves. I thought as they were to get the benefit as much, or more than we, that they ought to contribute to its formation. But such a thing had never been heard of in the Shiré Hills; and the narrow view and inveterate selfishness of the natives—hard as their own granite rock—stood in the way, and there seemed little hope. We called a meeting, and explained what was intended—that a good road would bring all or most of the carriage of the goods over the Cataracts to their side of the river, and so enrich them, to say nothing of other benefits. We asked for three days' labour free. The first meeting produced no offers of help. Other two meetings were held, and

at length a comparatively young man named Malope stood up and said he would give one day. Then a woman offered two days; after which the offers came in fast, till we had as many as 300 men and women volunteering to assist. Of these, 200 have already given their two days of free labour, and we hope to get the remaining 100 as soon as the work is resumed. This may seem a small thing; its whole value scarcely amounted to more than £7 or £8; but it is the beginning to that self-help which must be largely called forth, if Africa is ever to be anything else than the vast roadless and comparatively uncultured waste which it is at present. This is probably the first contribution of a public kind made by the natives of this region to an object of general utility since the Zambesi to the ocean ran."

#### NOTES BY DR. M. MITCHELL.

##### EVANGELISTIC WORK AT PUNA.

WE beg to call attention to Mr. Small's letter explaining his work at Puna. Mr. Small has no engagement in connection with the Institution there, which is under the superintendence of Mr. Beaumont. He is wholly occupied in direct preaching through the vernacular language, and into this very important work he has thrown himself with all his soul and heart. Mr. Small is an excellent Marathi scholar.

As was stated distinctly in last Report to the Assembly, and indeed often before, it is the determination of the Foreign Missions Committee that, as far as they can secure it, direct preaching through the native languages shall be carried on at all foreign stations. The great necessity is that men be sent out in sufficient numbers to carry on with full efficiency both educational and directly evangelistic work. The earnest prayer of the Church at this time should be for qualified men of ardent missionary spirit.

##### PROFESSOR MONIER WILLIAMS ON MISSION SCHOOLS.

Professor Monier Williams has recently visited India a second time, and has examined the Madras Presidency with special care. He is Professor of Sanskrit at Oxford, and has distinguished himself as a diligent student of Oriental literature. But he is no mere book-worm; he carefully watches the condition of the Hindu mind and its tendencies at the present day. All that Professor Williams has written on India is thoughtful and discriminative. We do not always agree with him; as, for example, when he says that missionary efforts are "apparently barren in visible results." The proportion of baptisms to the number of missionaries in India appears to us already large; and it is steadily increasing. But we ask attention to what the professor says regarding the Pantheism with which the Hindu mind is saturated. It is an evil of infinite magnitude, which it will require the mightiest efforts of the Church of Christ to counteract, and against which the religious

teaching in our Institutions makes ceaseless and successful war.

The professor thus expresses himself:—

"Here [in Madras], as in other parts of India, missionary schools are, in my opinion, doing the best work. The education they impart is openly and professedly founded on a Christian basis. They teach the Bible without enforcing ecclesiastical dogmas on their pupils. Indeed, my second tour has impressed me more than ever with the benefits which India derives from the active efforts of missionaries of all denominations, however apparently barren in visible results those efforts may be. Moreover, I think that the part they have hitherto played is as nothing compared with the *role* they are destined to fill in the future of our Eastern Empire. The European missionary is daily becoming a more important link between the Government and the people. He is confided in by natives of all ranks, and is often able to do what the Government with its wise professions of neutrality cannot effect. Missionary schools attract the children of parents of all creeds, though they openly aim at permeating their minds with a spirit hostile to those creeds. It may be very true that their Bible-teaching tends to destroy without necessarily reconstructing, but it is gradually and insensibly infusing principles incompatible with the Pantheistic ideas with which the Indian mind is generally saturated. If it does not always build up the true creed in place of the false, yet it lays the foundation of a future belief in a personal God. It substitutes for the slippery sands of Pantheism a basis of living rock, which may be afterwards thankfully occupied by evangelizing missionaries as a common standpoint, when the Gospel is confronted in argument with the Veda and Koran. My conviction is that the vast work of Christianizing India will not be accomplished entirely through missionary instrumentality, but rather through the co-operation of divine and human agencies, working in a great variety of ways. Yet I am equally convinced that it will be principally effected, and far more slowly, gradually, and insensibly than is commonly expected, through impressions made on the minds of children by a process of education like that our missionaries are carrying out in their schools. Of all such schools visited by me, in Southern India, there were two the merits and effectiveness of which struck me very forcibly. They were those of the Free Church of Scotland at Madras, under Mr. Miller and Mr. Rae, where about one thousand pupils are under education; and the Church Missionary schools, under Bishop Sargent, at Tinnevely, in which latter district there are about sixty thousand converts to Protestant Christianity."

##### MR. JAMES WEIR.

The oldest surviving labourer in connection with our Foreign Missions is Mr. James Weir of Lovedale. Mr. Weir was sent out by the Glasgow Missionary Society in 1827, as a missionary mechanic. Along with other agents of the Glasgow Missionary Society, he joined the

Free Church in 1844. Since then he has been a faithful and diligent missionary catechist. The Foreign Missions Committee have agreed to send the good old

man a congratulatory letter on his attaining his jubilee, accompanying it with a sum of money as an expression of their sincere regard.

## THE COLONIAL FIELD.

### NOTES BY THE INTERIM-SECRETARY.

#### CENTRAL AMERICA.

*Belize, British Honduras.*—Mr. Jackson, in his first Report, dated 18th October, and a good deal to try him in his congregational work, finds much more to cheer and encourage him. Though, from departures and deaths, the membership has lately suffered, he has been gathering in, by an earnest and laborious ministry, others in their room. By a Bible-class and a literary and mutual improvement society he is getting hold of young men, some of whom had hardly ever been within a church door since landing. He is also devoting himself to open-air preaching. On this point he says, "Twice since I landed I have taken part in two organized efforts of a week each time, alongside of my brethren in the ministry. By myself, I have repeatedly spoken, sometimes to small numbers, and sometimes to crowds of 300 or 400; in fact, to almost as many as my voice could reach. In all cases I have been most respectfully treated, and the Word been most attentively listened to. In this way I reach English (natives of the place), Indians, Coolies, Chinese, &c."

#### NEW ZEALAND.

*Westland, Greymouth.*—Rev. A. F. Douglas, who has served long and well in the colony, writes thus in reference to open doors in his neighbourhood: "From what I have seen here and elsewhere, I fancy this is the most needy and most neglected portion of New Zealand. I am every day distressed that we can do nothing to supply the great spiritual destitution by which we are surrounded. To begin with *Kumara*, a year has elapsed since a minister was applied for; their church is nearly built, and we can hear of nobody. Again: *Reefton* (a town 60 miles inland from this); with a capable man, a church and congregation could be got there in six months. Another place about the same distance, *Westport*, is in the same condition. I have not visited it yet, because I could give no hopes of soon obtaining for them a minister. Nor are these the only places. Not, indeed, that the multitude in any of these places crave spiritual food. Far from it. But there are always a few who do so. And a larger number that *ought* to be looked after. I do the best I can for them myself, being sometimes a week on horseback together; but such services only bring to the surface the spiritual destitution which so widely exists. .... I have been very comfortable in this little town. I have every reason to speak highly and hopefully of my people, though they are a small company."

*Canterbury.*—We are thankful to have been able to supply, so far, Mr. Bruce's demands, as intimated in last *Record*. Mr. P. R. Munro and Mr. Roderick Mackenzie go out this month as student evangelists; Mr. McCallum, late of Shandon, starts also this month from San Francisco for Canterbury. And a probationer, recently licensed, will speedily follow. These brethren, from character, qualifications, and experience, have the promise of much usefulness before them.

#### JAVA.

*Datavia: Meester Cornelis.*—Mr. King, who has just settled in Holland, as minister of the small community at Tilburg, in connection with the Christian Reformed Church, reports that there is good reason to believe that the station at Meester Cornelis will be taken over by that Church, and an able and zealous minister be sent there.

#### SOUTH AFRICA.

*Fort Beaufort.*—Mr. Berry, who left Scotland in July to become minister of the Presbyterian congregation in this town, was ordained and inducted on 16th October last. From a local paper we gather that the settlement was a most harmonious one, and gave promise of much future usefulness. Christian unity seems to prevail there to a pleasing degree. Ministers of various denominations took part in or attended the ordination service; also the evening congregational meeting, when they expressed the most cordial goodwill to the young minister. It is interesting to note that this congregation was recently Independent; but, on the death of the former minister, it placed itself under the Presbytery of Lovedale, and then, through Mr. Doig Young of Lovedale, applied for a minister to the Colonial Committee.

*King Williamstown.*—The congregation here is in risk of losing its recently-settled and much-valued minister, Mr. Don (before of Calcutta). The vacant congregation at Auckland, New Zealand, lately applied, through commissioners in this country, for a pastor. These brethren put the call in the hands of Mr. Don, who communicated with the Committee, indicating plainly that his mind was to accept it, but leaving it with them to say yea or nay. The Committee felt that they could take no responsibility in the matter, and could only leave Mr. Don to act out his own convictions of duty. The probability is, unless the vacancy has been meanwhile supplied, that he will go to Auckland. The Committee sympathize greatly with the much-tried congregation, who will lose an accomplished and devoted minister of the gospel.

*East London.*—The congregation in this limited but advancing community, of which Mr. Matthew Brown is minister, is striving hard to build a church and manse. Five hundred pounds, about as much as can be looked for, has been raised on the spot. The assistance of friends in this country is earnestly solicited. The Convener will gladly receive any moneys sent him for the purpose.

**REV. DR. SOMERVILLE, LATE OF GLASGOW,  
IN QUEENSLAND.**

THE Queensland *Evangelical Standard* of 13th October last states that he (Dr. Somerville) "initiated his mission with great success, and evidently with the fullest sympathy of the Christian community, and even

not without the respect and favour of 'them that are without.' The reverend evangelist is no ordinary man. His appearance conciliates the favour of his audience the moment he stands up to address them. His flowing silvery locks, his lofty front, his clear eye, and his beaming countenance, give him an apostolic appearance, while his words are weighty and well chosen, and sent home with a voice that rings like a trumpet, and with an unsurpassed earnestness of manner. His address in the Exhibition Buildings was more like a finished oration than an ordinary pulpit production. The kindly respect shown among all classes to this venerable servant of God must be regarded as a token for good, and a pledge of spiritual blessing. May the Lord pour out his Spirit upon this colony, and awaken the Christian Church to her immense responsibilities and privileges."

## BIOGRAPHICAL NOTICES.

**REV. THOMAS GARDINER, OLD ABERDEEN.**

*Died October 14, 1877.*

BY REV. T. SMITH, D.D.

THOMAS GARDINER was born in Edinburgh in the year 1824. He was the only son of Mr. Thomas Gardiner, merchant. Mr. Gardiner never tired speaking of the singular piety of both his father and mother; and his appreciation of them was not the result of filial partiality, but was altogether in accordance with truth. It was the joy of their heart when he deliberately made choice of the ministry of the gospel as his life-work, with the distinct apprehension that the choice involved the renunciation of excellent prospects in a secular calling.

He passed through the classes of the university and those of the New College with much credit, and was known among his fellow-students as a young man of great earnestness, fervent piety, and deep humility and devotion. I have been told since his death of a little meeting of three or four students which was held in his father's house, week by week, for many years.

He was licensed as a probationer in due course by the Free Presbytery of Edinburgh, and was occupied for a considerable length of time as probationers generally were before our home missions had attained the magnitude which happily they have now attained.

For a short time he acted as one of the classical masters of the Edinburgh Academy. I have heard—though never from him—that the late Dr. Candlish, whose son, now Dr. James Candlish, was one of his pupils, very often visited his class, and used to invite his friends to go with him and enjoy the treat of seeing Gardiner teach his class. This I can well believe, for his energy, the enthusiasm with which he threw himself into everything that he had to do, united with the precision with which he would teach the classics, were precisely the qualities which would draw forth the admiration of Dr. Candlish; and when he did admire, his admiration was unstinted.

For a time he had charge of one of the largest congregations in Scotland, and was assured of a unanimous election if he would allow himself to be nominated as colleague and successor to the minister for whom he was acting as substitute.

He was also elected by another congregation. But by this time he had resolved on missionary work, and on offering his services to the Foreign Missions Committee, his offer was cordially accepted; and on the 12th of April 1853 he was ordained to the ministry by the Presbytery of Edinburgh, Sir Henry Moncreiff officiating on the occasion.

He and Mrs. Gardiner, on their arrival in India, became my guests till they should be able to get a house for themselves; and their visit was protracted beyond the original intention of its duration by his having a pretty severe attack of the intermittent fever which so many sojourners in Bengal have to go through before the process of "acclimatization" is complete. This was a trial of his faith, for he longed to be at work.

For a long time his work was exclusively in the Institution, and all through his missionary career his main work was there. And noble work he did in it. His heart longed for the salvation of the souls with whom he was brought into contact. His whole teaching was an evangelical and evangelistic ministry. And it was not without fruit. Of the converts of the mission, a considerable proportion received their first impressions from his expositions of Christian truth in his class, and were moved by his loving exhortations to choose the good part. Those that were thus converted by his instrumentality he ever treated with singular tenderness, as of a mother rather than a father, or, according to a common expression of the country, as father and mother in one.

Outside of the Institution he took an active part in many good works. He was especially interested in what was called the Calcutta City Mission, to which he gave a great deal of his time and strength, and secured for himself the esteem and affection of his fellow-labourers—who were of all evangelical denominations—and the gratitude of many who were rescued by the mission from degradation and misery.

When, in 1858, I was obliged by severe illness to leave India, I handed over to Mr. Gardiner a work in which I had long been greatly interested,—that of visiting some villages to the south of Calcutta, and spending every Sabbath-day in earnest dealings with the people. Into this toilsome but enjoyable work Mr. Gardiner threw himself with his usual enthusiasm; and I heard by letter from the beloved native Christian who accompanied him on these visits, how

thoroughly he gained the confidence of the villagers. But a severe illness brought his Indian career to an end in 1859, after little more than six years' residence in the country.

When he returned to this land he unobtrusively returned also virtually to the position of a probationer. After some time he was asked to officiate in the church of Old Aberdeen, the minister of which was laid aside by indisposition. After he had been there for about a year, the minister accepted a charge in the south of England, and Mr. Gardiner was unanimously chosen as his successor.

For more than fifteen years he laboured amongst them with unwearied zeal, and made full and noble proof of his ministry. Not only among the members of his own congregation, but by the whole community, he was regarded with mingled reverence and affection.

In his preaching he was singularly faithful; and most conscientiously did he avoid offering to the Lord what cost him nothing. Mrs. Gardiner informs me that he left behind him one thousand and forty sermons, all fully written out in the course of his Aberdeen ministry, and this although his health was never very robust, and he was several times laid aside altogether for short periods. And these sermons were not specimens of "extemporaneous writing." Every one of them was the product of careful study and earnest prayer. It is scarcely necessary to say that his pastoral diligence was unrelaxing. He gave himself—soul, body, and spirit—to his Lord, and to his Lord's work in the congregation of which he had given him the oversight.

In his latest days he came more prominently before the Church than he had ever done before. He was appointed by his Presbytery convener of a committee to inquire into the case of Professor Smith. It were utterly out of place were I to indicate any opinion that I may have of the merits of that case. But I may say what those who took a different view of it from him are as ready as those who agreed with him to acknowledge, that he conducted it with an ability for which they were not prepared, and with a humility which it is very difficult for even a humble man to maintain in the conduct of controversy. Most earnestly did he pray for grace to do aright what he believed to have been given him of God to do. I never saw a man engaged in any controversy so resolutely strive to suppress human passion, and so faithfully watch over himself lest he should be tempted to desire victory instead of truth. Every one who witnessed his appearance at the bar of the Assembly as a dissident in the case was impressed with the solemnity of his aspect; and I and a few other friends well knew whence that solemnity derived its origin.

In the month of October last, he and his six children, and a faithful servant who had been a member of his family all through his Aberdeen ministry, were seized with scarlet fever. On Friday, the 12th October, I received a telegram from his medical attendant, Dr. Gordon, who was also his brother-in-law and an elder in his congregation, that he was sinking fast, and that he was extremely desirous to see me. I reached Aberdeen about four o'clock on Saturday morning, and remained with him until three in the afternoon of that day. I believe that he had desired to see me in order to make some arrangements about his family, when he should be taken from their head. But if this were so, he had forgotten it all. He had but one thought—the love of Christ; but one feeling—the joy of his presence. I stated to a friend afterwards that he expressed neither faith nor hope. I know well that all through the time that I knew him he daily and hourly thought of himself as a forgiven sinner, and of Christ in the character of his Redeemer and Saviour. But now he made no reference to the character or origin of the relation between

them, but only of the overwhelming blessedness of that relation. "Christ in me, and I in him," was the one theme that had absorbed all his being. Nor did he think of the glory into which he was so soon to enter. Indeed he said to me, "I do not think I can gain much by going to heaven." My reply was in substance that he had as yet only learned the alphabet of heaven's language, and that he had still the whole language to learn. "Oh no," he said, "that cannot be; no created nature could sustain greater joy than I am experiencing now." He lived twenty-four hours after I left him, and on Sabbath, the 14th October, he passed into the upper sanctuary, in the portals of which he had so rejoiced.

#### A GAELIC CATECHIST.

BY MR. CAMPBELL, CAMPBELLTOWN.

MR. PETER M'INTOSH was born in the parish of Campbeltown, Kintyre, in November 1788. In early life his health was delicate, and though, in consequence of his temperate habits and great evenness of mind, he lived to extreme old age, he never was a man of robust health. His education in youth was very limited, as he was early removed from school. His attainments in after life were entirely the result of his own industry and perseverance. He was for many years engaged in teaching in his native parish, chiefly at Coalhill, a mining village, where he laboured for several years with much faithfulness and success. He was early brought to the knowledge of the truth; and he devoted much of his time both on the Sabbath day and throughout the week in addressing evangelistic meetings as he found opportunity.

He had a taste for reading, but he took particular delight in reading the contentings and struggles of our forefathers in defence of their religious and civil liberty. From this early bias of his mind, and the deep interest which he felt in all ecclesiastical questions, he watched the progress of the Ten Years' Conflict with special attention. He had a clear understanding of the great and fundamental principles involved in the struggle, and when the Disruption of 1843 took place, he had no doubt as to the path of duty, and cheerfully cast in his lot with the Free Church. He was examined for the important office of catechist, and found duly qualified by the Free Presbytery of Kintyre in the year 1844; and from that period the rest of his useful and valuable life was devoted, with entire singleness of aim, to the duties of his sacred calling as a catechist. He laboured with much acceptance at Kilberry, Portnahaven in Islay, and for several years in the island of Gigha. At last, after many years of faithful labour in his Master's service, he retired from active duty, but not till the infirmities of age rendered him incapable of further exertion in the cause of Christ.

Mr. M'Intosh was a man of talent and literary taste. He amused and relieved some of his leisure hours with composition. His principal work is the "History of Kintyre," a very interesting and instructive little book. He was a good Celtic scholar, and fond of tracing the etymology of words and the names of places in that ancient tongue. He composed poetry both in Gaelic and English with great facility.

His last years were attended with much suffering, which he bore with exemplary patience and submission till he departed in peace "in a full age, like as a shock of corn cometh in his season."

His temper was grave and thoughtful, but with his intimate friends he could indulge in a vein of harmless pleasantry and humour. In all his conduct, he was distinguished for his prudence and humanity, and his memory will be cherished with respect and sorrow by all who knew him. He died in December 1877, in the eighty-ninth year of his age.



## MISCELLANEA.

## ON THE TEACHING OF MUSIC IN CONGREGATIONAL CLASSES.

BY THE REV. J. THOMSON, M.A., LEITH, CONVENER OF  
THE PSALMODY COMMITTEE.

## PART II.

## THE BOOK TO BE USED.

IN teaching congregational classes, success will depend as much on the book used as on the system adopted. A few remarks upon the former will form a natural sequel to those made in a former article on the latter.

The writer has no hesitation in recommending very earnestly the Free Church edition of the Scottish Psalmody, for the following reasons:—

1. The *esprit de corps* should be in its favour. It was prepared by a Committee of the General Assembly, was issued in 1873, and bears on the outside of the cover the words "Free Church of Scotland." By an arrangement with the publishers the Free Church derives a royalty—that is, a small profit—from its sales; and the sum thus received is applied in prosecuting measures for the improvement of psalmody throughout the country. Of the many collections of tunes and of the many editions of the Scottish Psalmody at present in use, it is the only one in which the honour and the interest of the Free Church are directly concerned.

2. Its price is a recommendation. As it was prepared in prospect of the success of the efforts made for the universal attainment of the power of reading music, the Committee were determined that its price should be such as to bring it within the easy reach of all classes. Accordingly, in the form which contains the music of the Psalm tunes only, its price is 8d.; in the form which contains all the Psalm and Hymn tunes, and also all the Psalms and Hymns printed at length, the price is 2s.; while intermediate forms can be got at intermediate prices; the usual discount being in all cases got when congregations order copies in any quantities from the publishers. The adoption of these prices necessarily led to a selection out of the many tunes hitherto in use. The task of selection—a very delicate and difficult one—the Committee endeavoured with great care to discharge to the best of its ability. Many tunes have been excluded simply from want of room; those, however, which have been selected are undoubtedly among the very best that could be found. But to bring the book within the reach of all classes was essential to the attainment of the great object aimed at,—the universal diffusion of the knowledge of psalmody. Even as matters stand, the number of Psalm tunes is 128, a number sufficiently large for most of our congregations; and should a demand be made for a second part, such a demand can be easily met.

3. But the chief excellence of the book will be found to lie in the character of the music. The music is both pure and of easy execution.

All tunes of a light and inferior character have been excluded, as being incongruous with the grave simplicity of our public worship. Several also of the really excellent tunes to be found in the collection have, for the same reason, been pruned of various excrescences, in the shape of slurs and so-called grace-notes, which did not belong to them originally, but had gradually crept in owing to carelessness in singing.

As the book was intended not for select choirs only, but for whole congregations, several changes have been made in the under parts of the harmonies, for the purpose of rendering them more easy of execution. At the same time, in

making these changes, strict regard has been had to accuracy, elegance, and harmony: in fact, the whole harmonies were subjected to the final revision of highly qualified professional men.

These very excellences will, no doubt, in some cases hinder for a time the use of the book. A vicious taste once formed seeks its appropriate food. Some preceptors read music so imperfectly, and sing so much by the ear or from memory, that when a tune is set before them in an improved form they cannot sing it. And as they are ashamed to acknowledge their incompetence, they say they prefer the book which they have been accustomed to use. But the rapid spread of the use of the Tonic Sol-fa notation in schools and classes will soon multiply the number of persons who can read music with ease; and the very use of the book here recommended will do much, it is believed, to create and cultivate a purer taste, which, when once formed, will prove a source of rich enjoyment.

## NOTES ON BOOKS.

*Nyassa: A Journal of Adventures while Exploring Lake Nyassa, and Establishing the Settlement of "Livingstonia."* By E. D. Young, R.N. Revised by Rev. Horace Waller, F.R.G.S. With Maps. (London: Murray, 1877. Pp. 239.)—"Deeds, not words:" Mr. Young has more than once claimed this as his appropriate motto. But his words seem to us capital words. He has finished his important service as leader of the Free Church expedition to Lake Nyassa by writing an account of it. The book contains a clear, manly statement,—straightforward, sailor-like, with a touch of humour every now and then. There is, too, an occasional pathos; as, for instance, in the reference to Mrs. Livingstone's lone grave at Shupanga. It is the joint production of Mr. Young and the Rev. H. Waller, the editor of Livingstone's Last Journals; and between them they have presented the public with a thoroughly readable and enjoyable work. We regret that our limits do not allow us either to give an abstract or extracts. The preparation for the expedition, the voyage, the exploration of the "Lake of Storms" (for so the Nyassa was called by Livingstone from its occasional fits of fury), descriptions of quiet bits of scenery, sketches of native life and customs,—are all well given in these lively pages. On the subject of the still subsisting connection of the Portuguese of Eastern Africa with slavery, Mr. Young (Mr. Waller doubtless assenting) speaks with no bated breath. Let Portugal look to it, and so let the British Government! Finally, we wish this attractive book were a little cheaper. Evidently the publisher has calculated on its popularity. We trust we shall soon see it in a new and cheap edition.

*Bible Echoes.* (London: Nisbet and Co.)—This is a beautifully got up volume, containing twenty addresses to the young, by the Rev. James Wells of Glasgow. Mr. Wells is a famous preacher to children; and he has been well advised in collecting some of his best sermons for publication. A new and more extended audience will thus be secured; and we may confidently predict that no father or mother of a family will be disappointed who procures this book for household reading on Sabbath evenings. The characteristic feature of the "Echoes" is that they do not consist of a disjointed and miscellaneous string of discourses, but that they are constructed on a system. "The chief subjects have been arranged so as to present the chief facts of our faith in something like the order of history and the proportions of Scrip-

ture." Beginning with the source of all our religious knowledge, the Bible,—“the child's book,”—the preacher traces the course of spiritual life through the Fall, and the Redeemer's work, and the work of the Spirit, until he reaches the consummation, the “Alpha and Omega” of all. There are separate addresses on “The Child's Friend,” “Our Sinner,” “The Holy Ghost,” “The Child's Prayer,” “The Child's Psalm,” “Missions,” and “Home;” and each is given with singular clearness, simplicity, and force, and at the same time with such a wealth of illustration that the interest can never flag.

*Faith in God. Sermons by the late Rev. James Hamilton, M.A., Coekpen. Edited by Rev. W. Scrymgeour, Glasgow. (Edinburgh: T. and T. Clark.)*—We give a most cordial welcome to this volume. It will preserve the recollection of one of the noblest ministers that the Disruption gave to Scotland. Mr. Scrymgeour's sketch of his friend is necessarily brief, but it is remarkably well done, and forms a most fitting introduction to the sermons which follow. These sermons are not of the commonplace kind; and we earnestly hope that our book-buying readers will not allow themselves to overlook the work on the assumption that they are so. This is not one of those ordinary memorial volumes which partial survivors print out of compliment to a friend. The discourses have in them an intrinsic worth which entitles them to live.

## ECCLESIASTICAL REGISTER.

[*This Register is under the care of Mr. JOSIAH SINCLAIR, Secretary of the Probationers' Committee, to whom, therefore, it is requested that all intimations of Calls, Ordinations, &c., shall be addressed, at the Offices of the Free Church, Edinburgh.*]

*License.*—By the Presbytery of Paisley, on December 4, Mr. Francis M. Hauxwell.

**Elections.**—Rev. J. Wilson Harper, probationer, to Croft-head, Presbytery of Linlithgow; Rev. Charles G. Ross, probationer, to Berriedale; Rev. Patrick J. Murdoch, assistant to Rev. J. M. Sloan, Aberdeen, to Cruden, Presbytery of Ellon.

*Calls.*—Rev. John M. Sloan, South Church, Aberdeen, to Anderson Church, Glasgow, as colleague and successor to Dr. Somerville; Rev. John Kay, Coatbridge, to Rutherglen East; Rev. Lewis Davidson, Rutherglen, to St. Andrews, Fife; Rev. H. Mair, Johnstone, to Falkirk; Rev. Alexander Lee, M.A., Lybster, Caithness, to Nairn; Rev. Robert Forrest, M.A., to Leghorn, as colleague and successor to Dr. Stewart.—Rev. George Steven, M.A., has accepted the call to Logiealmond; Rev. James Moffat Scott, Alloa, has accepted the call to Ladyloan, Presbytery of Arbroath, in room of Rev. John Chalmers, translated to Stirling; Rev. Peter Brown, Whifflet, has accepted the call to Portknockie, Presbytery of Forfyce.—Rev. Dr. Hugh MacMillan, Glasgow, has declined the call from St. Paul's, Dundee; Rev. Alexander Baird, Newark Church, Port-Glasgow, has declined the call from Camlachie.

**Induction.**—Rev. Thomas Steuart, formerly minister at Coromandel, New Zealand, to the new charge at Cambuslang, on November 22; Rev. W. H. Gaultier, M.A., late of Aberdeen, to St. Mark's, Glasgow; Rev. Ivie M. Mac-lachlan, late of High Church, Kilmarnock, to the newly-formed church at Uddington; Rev. Hector Hall, late of Beith, to St. James's, Glasgow, on December 6; Rev. John White, M.A., late of Baillieston, to East Park, Glasgow, on December 20.

*Ordinations.*—Rev. William Strachan, at Newton-Stewart, on December 20; Rev. William Fullarton, M.A., at Dalton, Presbytery of Dumfries, on December 27; Rev. James Fenton, at Wallacetown, Dundee, as colleague and successor to Rev. John Skene.

*Deaths.*—At Winchburgh, on November 22, the Rev. Archibald Currie, of Abercorn; at Melbourne, the Rev. Alexander Brims.

*New Churches.*—The memorial-stone of a new Free church in Cranston Street, Glasgow, was laid by Mr. John Muir of Deanston, on December 8. The estimated cost is £5042; of this sum £2460 has been subscribed by the congregation, leaving a balance of £2582 to be collected.—A new Free church is about to be erected at Broughty-Ferry; subscriptions to the amount of £2000 have already been subscribed.

**SERVICES ON THE CONTINENT IN CONNECTION  
WITH THE FREE CHURCH OF SCOTLAND.**

### I.—WINTER STATIONS.

*Cannes.*—From November till May, at 11 A.M. and 3 P.M.  
*Menton.*—From November till May, at 11 A.M. and 3 P.M.  
*Montreux.*—From October till May, at 11 A.M. and 4 P.M.  
*Rome.*—From November till May, at 11 A.M. and 3 P.M.

## II.—STATIONS SUPPLIED DURING ENTIRE YEAR.

*Leghorn*.—At 11 A.M. and 6 P.M. (3 P.M. in winter.)  
*Genoa*.—At 11 A.M. and 4 P.M. (No Afternoon Service in July, August, and September.)  
*Florence*.—At 11 A.M. and 3 P.M. (Except July and August.)  
*Naples*.—At 11 A.M. and 3.30 P.M.  
*Nice*.—At 11 A.M. and 3 P.M.  
*Pau*.—At 11 A.M. and 3 P.M.  
*Lisbon*.—At 11.30 A.M. and 6.30 P.M.  
*Lausanne*.—At 11 A.M. and 4 P.M.

### YOUNG MEN GOING TO LARGE CITIES.

We annex a note of the Secretaries of Young Men's Societies who are willing to assist young men coming from the country in obtaining respectable lodgings and congenial friends, and to introduce them to congregations and societies. We cordially recommend this to the attention of ministers, elders, and others interested in the welfare of young men.

Those desiring lodgings should address a letter, *at least one week* in advance, to any of the undernamed, stating the locality, kind of lodgings, what rate, and when required.

**ABERDEEN** ..... Mr. SHERIFFS, 198 Union Street.  
**DUNDEE** ..... Mr. JOHN W. SHEPHERD, 8 Prospect Place.  
**EDINBURGH** ..... Mr. JOHN MACVINEY, 138 Princes Street.  
**GLASGOW** ..... Mr. R. G. MUNIST, 16 Royal Terrace, W.  
**LONDON** ..... Mr. J. H. DUNCAN, 6 Cophall Buildings, E.C.  
**MANCHESTER** ..... Mr. A. A. GILLIES, Scottish Widows' Fund,  
   Albert Square.

## YOUNG WOMEN.

MINISTERS and others interested in young women leaving their districts, and coming to houses of business in EDINBURGH, are invited to give them letters of introduction to the Honorary Secretary of the Young Women's Christian Association, 1 Forbes Street, who will have pleasure in introducing them to the members of the Association.

Entire or partial board may be had at the Institute, 19 Young Street; also lodging for a limited number. Assistance is given to find lodgings or employment by the House Superintendent.

Young women coming to GLASGOW are cordially invited to the Young Women's Reading and Refreshment Rooms, 69 Union Street. Those requiring employment are assisted in seeking it; and comfortable lodgings may be had in the Boarding-House adjoining the Rooms. Friends interested in young women coming to Glasgow are requested to communicate with the Secretary.

## WAYSIDE THOUGHTS AND GLEANINGS.

## PRAY FOR YOUR PASTOR.

BY REV. J. R. MILLER.

THIS is a good time for all Christians to brush away the cobwebs that may have gathered in their closets during summer vacations or amid summer heats. And among other prayers that should be revived all over the land are intercessions for pastors. No men need prayer more. No men yearn more to be remembered at the throne of grace.

No matter how strong a man is in himself, he craves and needs human sympathy. No matter how perfect his trust in God may be, he needs also human arms to lean upon, and human hands to bear him up. Christ was a perfect man. His humanity was not weakened by sin. No one could say that he lacked strength. Besides, back of his complete and full-rounded humanity, with all its forces and energies unimpaired, was his divinity, with its omnipotence and its infinite resources. Surely, if ever there was a man who was lifted above the need of human help it was Jesus. And yet he yearned intensely for human sympathy, especially in the great crisis of his life. He wanted human hearts beating close to his, and human hands sustaining him, and human intercessions at the throne of grace for him. Among mere men none greater ever lived than Paul. His character was sublime in its peerless majesty. He forgot self utterly. Over seas and lands he swept with tireless energy, preaching Christ. With iron will and inflexible determination, nothing moved him. Persecutions did not disturb his peace for a moment. We think he lived above the necessities of other human hearts for communion and help. His fellowship with God was so close, so all-filling, that he does not seem to have required earthly communions to nerve and brace his spirit. But when we look carefully into his letters we find everywhere the evidences of an intense craving for human friendship and sympathy, and for the help that one heart can give to another. In nine, at least, of his fourteen epistles he requests, either directly or indirectly, the prayers of his friends in his own behalf. He is ever casting himself upon the love and intercession of his brethren. He wants them to stand by him, to gather up close about him, to plead for him, and to hold up his hands. He was never ashamed to write, "Brethren, pray for me."

And if the great apostle kept asking for the prayers of believers—if the blessed divine Jesus himself wanted his friends close around him, surely ordinary mortals, such as most pastors are, need much more the help of their people's intercessions. No one ever gets beyond the need of human sympathy. We are all made to lean upon each other. Our hearts naturally crave help from those that stand around us, and cold and chill is this world when human communion and help are denied. There is not a pastor in this land who does not crave

the prayers of his people, who does not want to lean hard upon their sympathies, and who does not want to feel, not the everlasting arms only, but the arms of his human friends, ever underneath him.

The pastor carries very weighty responsibilities. His work is very great. It has its delicate tasks, its tireless labours. Words must be spoken by him on whose wisdom and earnestness eternities hinge. Souls must be led by him along perilous paths when one inch to the right or to the left will be destruction. Comfort must be given to hearts when even a wrong emphasis on a word may turn the consolation to a piercing sword instead. A whisper may start a poised avalanche, say the Alpine guides. So an inopportune word may hurl a hesitating, trembling soul down to ruin. An error of a mere second may start a life on a wrong course whose end shall be death. Eternal interests and destinies rest in his hands. Does he not then need his people's prayers? Dare he go on one day amid all his momentous responsibilities without their most earnest intercessory help?

Then still further, no blessing can rest upon any work, the best, the most perfect, unless God co-work. There is no use to spread the sails unless Heaven send the breeze. There is no use to sow the seed unless Heaven give rain and sunshine. Look at the disciples before and after Pentecost, to see how much the royalist human lives with the grandest privileges need the divine unction and power to fit them for successful service. Human eloquence, untouched by the tongue of fire, may move, may thrill, may charm, but will not awaken the slumbering conscience nor convert the stony heart. The most laborious ministries will be only like children's play in the sand unless the divine benediction rest upon them. Unless the people are continually in their closets, pleading for blessing upon him and his work, the pastor might as well prolong his vacation indefinitely.

Another reason why the pews should pray for the pulpit, is because mutual intercession cements friendship. It draws hearts close together. We cannot but love those for whom we sincerely pray. And unless a people love their pastor, he can do them no good. And unless they pray for him, they will not be likely to love him very long or very deeply. Prayer dispels the sharp critical spirit which brings all the rules of art to bear upon the man who is trying to save souls and fit human lives for glory. Prayer scatters the fault-finding spirit. It hides the preacher as a man, and shows the Lord Jesus standing behind him. It broadens charity and covers the multitude of flaws, imperfections, and sins, rhetorical, elocutionary, literary, social, or moral, which it requires no microscopic eye and no exaggerated brain to find in almost any mortal man. It opens men's hearts and helps them to hear as little children. We cannot help listening to the man we have prayed for

earnestly in the morning, and whom we love sincerely, though his tongue may stumble and stammer.

There is danger that the pews and the pulpit are too far apart in many churches. The people sit too far back. Would it not be well for them to move up nearer, and gather close around the pastor?

### THE PREACHER'S NEED OF UNCTION.

BY REV. ARTHUR T. PIERSON, D.D.

No man has ever truly preached, who has not felt his lack of what may be called a realization of truth. It is only now and then that he gets a vivid view of the actual peril, nay, the lost condition of impenitent souls, that he sees the sinner doomed—damned! Only now and then that he feels how glorious heaven is, and how terrible is hell; how certain the peril, how perfect the deliverance. That realization, or sense of reality, only God's Spirit can give. And when he unveils our eyes, when he uncovers to our spiritual vision the actual state of lost souls, and the actual bliss of redeemed saints, all the thoughts and emotions, powers and purposes, of the preacher become as combustible material set aflame with earnestness. The importance of unction appears also in that it is a necessity to real power in the presentation of all themes.

The office of the preacher is that of an interpreter, not of words only, but of the spirit which they embody. He is to speak "the truth in love." He is not only to declare God's message to men, but to represent God; and the nearer he gets to a divine point of view, the closer his sympathy with God, the more complete his identity with him, the mightier he is as a representative.

Whitefield loved the messages of grace, but his preaching often thundered with the stern voice of the Law. Yet his tearful tenderness, his spiritual emotion, made Sinai almost as subduing as Calvary. Edwards' famous sermon, "Their feet shall slide in due time," would have

been, without unction, almost an assault upon God, and an argument for infidelity. And one of our famous Scotch preachers, on hearing that one of his brethren had delivered a grand discourse on the terrors of God, remarked that the all-important question is, "Did he speak with unction? otherwise he did only harm."

If the Spirit of God must thus lead us to a proper apprehension, especially of this marked class of truths, certainly must all true power in their presentation be of the Holy Spirit. The unpalatableness of our attempts to bring the severer attributes of God near to human consciousness may not be owing wholly to the mood of hearing, but partly to the mode of preaching. When I was a student of theology, a fellow-student one day preached before the class in the chapel a sermon on the divine wrath, which was so vindictive and violent in its whole tone that it drew from a little boy of six summers, who was present, the remark that "the man preached about a wicked God!" I shall never forget how Dr. Skinner, in reviewing the sermon, cautioned us against misconceiving and misrepresenting the holy anger of God. "This brother," said he, "seems to find pleasure in exhorting people, and talks with apparent delight of their guilt and exposure to hell. I fear he has unregenerate notions of the wrath of God, which is not only not malevolent, but infinitely benevolent."

### SUSTENTATION FUND.

State of the Fund at 15th December 1877.

Total for 7 Months to 15th December 1877 ..... £93,225 0 10  
Do. Do. 15th December 1876 ..... 88,915 3 10

Increase ..... £4,309 17 0

Associations, 1877 ..... £87,814 19 10  
Do. 1876 ..... 87,351 5 4

Increase ..... £463 14 6

Donations and Legacies, 1877 ..... £5,410 1 0  
Do. Do. 1876 ..... 1,563 18 6

Increase ..... £3,846 2 6

Total increase, as above ..... £4,309 17 0

### LADIES' SOCIETY FOR FEMALE EDUCATION IN INDIA AND SOUTH AFRICA.

Contributions from 1st to 30th November 1877.

NOTE.—The Juvenile Offerings are, or will be, acknowledged in the *Children's Record*.

Associations, Congregations, and Collections.	Dollars.	Edinburgh—	Donations.
Aberdeen—		Per Miss Somerville ..... £8 5 0	A Lady in Arbroath ..... £1 0 0
Knock's ..... £3 3 6		Per Miss M. A. Toifer ..... 1 15 6	Mrs. D. Milne, Banff, for Madras ..... 1 1 0
Arden's ..... 13 3		Helmsburgh-Park ..... 19 8 0	Mrs. Murray Mitchell, Proceeds of Zenana Bazaar ..... 150 0 0
Perth ..... 9 10 0		Irvine and Fullerton ..... 17 15 0	Miss Maria Symms, Dublin, for Zenana Work ..... 0 12 0
Islander ..... 5 13 6		Keig and Tough ..... 1 4 10	X and Y ..... 5 0 0
Conterphine ..... 1 17 6		Memo ..... 1 0 0	
Glasgow ..... 4 1 1		Per St. Leonard's ..... 5 16 9	
		Wick and Pultenytown ..... 9 7 0	

Communications for Dr. JOHN PRINGLE, Treasurer, or Mr. ANDREW WYLLIE, Secretary, to be addressed to Free Church Office, Edinburgh.

### Contributions Received by the Treasurer of the Free Church,

From 15th November to 15th December 1877.

I.—Sustentation.	Education—continued.	Education—continued.	Education—continued.	Education—continued.
Mrs. Mackintosh, Wooler & Co. 0 10 0	Leith—North ..... £1 9 0	Old Kirkpatrick ..... £2 2 0	Forquardney ..... £1 2 5	Castle ..... £3 0 0
Mr. James Eids ..... 1 4 0	Morningside ..... 0 3 0	Glasgow—	East Wemyss ..... 0 15 0	Cutlar ..... 0 12 0
A. F. ..... 1 0 0	Temple ..... 0 2 0	Candlish Memorial ..... 3 15 0	Kirkcaldy ..... 0 14 10	Strachan ..... 0 10 0
Mr. Arthur Ellis ..... 5 0 0	Dunbar ..... 0 2 0	Kelvinside ..... 3 0 0	Towrie ..... 0 2 0	Towie ..... 0 2 0
Mrs. M. D. ..... 1 0 0	Frasenpans ..... 0 3 0	Renfield ..... 35 10 10	Mackintosh ..... 0 2 0	Garnie ..... 0 7 0
The late Miss Walker, Greenock ..... 10 0 0	Nordington ..... 0 1 0	Renwick ..... 1 19 6	Logie and Gaudry ..... 0 1 1	Torrif ..... 0 0 6
	Dumfries ..... 5 10 0	Howe Street ..... 1 0 0	Newstyle ..... 0 16 0	Chirnside ..... 0 10 0
	South ..... 0 7 0	St. David's ..... 0 1 0	Dundee—	New Marsoch ..... 0 8 6
	Young's ..... 1 2 6	St. George's ..... 5 0 0	Mains ..... 0 9 0	Aberlour ..... 0 6 6
	Chirnside ..... 0 2 0	St. James's ..... 0 9 0	St. John's ..... 0 3 6	Alives ..... 2 4 10
	Girthon ..... 2 0 0	St. Mark's ..... 1 3 0	St. Paul's ..... 0 3 4	Davies ..... 1 10 0
	Kirkcudbright ..... 0 2 6	St. Paul's ..... 6 14 0	Inverness—	
	Ayr ..... 1 0 0	Union ..... 5 3 6	East ..... 3 5 0	
	Irvine ..... 0 5 0	Kilmun ..... 0 1 0	Arach ..... 0 14 8	
	Greenock ..... 0 2 0	Lochgilphand ..... 2 11 10	Killmarcan ..... 1 0 0	
	St. Thomas' ..... 2 15 0	Martyrs' ..... 0 8 2	Benzie ..... 1 0 0	
	Hamilton ..... 1 0 0	Nr. Rh. Knappdale ..... 0 12 0	Fearn ..... 1 0 0	
	St. John's ..... 1 3 1	Denary ..... 0 2 0	Rosshall ..... 1 0 0	
	Carnwall ..... 1 5 0	Chalander ..... 4 1 0	Sainsort ..... 1 0 0	
		Armagh ..... 0 6 0	Stony ..... 1 15 8	

## III.—Aged and Infirm Ministers.

P. L. O. K.	£1 0 0
The late Dr. Miller	2 0 0
Rothney West	0 10 0
Mrs. M. D.	0 10 0
Alyth	0 1 0

## IV.—Home Mission.

Edinburgh—	4 0 0
Mayfield	0 0 0
Glasgow—	8 8 0
St. Paul's	32 0 0
Candlish	0 14 0
Kincarth	0 7 6
Morven	0 9 0
The late T. Wilson	541 5 10
Eq., Dumfriesshire	10 0 0
Eq., Brechin	10 0 0
Hawick, for Deputies	6 0 0
New Abbey, for Keweenaw	1 0 0
Portobello, for Mid	10 0 0
Greenock—Middle, for	7 10 0
Missionary	10 0 0
Torrance of Campsie,	10 0 0
for do.	7 3 8
Edinburgh—Tolbooth,	3 6 8
for do.	1 0 0
Glasgow, for do.	0 10 0
Haifoon, for do.	0 10 0
Jacob's Vow	0 10 0
Mrs. A. Ellis	0 10 0
Mrs. M. D.	0 10 0

## HOME EVANGELIZATION.

Edinburgh—	0 10 0
Mayfield	1 1 0
Denholm	0 7 0
Cairnryan	0 15 0
Glasgow—Marjory	4 18 10
Renfield	1 17 0
Renwick	2 4 3
St. Mark's	3 10 0
St. Paul's	19 10 0
St. Peter's	0 15 0
North Knapdale	0 4 0
Bowmore	0 10 0
Auchtermuchty	0 10 0
Arngask	2 10 0
Mains	2 0 0
Monifeth	1 5 0
Aberdeen—Knox	0 10 0
Cromar	0 10 0
Aberlour	1 1 0
Knochoando	2 0 6
Inverness—East	1 0 0
Aroch	4 7 3
Cromarty	0 10 0

## Home Mission—continued.

Glenquhart	£1 8 6
Fort William	3 4 6
Papa-Westry	0 8 0
W.	0 10 0
Mrs. Pollock	1 0 0

## V.—Highlands.

P. L. O. K.	2 0 0
Mrs. Alexander	1 0 0
Almarnock Railway	3 0 0
Labourers	0 10 0
Kilmallie, for Cate-	6 0 0
chist	1 0 0
A Friend of the High-	51 0 0
lands	4 0 0
The late D. Duke, Esq.	51 0 0
Brechin	4 0 0

## KILMARNOCK ENDOWMENT.

Kilmory—Arden	4 0 0
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## VI.—Foreign.

The late Thomas Wil-	541 5 10
son, Esq., Dumfriesshire	100 0 0
The late D. Duke, Esq.	2 0 0
Brechin	1 5 0
Anonymous	1 10 0
Collected by Miss	5 0 0
Doble, for Caffres	0 10 0
Mrs. Mathison	2 1 6
Mrs. McDougall	10 0 0
J. MacCallum, Esq.	10 0 0
Govan—St. Mary's Bab-	10 0 0
ing, for Rev. Mr.	10 0 0
Todd, Madras	10 0 0
A Glasgow Friend, for	10 0 0
India	5 0 0
Do. Do., for Lovedale	5 0 0
Jacob's Vow	5 0 0
A Glasgow Friend	5 0 0
Mrs. A. Ellis	5 0 0

## LIVINGTONIA MISSION.

Foreign Missions Com-	150 0 0
mittee of U. P.	10 0 0
Church, for Dr.	10 0 0
Lew's Salary	25 0 0
Miss Douglas	10 0 0
Miss Mathison, London	10 0 0
A Glasgow Friend	10 0 0
Mrs. A. Ellis	10 0 0
Edin—High	0 15 0

## REV. M. BISHOP'S ORPHAN

Balance of Collection of	3 0 0
£23 for Indian	3 0 0
Famine in Edin-	3 0 0
burgh Viewforth	3 0 0

## Foreign—continued.

Collected by Miss Cor-	£1 0 0
bett	0 5 0
A Friend, R. D.	14 18 0
Dunbar	2 0 0
Miss Campbell	2 0 0
Mrs. G. Halsey	2 0 0
G. Turnbull, Esq.	1 0 0
English Presbyterian	5 0 0
Church, Bankhill	5 0 0
Berwick-on-Tweed	5 0 0
Drumblair—South S.S.	11 0 0
Teachers and scholars	5 0 0
C. G.	5 0 0
Craig	5 0 0
Logieport	10 12 0
Lyonside	6 0 0
Montrose	12 15 0
St. George's	1 0 0
M. R. C.	2 0 0
Stewarton	2 0 0
North, Ballinluish	1 0 0
Hyndford	12 12 0
Clackmannan	9 15 6
Lyonside	1 0 0
A Friend	0 1 0
Miss Hunter	5 0 0
Kirkcubbin	2 6 0
Chapel of Carlisle	2 0 0
Mrs. A. Ellis	9 10 0

## MISSIONARIES' WIDOWS.

Mrs. A. Ellis	0 10 0
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## VII.—Colonies.

Glasgow—	0 5 0
Candlish	10 5 8
St. Mark's	1 0 0
St. Paul's	3 10 0
St. Peter's	15 0 0
North Knapdale	0 18 0
Almarnock	0 8 0
Kenmore	1 0 0
Dunfermline	1 0 0
St. Andrew's	1 0 0
Monifeth	1 15 0
Cromar	0 8 0
Aberlour	0 5 9
M. J., for New Kin-	1 0 0
cardine	1 0 0
Do., for South Africa	1 0 0
Mrs. A. Ellis	0 10 0
The late D. Duke, Esq.	50 0 0
Brechin	50 0 0

## VIII.—Continent.

North Knapdale	0 13 0
Miss Anderson, for	1 0 0
Mrs. Heriot's Work	1 0 0
A. Bell, Esq., for do.	2 0 0

## Continent—continued.

Lieboon	£14 0 0
The late D. Duke, Esq.	50 0 0
Brechin	3 7 6
Wick, for Stettin	3 7 6

## FOR FRANCH CHURCHES.

A Friend, P.	2 0 0
Mrs. Bain	5 0 0
Colonel Davidson	1 0 0
Mrs. Jamieson	8 0 0
James Campbell, Esq.	23 0 0
Erskine	1 11 0
Rev. R. C. Smith	5 0 0
Rev. W. Welsh	1 0 0
Rev. J. R. Omond	1 1 0
Dundee—St. Peter's	4 13 0
Bible Class	0 1 0
Rev. J. Spence	1 15 0
Broughty-Ferry	2 4 6
Mrs. Richardson	3 0 0
Mrs. Gordon	23 15 3
Edinburgh—	5 0 0
St. George's, Prayer-	5 0 0
meeting	3 0 0
J. Gifford, Esq.	3 0 0
Rev. D. Macpherson	1 0 0
Misses Sprot	1 0 0
Mrs. Haig	1 0 0
Miss Walker	2 0 0
G. Thompson, Esq.	2 0 0
G. Martin, Esq.	2 0 0
John Melrose, Esq.	2 0 0
Miss Harriet Stewart	10 0 0
W. Henderson, Esq.	1 0 0
Rev. D. Shaw	1 0 0
J. R. Miller, Esq.	1 0 0
J. P. Pattison, Esq.	10 0 0
A Friend, per General	10 0 0
Nepean Smith	5 4 0
Aberdeen—	1 0 0
South	1 0 0
J. Logan, Esq.	1 0 0
Miss Allan	1 0 0
Mrs. Craig	2 0 0
J. C. Stoen, Esq.	2 0 0
Miss Davidson	2 0 0
Miss Farquhar	2 0 0
Lieutenant-General	20 0 0
Dalryell	6 10 0
Perth—St. Leonard's	0 10 0
Miss Holland	5 0 0
Dr. Granger Stewart	5 0 0
W. Ferguson, Esq.	1 0 0
Rev. P. Douglas	1 0 0
R. Hislop, Esq.	1 0 0
John Watson, Esq.	0 5 0
Mrs. Walker	0 5 0
Laurensonkirk	0 1 0
Rev. Dr. Bruce	5 0 0
Rev. K. M. Rate	2 0 0
Misses Gray	3 0 0

## Continent—continued.

A Cup of Cold Water	£1 0 0
Mrs. Warrack	1 0 0
Lybster, Prayer-meet-	2 7 0
ing	3 0 0
Haguel St.	2 0 0
Perth—West, Prayer-	2 0 0
meeting	2 0 0
Cardross	2 0 0
J. C. C. B.	2 0 0
Dr. Omond	1 0 0
Rev. A. H. Reid	1 0 0
Rev. W. Bonar	1 0 0
G. Macpherson, Esq.	1 0 0
Rev. J. R. Omond	1 0 0
Rev. J. Kippen	1 0 0
Friends	1 0 0
Mrs. D. W. Paterson	1 0 0
James White, Esq.	1 0 0
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Miss Hunter	1 0 0
Frickheim, Prayer-	1 0 0
meeting	1 0 0
Kennay	1 0 0

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The late D. Duke, Esq.	1 0 0
Brechin	1 0 0
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## XI.—Pre-Disruption

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Colinton & Currie	£ s. d. 15 0 0	£ s. d. 1 11 6	£ s. d. 1 10 0	£ s. d. ..	North	£ s. d. 24 8 6	£ s. d. 13 0 0	£ s. d. 9 10 0	£ s. d. ..	13 14 0	£ s. d. 5 3 10	£ s. d. 4 0 0	£ s. d. 2 8 0	£ s. d. 0 15 0
Corstorphine	5 7 1	2 8 0	2 6 0	..	South	9 0 10	2 0 0	..	..	13 14 0	5 3 10	4 0 0	2 8 0	0 15 0
Cranston	144 16 5	27 0 0	24 0 0	..	St. John's	17 10 2	4 15 9	4 16 6	..	13 14 0	5 3 10	4 0 0	2 8 0	0 15 0
Edin.—Harley	144 16 5	27 0 0	24 0 0	..	St. Minna's	6 14 4	0 11 8	..	..	13 14 0	5 3 10	4 0 0	2 8 0	0 15 0
Buccleuch	11 12 8	5 10 0	9 0 0	..	Trinity Church	15 1 7	3 0 0	6 1 0	8 19 2	13 14 0	5 3 10	4 0 0	2 8 0	0 15 0
Cowgate	14 16 5	1 17 0	1 0 0	..	Liberton	30 4 6	16 10 0	3 0 0	..	13 14 0	5 3 10	4 0 0	2 8 0	0 15 0
Cowgate Head.	3 11 0	1 0 0	1 0 0	..	Morningside	11 8 5	3 15 4	3 0 0	..	13 14 0	5 3 10	4 0 0	2 8 0	0 15 0
Dalry.	15 0 10	..	..	1 5 0	Nashaven	36 14 5	4 10 0	3 0 0	..	13 14 0	5 3 10	4 0 0	2 8 0	0 15 0
Dean	5 3 7	..	..	..	Portobello	18 0 9	6 9 0	4 10 0	..	13 14 0	5 3 10	4 0 0	2 8 0	0 15 0
Fountainbridge	157 5 8	11 0 0	13 5 0	..	Batho.	18 0 9	6 9 0	4 10 0	..	13 14 0	5 3 10	4 0 0	2 8 0	0 15 0
Grange	31 2 6	18 15 0	21 0 0	..	Linlithgow.	10 0 0	0 15 0	0 15 0	..	13 14 0	5 3 10	4 0 0	2 8 0	0 15 0
Greystair	11 14 8	12 13 0	12 13 0	..	Aberdeen	14 8 1	2 6 0	3 4 0	..	13 14 0	5 3 10	4 0 0	2 8 0	0 15 0
High	123 7 6	12 15 0	12 15 0	..	Armadale	14 8 1	2 6 0	3 4 0	..	13 14 0	5 3 10	4 0 0	2 8 0	0 15 0
Holyrood	11 14 8	12 13 0	12 13 0	..	Bathgate	14 8 1	2 6 0	3 4 0	..	13 14 0	5 3 10	4 0 0	2 8 0	0 15 0
Knox's	6 7 8	0 14 0	0 14 0	..	Bonny	14 8 1	2 6 0	3 4 0	..	13 14 0	5 3 10	4 0 0	2 8 0	0 15 0
Lady Glenorchy's	86 10 10	7 10 5	7 11 2	..	Crofthead	6 0 0	..	..	..	13 14 0	5 3 10	4 0 0	2 8 0	0 15 0
Mary's	5 13 4	1 0 0	1 0 0	10 0 0	Falkirk	21 8 7	5 6 8	4 15 7	..	13 14 0	5 3 10	4 0 0	2 8 0	0 15 0
Mayfield	32 12 8	10 0 0	8 0 0	..	Grange	30 0 0	9 0 2	8 5 0	..	13 14 0	5 3 10	4 0 0	2 8 0	0 15 0
M'Crie	15 17 4	1 7 0	..	..	Harhill	9 10 6	..	..	..	13 14 0	5 3 10	4 0 0	2 8 0	0 15 0
Moray	15 9 0	6 14 0	..	..	Kirkcaldy	70 3 6	6 0 0	4 12 0	..	13 14 0	5 3 10	4 0 0	2 8 0	0 15 0
Newington	38 1 9	8 15 0	10 0 0	0 2	Lauriston	10 6 2	3 0 0	2 10 0	..	13 14 0	5 3 10	4 0 0	2 8 0	0 15 0
New North	30 0 7	10 0 0	10 0 0	..	Linlithgow	18 14 1	3 0 0	2 10 0	..	13 14 0	5 3 10	4 0 0	2 8 0	0 15 0
Pirig	10 9 5	8 9 2	1 16 7	..	Livingstone	7 0 0	1 10 0	1 0 0	..	13 14 0	5 3 10	4 0 0	2 8 0	0 15 0
Pleasance	10 9 5	8 9 2	1 16 7	..	Polmont	17 16 1	2 13 0	3 2 7	..	13 14 0	5 3 10	4 0 0	2 8 0	0 15 0
Rosburgh	14 1 1	2 0 0	1 0 0	..	Stamman	16 15 3	1 4 7	0 15 0	..	13 14 0	5 3 10	4 0 0	2 8 0	0 15 0
St. Andrew's	144 5 6	32 2 1	24 11 7	..	Torrybladen	5 12 5	0 13 3	0 9 8	1 4 3	13 14 0	5 3 10	4 0 0	2 8 0	0 15 0
St. Bernard's	51 10 10	7 10 0	6 0 0	11 3 9	Upshall	7 0 3	1 0 0	1 0 0	0 3 0	13 14 0	5 3 10	4 0 0	2 8 0	0 15 0
St. Columba's	4 14 4	9 0 0	4 0 0	7 12 0	West Calder	19 16 0	..	..	..	13 14 0	5 3 10	4 0 0	2 8 0	0 15 0
St. David's	12 6 7	2 15 0	2 0 0	..	Whithorn	11 8 0	0 3 0	..	..	13 14 0	5 3 10	4 0 0	2 8 0	0 15 0
St. Giles's	2 12 9	2 15 0	19 15 6	..	Blackburn	11 8 0	0 3 0	..	..	13 14 0	5 3 10	4 0 0	2 8 0	0 15 0
St. George's	335 13 0	122 5 0	101 0 0	2 1 0	Malraoun	7 0 0	..	..	..	13 14 0	5 3 10	4 0 0	2 8 0	0 15 0
St. John's	29 9 3	..	6 0 0	..	Biggar and Peebles.	3 14 2	1 0 0	..	..	13 14 0	5 3 10	4 0 0	2 8 0	0 15 0
St. Luke's	57 15 0	8 0 0	14 0 0	..	Brechin	27 7 0	3 10 0	2 10 0	..	13 14 0	5 3 10	4 0 0	2 8 0	0 15 0
St. Mary's	72 6 3	12 0 0	19 15 6	..	Culter	6 0 0	18 15 0	0 15 0	..	13 14 0	5 3 10	4 0 0	2 8 0	0 15 0
St. Paul's	19 12 8	2 15 0	..	..	Killichrichill	6 0 0	18 15 0	0 15 0	..	13 14 0	5 3 10	4 0 0	2 8 0	0 15 0
St. Stephen's	12 13 0	11 11 0	13 6 0	..	..	..	..	..	..	13 14 0	5 3 10	4 0 0	2 8 0	0 15 0
Strathkerry	47 17 2	23 0 0	22 0 0	..	..	..	..	..	..	13 14 0	5 3 10	4 0 0	2 8 0	0 15 0
Talbot	163 3 0	30 0 0	22 0 0	..	..	..	..	..	..	13 14 0	5 3 10	4 0 0	2 8 0	0 15 0
Town	27 4 6	0 14 0	..	..	..	..	..	..	..	13 14 0	5 3 10	4 0 0	2 8 0	0 15 0
Westport	59 16 5	9 0 0	6 13 4	..	..	..	..	..	..	13 14 0	5 3 10	4 0 0	2 8 0	0 15 0
Westport	27 1 1	3 12 0	2 10 0	..	..	..	..	..	..	13 14 0	5 3 10	4 0 0	2 8 0	0 15 0



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<b>Glasgow.</b>					<b>Dunblane.</b>									
St. Peter's .....	52 8 8				Balquhider .....	5 4 4					Flisk and Orick .....	10 8 8	2 0 0	2 10 0
St. Stephen's .....	26 19 8	9 0 0	8 10 0		Bridge of Allan .....	9 6 10	1 0 0	0 16 0			Kettle and Calt .....	18 0 0	0 17 9	0 14 0
Stockwell .....	2 4 8	8 0 0	3 3 0		Bucklyvie .....	1 7 0	1 7 0	3 0 0			Loche and Gaudie .....	4 8 0	2 1 8	1 15 0
Tolcross .....	2 10 0				Callander .....	113 13 6	5 5 0	4 9 0	4 17 9		Monimail .....	5 13 8	8 8 0	1 5 8
Trinity .....	14 11 6				Dunblane .....	26 14 10	4 8 11				Strathmiglo .....			
Tron .....	31 2 20				Gartmore .....						North .....		1 2 0	
Union .....	39 3 2	8 15 6			Kilmadock .....	41 15 8	3 10 0	2 10 0	4 19 8		<b>St. Andrews.</b>			
Victoria .....	26 3 0	2 11 0	2 5 0	5 8 8	Kippen .....						Aneruther .....	7 1 4		
Wellpark .....	80 19 6	8 10 0	10 5 0		Norriston .....	10 15 3	1 10 0	1 4 0			Carnbee .....	5 16 10	0 7 8	
West .....	11 17 2	1 0 0	2 5 0		Tillilcouthy .....						Crail .....	13 0 0	1 15 0	1 6 0
Whiteinch .....											Elie .....	11 12 0	2 0 0	0 18 0
Wind .....	10 5 0	2 1 6		2 15 6	<b>Dunkeld.</b>						Ferry Port .....	56 11 11	5 5 0	5 5 0
Young Street .....	35 15 0	1 0 0			Auchtergaven .....	22 11 10	2 10 0	1 11 0			Forgan .....	4 10 10	1 0 0	0 10 0
Govan .....	12 10 0		1 0 0		Blair Athol .....	6 10 0	1 4 0	0 5 0			Largo .....	11 0 0	2 0 0	1 10 0
Do. St. Columba .....		4 5 0			Burrelton .....	10 8 0	0 10 0	1 0 0			Leuchars .....	14 5 6	8 10 0	4 0 0
Do. St. Mary's .....	15 0 0				Cargill .....	19 9 10	1 0 0	1 0 0			St. Andrews .....	4 7 6		
Hillhead .....	18 6 8	3 15 7	2 4 4		Kirkcaldie .....		0 7 0	0 6 0			St. Monance .....			
Kilbride .....	8 4 0	2 0 0	1 5 0	2 7 11	Dalgous .....	6 17 5	1 10 0	2 2 6						
Kirkcaldie .....	19 18 1	3 5 9	1 0 0		Strathbrann .....		0 11 0	0 6 7			<b>Meikle.</b>			
St. Andrew's .....	10 0 0				Dunkeld .....	6 2 3	1 0 0	0 15 0	1 6 8		Airle .....	25 0 0	1 6 0	1 0 0
St. David's .....					Kirkcaldie .....	20 8 10	1 0 0	0 19 10			Ally .....	37 16 3	5 7 0	6 4 0
St. John's .....					Leithendy, &c. .....		1 0 0				Blairgowrie .....			
St. Peter's .....					Moulin .....		1 8 1				First .....	91 15 7	3 6 3	4 11 0
St. Vincent .....					Struan .....						South .....	39 10 1	6 5 0	6 3 0
<b>Kilbride.</b>					<b>Breadalbane.</b>						Coupar Angus .....	82 10 2	2 17 5	2 17 4
Adrianak .....		0 15 0			Aberfeldy .....	14 6 7	7 10 0	1 15 0			Crail .....	7 9 9	0 18 0	0 8 10
Dunoon .....	15 7 0	2 0 0	3 0 0		Ardenal .....	27 6 6	1 4 0	0 15 0			Orkney .....		0 0 0	0 13 6
Do. Gaelic .....	13 0 0	2 3 0			Fortingall .....		1 0 0	0 15 6			Meikle .....	8 0 0	0 6 0	0 13 6
Innellan .....	10 14 0	1 7 0	0 15 0		Glenlyon .....		3 0 0				Newtyle .....	20 0 0	1 0 0	1 8 0
Inverary .....		0 17 0	0 11 0		Kenmore .....		2 6 0				Rattray .....	20 3 1	2 0 0	1 5 0
Kilbrann .....					Kiln .....									
Kilmar .....					Lawers .....	3 18 2	1 10 0	1 4 6			<b>Forfar.</b>			
Kilmodan .....	3 12 0	1 0 0	1 3 0		Leggart .....		0 16 0				Aberlone .....	13 17 9		
Kilninn .....	6 1 2	3 10 0			Strathfillan .....		1 6 10	1 0 0			Dunnichen .....	18 11 11	3 4 0	1 13 0
Kilpatrick .....					Tunnel Bridge .....	15 0 0	1 6 10	1 0 0	0 13 0		Forfar .....	28 6 8	4 7 6	4 7 6
Do. South .....					Amulree .....						East .....	13 0 6	1 6 9	1 0 0
Lochness .....	11 6 2	2 0 0	2 0 0	1 15 3	<b>Perth.</b>						Kinnethorpe .....	10 0 0		
Lochness .....	7 15 0	0 5 0			Abernethy .....	4 16 1	0 7 10	0 15 1	0 12 0		Kirkcaldie .....	7 11 8	1 10 0	
Do. Mary's .....					Argack .....	20 8 0	1 12 6	0 11 0			North .....	7 12 0	1 0 0	1 4 0
North Bute .....		2 0 0	2 5 0		Colless .....	8 10 8	1 5 0	1 9 0			South .....		3 9 0	
North Knapdale .....				1 1 0	Dunbarney .....	14 7 8	1 0 0				<b>Dundee.</b>			
Rothesay .....	40 13 10	15 0 0	14 0 0		Kerol .....	7 0 0	3 10 0	1 11 0			Abernyte and Rait .....	17 5 8	2 0 0	2 5 0
Free Parish .....	8 1 6	2 0 0			Forgandenny .....	7 12 1	0 16 0	1 0 0			Broughty Ferry .....	46 15 7	13 0 0	10 10 0
Gaelic .....	12 16 3	14 10 0	10 0 0		Kilgarnock .....	5 5 0	0 12 0	0 12 0			East .....	121 0 4	11 10 0	16 0 0
Sanbank .....			1 0 0		Logisland .....						West .....			
Strachur .....		0 15 0			Meikles .....	10 7 1	2 0 0	1 1 0			Dundee .....	10 15 1		
Tighnabruach .....					Perth .....	30 2 7	8 0 0	7 5 0			Albert Square .....	12 0 0	1 0 0	0 10 0
Ugish .....					Knox .....	49 0 9	13 5 0	11 0 0			Bonnet Hill .....	25 12 7	4 16 0	4 0 0
<b>Kintyre.</b>					Middle .....	53 12 2	4 2 0	2 16 0	21 2 4		Chalmers .....	33 12 8	4 16 0	4 0 0
Campbeltown .....	25 3 1	11 0 0	11 0 0	5 0 0	St. Leonard .....	77 17 7	18 8 4	8 7 7			Chapelhouse .....	13 12 8		
Lochend .....	25 0 0	6 0 0			St. Stephen .....	11 12 9	1 5 0	2 15 0			Dundee .....	10 3 0		
Lorn Street .....					West .....	17 12 9	1 17 6	1 10 0			Hawthill .....	25 9 0	2 16 0	
Kilberry .....	40 0 0	0 15 0	0 15 0		St. George .....	6 11 0	0 10 0	0 10 0			Hilltown .....	18 5 3	2 16 0	4 11 0
Kilbride .....		7 7 0			St. Andrew .....	13 8 11	4 10 0	4 0 0			McDermott .....	21 23 4	1 11 1	1 8 4
Kilcalmonell .....		1 5 0			Blackford .....	8 14 8	3 10 0	2 2 0			St. Andrew's .....	54 6 1	5 0 0	5 14 0
Killean .....	22 15 4	1 12 0			Braco .....	11 8 4	4 5 7	4 12 0			St. John's .....	104 3 2	13 0 0	7 0 0
Kilmar .....					Comrie .....	24 8 8	6 6 0	6 16 0			St. Paul's .....	40 15 8	4 10 0	3 0 0
Kilmodan .....					Crief .....	5 1 6	1 4 0	1 4 0			Wallacetown .....	6 11 0	1 6 0	
Kilpatrick .....					Dunning .....	8 6 0	1 16 0	1 16 0			Wellgate .....	15 1 0	0 16 0	
Kilvennie .....					Madderty .....	12 9 6	1 17 9	2 3 8			Wellington .....	5 17 4	0 8 0	4 6 11
Kilvennie .....					Monzie .....						Wilson Territory .....	8 9 4	1 10 0	1 0 0
Kilvennie .....					Mullhill .....						Liff .....	8 14 8		
<b>Islay.</b>					<b>Dunfermline.</b>						Loche .....	5 0 7	2 0 0	3 0 0
Bowmore .....	4 9 0	0 16 0	0 11 0		Aberdour .....	18 14 8	0 16 0	0 16 0			Longforgan .....	18 11 1		
Kilbrann .....	5 8 5	2 2 0	0 10 0	0 4 0	Carnock .....	7 16 6	1 0 0	1 5 0			Moultfeth .....	24 10 7	0 15 0	0 15 0
Kilbrann .....	5 8 0	1 7 0	1 10 0		Culross .....						Do. South .....		2 10 0	2 3 0
Kilbrann .....	0 19 4				Dunfermline .....						Monkies .....		1 10 0	
Kilbrann .....					Abbey .....	25 0 1	6 0 0	0 10 0	10 13 0		Tealing .....			
<b>Lorn.</b>					North .....	9 15 11	1 14 0				<b>Brechin.</b>			
Appin, &c. ....					St. Andrew .....	9 10 10	1 12 0				Brechin .....	30 19 0	2 5 0	2 5 0
Archiehan .....	10 12 0		0 13 0		Saine .....	9 10 10	1 12 0				East .....	84 8 9	4 12 0	5 0 0
Glenorchy .....	20 0 0	2 1 0	1 0 0		Torryburn .....	3 12 8	0 15 0				West .....	10 0 0	1 0 0	1 10 0
Kilbrann .....					Tulliallan .....	18 17 8		1 2 0			Craig .....	3 16 8	0 14 0	0 12 0
Kilbrann .....					<b>Kinross.</b>						Edzell .....	31 10 0	2 2 0	2 0 0
Kilbrann .....					Cowdenbach .....	8 8 6	2 2 0	1 10 0			Loche .....	24 17 4	1 5 0	2 0 0
Kilbrann .....					Kelly .....	18 1 7	1 1 0	1 0 0			Loche .....	23 0 0	1 4 0	1 7 0
Kilbrann .....					Kinross .....	7 10 0	0 5 0	1 0 0			Marytown .....	10 15 4	2 0 0	1 19 0
Kilbrann .....					Laund .....	16 9 11	0 13 6	0 12 0			Monzie .....	36 8 7	2 5 0	2 5 0
Kilbrann .....					Orwell .....	6 8 8	0 11 0				St. George's .....	12 1 8	2 15 6	2 8 0
Kilbrann .....					Portmook .....	14 2 9	2 0 0		3 6 0		St. John's .....			
Kilbrann .....					Strathmiglo .....						<b>Arbroath.</b>			
<b>Mull.</b>					<b>Kirkcaldy.</b>						Arbroath .....	19 13 8	1 0 0	0 17 0
Ardenmurchan .....					Duckhaven .....	8 0 0	0 7 6				Arbroath .....	24 8 1	1 10 0	1 0 0
Coll .....	1 0 0	0 13 0			Burnside .....	11 3 0	0 5 0	3 3 0			East .....	18 0 0	1 9 0	1 3 0
Iona and Row .....		0 7 0			Dyack .....	10 0 0	2 0 0	1 5 0			High Street .....	22 16 8	1 10 0	3 0 0
Kilbrann .....		0 16 6			East Wemyss .....	7 3 6	1 18 0				Inverbrothock .....	13 13 11	1 0 0	0 12 0
Kilbrann .....		0 15 0			Kenmore .....		1 2 0				Kinnear .....	77 18 9	4 0 0	5 0 0
Kilbrann .....					Kinghorn .....	6 6 0	0 10 0	0 10 0			Ladyloan .....	19 5 2	1 0 0	0 10 0
Kilbrann .....					Kirkcaldy .....	12 9 10	1 15 0				Barry .....	16 19 1	0 10 0	0 10 0
Kilbrann .....					Abbotshall .....	18 0 0	0 19 6	0 10 0			Carmyle .....	18 2 0	4 75 4	2 15 8
Kilbrann .....					Dunnikier .....	13 2 10			3 8 10		Carmyle .....	16 3 0	1 12 6	1 8 0
Kilbrann .....					Galatoun .....	20 13 10	1 17 0	1 16 0			Frithchell .....	29 6 0	1 15 0	0 10 0
Kilbrann .....					Invertel .....	8 19 0	1 0 0				Inverchell .....	31 0 0	1 13 6	0 10 0
Kilbrann .....					Leath .....	11 5 2	2 10 7	2 10 7			Inverchell .....	32 9 0	2 13 6	2 0 0
Kilbrann .....					Leven .....	12 19 4	0 10 0				<b>Fordoun.</b>			
Kilbrann .....					Lochgally .....	9 11 2	2 10 7	1 18 10			Bonholm .....	13 10 6	2 0 0	1 2 0
Kilbrann .....					Markinch .....						Harvie .....	3 8 4	0 8 0	0 8 0
<b>Stirling.</b>					<b>Cupar.</b>						Setonholm .....	16 10 3	1 2 6	1 0 0
Alloa .....	8 7 0	0 15 0	0 10 0		Abbie & Newburgh .....	9 16 2	4 5 0	4 0 0			Fordoun .....	8 8 10	1 4 0	1 0 0
West .....	30 9 5	3 0 0	3 0 0		Auchtermuchty .....	4 15 4	1 2 0	0 15 0			Kinnear .....	5 7 6	0 8 0	0 7 0
Alva .....	10 0 0	0 17 0			Carn .....	8 5 0	0 5 0				Laurenschirk .....	17 0 0	2 4 0	2 0 0
Bannockburn .....	4 0 1	5 0 6	4 10 0		Colless .....	16								

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## EDITORIAL NOTES.



THE Church in Victoria is moving in earnest for a thoroughly equipped theological seminary. Hitherto the professorial work has been done by men who have been called to it incidentally and provisionally. Now it is considered indispensable that the chairs should be filled by men whose sole business it shall be to teach.

"Not," says the *Christian Review* of Melbourne,— "not that in our opinion there is any valid ground for dissatisfaction with the condition of things in the past. The best that could be done in the circumstances probably has been done. The brethren who have been discharging, and who, we trust, will continue to discharge, professorial functions, are 'good men and true,' scholarly in attainment, thoroughly capable in their respective departments, and full of enthusiasm in their work. The preachers that have been trained under their care are proving 'workmen not needing to be ashamed,' successful and devoted labourers in the re-

spective fields to which the Master has called them. We do not hesitate to say that the Church is laid under obligations of no small moment to these brethren for the industry, endurance, and self-denial they have brought to bear upon their work. At the same time, it must be admitted that the intention of the Assembly, from the very foundation of the hall, has been to appoint one or more professors who should be permanently and altogether set apart to the important work. And now that there are sufficient funds in hand for the suitable endowment of one chair, the feeling is wide-spread through the Church that a first appointment should be made."

The *Review* goes on to say that a number of the Presbyteries have expressed themselves in favour of appointing a commission of distinguished men, chosen from different Churches at home, to make a selection of a professor; but adds that although this arrangement will probably be entered into, one name only has been before the public mind—that of Dr. Goold, the present Moderator of the Free Church, upon whom it proceeds to pronounce a glowing panegyric. "His presence among us," it is said, "would be a boon to our Church, to evangelical religion, to the high interests of truth, and to our community at large." It is not for us, of course, to suggest what Dr. Goold should do under such circumstances; but we may venture to put in a word for the old country, and to say that he cannot be spared.

It is not often that we find the organs of High Churchism ready to recognize the good done

by men occupying spheres in the outer world of Presbyterianism. The following extract, therefore, from a recent number of the *Guardian* will be read with all the greater interest. It appears in the letter of its regular American correspondent:—

"The great multiplication of colleges in the United States is due to the local attachments which are everywhere so strong. Rich men, wishing to found colleges, desire them to be placed in the communities in which their lives have been passed, that thus their names may still be had in remembrance. It follows that everywhere there are institutions with insufficient endowments, whereas far greater good would come from a concentration of offerings. It is true the older colleges of the country are constantly in receipt of gifts and bequests from their alumni, especially during these latter years, so that in the case of each of them there are now noble

endowments. The college of New Jersey, better known as Princeton College, has derived immense advantage from Dr. M'Cosh's presidency. Fortunate was it for the institution that a man of his high reputation was willing to cross the Atlantic and cast in his lot with it. A new life seemed to come to the college with the new leadership; more than a million dollars was contributed. Fellowships were established, and new halls arose. Beneficial changes were introduced into the course of study, and in every respect there was improvement. We may well hope that other representatives of English learning may be drawn by this example to 'come over and help us.'"

Never give up in the Lord's work! What an example of perseverance is furnished by the story of the Presbyterian mission in Canton! For twenty-five years the missionaries laboured, and at the close of that period had gathered only thirty-three converts. In the next seven years the numbers increased sixfold, and the growth now is steady and comparatively rapid. In 1833 there were in all China two missionaries and two converts. Now there is a Presbyterian "Synod of China," and a conference can be held attended by 120 missionaries.

Another secession has taken place from the Established Church of Holland. It is headed by two brothers, who are dissatisfied with a resolution of the Synod to insist on a literal or honest acceptance of the terms of membership. To this tying down of men to the creed which they profess, the "Modern" school, as it is called, object; and in order to secure perfect liberty of speech and action, some of them have adopted a position of Nonconformity. We cannot but admire, so far, the excellence of the principle thus exemplified. Here are men who are resolved not to take money for teaching what they do not teach. Now that they are outside the Church, they are free to teach what they think right. But further than that, we have no sympathy whatever with the movement. Its leaders are of the Rationalistic sect which has eaten out the life of the Dutch Church, and rendered necessary the pathetic appeal for help which was published in the last *Record*; and we have no expectation of any permanent good coming of a new religious community which is to be "*independent of dogma.*"

The Calcutta Church Missionary Association has published a Report in which a most striking and suggestive review is given of the moral and religious condition of the English capital of India. Here is a picture with which, we are sure, very few of our readers are familiar:—

"The total population of the town on the night of the 6th April was 429,535; but this figure represents the population of one half of Calcutta only, as it excludes the swarming population of the suburbs, and the enormous crowds of those who flock into the city for daily employment from the towns and villages along the river and the lines of railways.....

"Of the total population, 278,224 are Hindus, 123,556 are Mohammedans, and 33,885 Christians; those belonging to other religions, or to no religion, being 2870 souls. The Hindus thus compose about two-thirds; the Christians, about six per cent. of the entire population.

"The Hindus are, of course, divided into an immense number of castes, of which the most numerous are the Brahmans and the Kayasths, being 33,914 and 32,073

respectively. The Census reporter remarks that 'the comparatively small number of artisan castes (12,564) would seem to show that caste is fast dying out in the town as an exclusive system of hereditary occupations.'

"The number of native Christians in the town is 2636. This class numbered 2466 in 1872. In 1865 the number was given as 1441 only. The Jewish community numbers 952, but five Jews by birth have returned themselves as Methodists, and three as Mohammedans. There are 1876 Buddhists in Calcutta, of whom 762 are Chinese, 789 Mughls, 62 Burmese, and 252 Jains. As regards the Brahma Somaj, which has been in existence for almost sixty years, it will surprise our readers to learn that its members have as yet reached but the very small number of 479.

"The Miscellaneous list is likewise suggestive. It includes Unitarians, Deists, Theists, Atheists, Secularists, Positivists, Free-thinkers, Latitudinarians, and Infidels, besides 'seventy-five persons who do not profess even Latitudinarianism.' Thus Calcutta is not only the emporium of many nations, but the emporium of all the religions of the world.

"In regard to public places of worship, the following enumeration may be found interesting :—The Hindus have 199 idolatrous temples; the Mohammedans, 117 mosques and imambaris; the Christians, 31 churches and chapels; the Jews, 2 synagogues; the Brahmas, 2 mandirs; the Chinese, 3 temples; and the Parsis, 1 agiari or temple of the sacred fire."

The Report draws a painful picture of the moral state of the city. One passage it is particularly humiliating to read :—

"The vice of intemperance is spreading among the Bengalis in an alarming manner. Formerly a more public use of liquor was confined to the lower strata of Hindu society, but now the habit is making its inroads among the higher classes also, drink and 'Western civilization' being regarded by many of them as fast and inseparable friends. Last year, people's eyes were opened to the enormity of the evil by the *Sûlav Samachar*, a vernacular paper, which published the names of over a hundred educated natives who had ruined themselves but recently by excessive indulgence in European liquors. Many of these men had titles to their names, and all occupied respectable positions in native society. This melancholy circumstance becoming known, one of the native papers naturally remarked that 'if this be one of

the fruits of English education, the sooner we have done with it the better.' Corroborative evidence of the spread of drunkenness among the Bengalis may be gathered from the Calcutta Census and the Excise Administration Reports of 1876. According to the former, there are in the city 362 licensed dealers of intoxicating liquors, and 163 sellers of *ganja* and opium. But their number is constantly increasing. Only a few weeks ago, the revenue authorities gave permission to open new grog-shops in the town; and we are grieved to have to add that one of them was set up in a well-known native quarter, in disregard to the feelings and wishes of the Hindus of the neighbourhood, who had to memorialize the Lieutenant-Governor to be delivered of the plague."

It is pleasant to see how cordially the different evangelical missionary societies recognize the fact that they are engaged in one and the same great enterprise. The January *Chronicle* of the London Society reprints for the benefit of its readers the notices which have appeared—the one in our own pages, the other in the *Quarterly Paper* of the Edinburgh Medical Missionary Society—of Dr. Black and Dr. Smith (both of whom were members of the Free Church); and it prefaces these notices with the following Minute, the kindly and Christian spirit of which we cordially reciprocate :—

"While recognizing the Providence which has watched over this Society's expedition to Central Africa and guarded the health and lives of its members, the Directors would not forget that kindred societies, prosecuting a similar work, have been called to suffer painful loss. Dr. WILLIAM BLACK, of the LIVINGSTONIA MISSION, died on the 7th of May, within six months of his arrival at Lake Nyassa. Four days later, namely on the 11th

of May, at the town of Kagei, on the Victoria Nyanza, Dr. JOHN SMITH also died. The Directors desire to tender to the Executive of the FREE CHURCH OF SCOTLAND MISSION and to that of the CHURCH MISSIONARY SOCIETY, the expression of their deep sympathy in the trials which, at this early stage of their efforts in the interior of Africa, have befallen their respective missions."

The resolution has been arrived at to erect a hall in Paris for religious purposes in connection with the approaching French Exhibition. Among the objects aimed at will be the following :—  
1. Christian conferences, to which members of British and foreign Churches will be invited.  
2. United prayer-meetings daily at ten o'clock.  
3. Foreign missions; occasional meetings, at which missionaries from various countries and the representatives of missionary societies will supply useful information relative to missionary work and the progress of the gospel in European and foreign countries.  
4. Daily meetings for evangelization, in the French, German, and Italian languages, under the direction, principally, of the Rev. R. W. M'All.  
5. Divine service on the Lord's-day, in English and foreign languages.  
6. Meetings occasionally for reading and exposition of Holy Scripture.  
7. Meetings for special departments of Christian work, such as Lord's-day observance, Sunday schools, Young Men's Christian Associations, colportage, &c. If all these arrangements are well carried out, much good may be anticipated as the result.

There is too much reason to fear that the success of the various missions which have recently

been commenced in Central Africa will be seriously affected by the difficulty of sustaining animal life against the insignificant-looking but destructive tsetse fly. The creature has appeared on the shores of Lake Nyassa.

A beginning has been made with the new mission which the Established Church of Scotland proposes to establish in China. Five young men have been accepted for the work, and have, we believe, set sail for the East.

Anything connected with the evangelization of the Turkish empire is of special interest at present. We read, therefore, with satisfaction that "the work of the American Board there is very considerable. There are in all 255 stations and out-stations, 94 churches, 5355 members, and 11,786 pupils in schools." But the American Methodists are also in the same field, and although their congregations have in the meantime been scattered, they speak not unhopefully of the future. Bulgaria is the chief scene of their operations; and if what the New York *Independent* says is true, the resumption of their work after the peace will be watched with interest:—

"No other nationality in the Turkish empire," it says, "is making such advance as the Bulgarian. The missionaries of the American Board south of the Balkans have separated their converts from the old Church. Those of the Methodist Board north of the Balkans have pursued the contrary policy. They have their separate worship and ordinances, but they do not call themselves Protestants and withdraw from the Bulgarian Church. For with the Bulgarians their Church is but their nationality. They care nothing, as a Church, for

religion. Their bishops are appointed, not for their religious character, but for their political influence; and he who withdraws from the Bulgarian Church is regarded, not as a religious heretic, but as a traitor to his nationality. The policy of the Methodist mission has certainly been successful in influencing not merely their own converts, but the Church, which is glad of its educational influence; and we think it is a question deserving serious consideration whether the missionaries of the American Board ought not to reverse their policy."

Many will rejoice to hear that a life of the late Dr. Wilson of Bombay is in course of preparation. The work was to have been undertaken by Dr. Murray Mitchell, but, in consequence of the illness of the venerable Convener of the Foreign Missions Committee, Dr. Duff, so much pressure has been put upon his time as to render its execution by him impossible. Next to Dr. Mitchell, however, there is no one more competent in every way than Dr. George Smith, and we are extremely glad to learn that he is already actively engaged in the writing of this important biography. It is a happy circumstance that we have one among us who combines in so high a degree literary ability with knowledge of India.

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## OUR HOME WORK.

### CHURCH EXTENSION BUILDING FUND IN EDINBURGH.

THE local Committee in Edinburgh resolved to lay the foundation of this Fund by individual contributions, and then to go to congregations. It was understood that when about £10,000 should be subscribed in the one form, congregations would be appealed to, in order to double or treble that sum, or more. The first fifty contributions have exceeded £10,000. Though the munificent contributions of Glasgow have not been equalled, the subscription list is a very interesting one. It contains two contributions of £1000; six of £500; seven of £250; six of £200; two of £150; nineteen of £100; six of £50; and two of £30. This, however, only represents the beginning of the movement. A wonderfully hearty spirit has been shown by many. One gentleman said at first that he could not subscribe, as he was under promise to give £1000 for his own church; but on weighing the matter, he changed his mind, and though he had had a bad year in business, he gave £500. Another, whose local contribution was £600, in like manner declined at first, but gave his name for £500 next day. Another doubled his contribution after hearing the subject referred to by his minister. A young tradesman gave £200, and the offering of much more, if the town did correspondingly. The proof of deep loyalty to the Free Church

is very cheering; and there is plain evidence that the renewed expression of confidence by the Church in the readiness of her people to maintain the gospel in the land, apart from the help of the State, is evoking a deeper liberality. The Free Church is capable of far higher liberality than she has yet evinced; and Providence seems to be training her to the exercise of this expansive generosity.

W. G. B., *Convener of Edinburgh Committee.*

#### COLLEGE COLLECTION.

*To be made on Sabbath, 17th February.*

THE attendance at the three Colleges of the Free Church this session shows such an increase as is fitted to encourage all who take an intelligent interest in these institutions. It is not a healthy symptom in any Church when there are few candidates for the ministry; for that implies that the office of the ministry is little esteemed, and the work of the ministry no longer regarded as the highest and the noblest in which man can be engaged. And, accordingly, when coldness, unbelief, and formality creep into a Church, then it is found that candidates for the ministry fall off both in number and in quality, and it becomes more and more difficult to provide for the filling up of vacant charges. In the *Record* for last month we have a remarkable illustration of this in a statement as to the present condition of one of the Reformed Churches of the Continent, with which Scottish Christians had very intimate and interesting relations in former times. And it is not in Holland only, but also in other Protestant Churches of the Continent, that there is this scarcity of candidates for the ministry. The semi-infidelity of the Rationalistic school has emptied the Church, and no wonder that few are ambitious of occupying the pulpit. It is only a Church full of spiritual life and earnest faith which can furnish candidates for the ministry in adequate proportion to the work to be done at home and abroad. It is a hopeful sign, therefore, when young men of piety and talent come forward in sufficient numbers, from year to year, to prosecute their studies in our theological Colleges. In a country like this, which presents so many openings for youthful talent and enterprise, the Churches do not easily secure all that is needed for the service of the sanctuary, and for the work of the spiritual harvest. It is gratifying, therefore, to know that the Free Church has at present in her divinity halls a larger number of students than for several years past.

The attendance this session at our three Colleges of regular students preparing for the ministry of the Free Church amounts in all to 192; of these, 57 are first year's students. For the four sessions preceding, the average attendance was 166; and of first year's students, 43. The increase, therefore, is considerable and encouraging; and all the more satisfactory that it is especially in the number of first year's students, which has been steadily advancing for three years past. Besides these regular students of the Free Church, there are 40 belonging to other Churches at home and abroad. It is not a little interesting to find that our Colleges are

attended by students not only from England and Ireland, the colonies and the United States, but from Italy, from Bohemia, from Hungary, and from Russia.

The number of our students is indeed encouraging; but we cannot forget how much depends on the spirit by which they are actuated, the gifts with which they are endowed, and the training they receive. It is satisfactory, therefore, to have the assurance that there is evidence among them of much religious earnestness and Christian zeal. As to ability and scholarship, it deserves to be noted that they embrace in their number some of the most distinguished university students of their day.

It is for the members of the Church at large, not only to contribute liberally to the support of our Colleges, but to give them a place in their prayers, that professors may be graciously directed in the discharge of their important duties, and that students may have that teaching from above without which all advantages of scholastic training, and all attainments in sacred learning, will be to little purpose. Especially should such prayers be offered in connection with the annual collection about to be made, that when we lay our gift on the altar it may find acceptance, and be followed by an abundant blessing.

WILLIAM LAUGHTON,  
*Convener of College Committee.*

#### NOTES BY DR. ADAM.

##### KILMARNOCK—FREE GRANGE CHURCH.

THE memorial-stone of this new church was laid on the 29th December; in the presence of ministers of the town and presbytery and many members of the congregation. The ceremony was performed by Sheriff Campbell, who afterwards delivered an address, in the course of which the following remarks occurred:—

The church itself, he thought, would be a beautiful one when finished, and its site one of the finest in Kilmarnock. He commended their liberality, for without their liberality the church and hall could not be built. But it was not their liberality, nor the beauty of the church, nor the adaptability of the buildings for the purposes intended, that they were to consider; for these were only stone and lime, and the ancients of Greece, India, and Egypt were far before them in this respect, and built such houses as we could never hope to come near. In thinking on these they should remember what our Lord said regarding the temple—"The days will come in the which there shall not be left one stone upon another." And so it would be with this church and hall. They would also remember that in the same



place, when looking at the rich casting their gifts into the treasury, He saw a poor woman that cast in two mites, and in doing so cast in more than they all. It was the rich, loving heart she had which made Jesus draw the attention of his disciples to her, and she was one of the living stones of the great temple. Their business as a Church would be to gather in their out-cast brothers and sisters who had gone astray from God and from his service, give them right views of his truth, and bring them to Jesus. This was the purpose to which the church was to be set apart, and not merely for their own honour. He trusted that the house which had been dedicated to God and his service would be the means of gathering in many, so that the kingdoms of this world shall be transformed into the kingdoms of our Lord and Saviour Jesus Christ. In doing this they were to remember that it was not the work of their minister alone to gather in the outcasts. If he read history aright, it was not the disciples only, but the early converts, who went everywhere working for Jesus. He closed by expressing the hope that there were many there who would be the right hand and the right eye of their minister in gathering those outside unto the Good Shepherd, who was desirous that all should come unto him and be saved.

The Rev. D. Landsborough, who also spoke on the occasion, congratulated the congregation on the position they occupied, not only in their own communion, but among other denominations. As a mission church, they made up a deficiency in Kilmarnock, and he was glad they were thus supplying the lack. He specially urged the young to cultivate all the gifts God had given them, and so better fit themselves for his service.

The church, which is to be a handsome one, will be seated for eight hundred and sixty hearers. At the north-west corner will be a bell-tower and spire, rising to the height of one hundred and forty feet, thus forming a prominent feature in the locality. The hall and class-room, which are detached from the main building, can accommodate five hundred persons. A large part of the heavy expense has already been contributed by the congregation, and it is hoped that the whole funds necessary will soon be obtained. Efforts so well begun should be continued until this most desirable result has been secured. Mr. McCulloch has the best wishes and the earnest prayers of not a few, for his success in this new and interesting field of labour.

#### LAW (CARLUKE).

The district of Law is situated two or three miles from Carlisle, and is largely inhabited by a mining population, amounting to between fifteen hundred and eighteen hundred. The village of Law, containing eight hundred souls, is well fitted for being a centre of mission effort in the district. There is every prospect that it will rapidly increase. Mining operations are being extended all around. The Caledonian Railway Company propose to establish and carry on a great part of their engineer-

ing works in the neighbourhood, and they have acquired ground for the immediate erection of a large number of workmen's houses. Other steps are likely to be taken that will add materially to the population. The spiritual necessities of the locality are great and urgent. There is no church in it, no resident minister or missionary, and it is too far distant from Carlisle to be overtaken effectively by parties having the charge of congregations there. The Rev. Mr. White has done what he could in the past by visitation and periodical preaching, but the state of his health has compelled him to desist. After the district had been surveyed by a deputation of their number, along with the writer, the Presbytery resolved to proceed at once with measures for having a mission established and a church erected. A site has been secured on most favourable terms, liberal subscriptions have been obtained, and a grant for the support of a missionary has been cordially voted by the Home Mission Committee. This is a most interesting and hopeful enterprise, and, if prosecuted with the same energy as it has been started, cannot fail by the Divine blessing of soon issuing in important results. The Presbytery are to be commended for the spirit they have shown, and several friends in the district are entitled to great credit for their warm interest and zealous assistance.

#### AYR.

The Rev. J. Grant of Tain lately visited Ayr as one of the Assembly's evangelistic deputies; and the following report of his work has been forwarded to me by the Rev. Mr. McCrie, at the request of the brethren:—

"Mr. Grant came to us on Tuesday, 11th December, and left us on the 19th of that month. During the time he was with us, in addition to two afternoon meetings in our Session House, he addressed seven week-night gatherings, and conducted four services on Sabbath, one of these being in Gaelic for the Highlanders resident here, who have a stated meeting of their own in the Assembly Rooms, and who highly appreciated Mr. Grant's kindness in conducting it that afternoon. The arrangements made by us were that the meetings during the first week should be held in Ayr, and the remaining ones in Wallacetown; and that in the forenoon of Sabbath Mr. Grant should preach for Mr. Lang in Martyrs' Church, in the afternoon for me, and in the evening in Newton Free Church.

"We also arranged among ourselves to preside at the meetings in rotation, in addition to being present at as many of the meetings as other engagements would permit, our congregational prayer-meetings being given up for two weeks. With these arrangements Mr. Grant expressed himself perfectly satisfied; and with all the brethren he had constant and most pleasing intercourse. The weather during the greater part of the time was most unfavourable, high winds and heavy rains prevailing, especially at the outset of the series. This, of course, affected the attendance; but it was pleasing to

observe that in this matter there was a steady increase, the attendance at the last meeting on this side of the river being larger than at any other, while at the meetings in Mr. Rowand's church there was a marked deepening of impression as well as increase in attendance.

"Mr. Grant needs no words of mine witnessing to the fervour and unction of his gospel offers, the wise discrimination of his handling the matters of Divine sovereignty and human responsibility, or the pathos of his appeals to unconcerned, unconverted hearers. From your intimate acquaintance with him, you will be prepared to learn that all these features were present in a marked degree in the addressing and preaching of your deputy. I am only testifying to what has come to my knowledge, and to what I have reason to believe is the conviction of all my brethren, when I affirm that good was done and benefit received at these meetings. It was manifestly a time of solemnized feeling, of great refreshing, of revived interest in spiritual things in the experience of professing Christians; and if I say nothing regarding the effect produced upon outsiders, you will understand that this is because I deem it safer to leave this matter unreported upon. Of this I am very certain, that many in Ayr, Newton, and Wallacetown will long cherish a most grateful remembrance of Mr. Grant's labours, and be delighted to have another such visit at some future time. Let me express the hope that when the Home Mission Committee next favour us in this way it will give us more than one deputy, and give them to us at a season of the year when open-air meetings can be held, and efforts made to influence the non-church-going portion of our town. By that time I expect Ayr Free Church will be in possession of a hall suitable for home mission work, as well as useful for our congregational purposes."

#### KELSO.

The Rev. A. M. Craig, Sprouston, has sent the following statement regarding the labours of the Rev. A. Keay, Trinity Church, Glasgow, when visiting Kelso as one of the Assembly's deputies:—

"I ought to have written you long ere this regarding the evangelistic services conducted by Mr. Keay. It is hardly necessary to say that these were most acceptable and enjoyable. The attendance in town varied considerably—not being, on the whole, so large as I expected or desired, although on several occasions we had capital meetings. Considerable interest was manifested, and impression produced. I cannot speak of many decided cases of conversion,—in fact, sufficient time has not elapsed to test any,—but this much is certain, that many of God's people were much edified and refreshed, and look back with much thankfulness on the privilege enjoyed. We had two meetings on successive evenings in Sprouston. These both in point of attendance and interest were all that could be desired, and suggest the advisability, in any future effort of the kind, of devoting more attention to the country districts, where such

series of meetings are much more rare than in Kelso itself. I have sent £4 to the general treasurer, to defray, or help towards defraying, the expenses incurred by the Committee.

"I have only to add that to myself Mr. Keay's visit was most refreshing."

#### EVANGELISTIC WORK AT FISHING STATIONS.

I.—HOWTH, IRELAND.

(Rev. J. M'Millan, Ullapool.)

Our preaching place was a hall built by the exertions of a number of gentlemen interested in the spiritual prosperity of our fishermen. All Protestant denominations are allowed to worship in it. The Methodists have it in the morning and evening. The Presbytery of Dublin began this year regular services for the English-speaking portion of the fishermen, and also to secure their own adherents who are there during the summer season, and who otherwise would find their way to the Episcopal Church, of which they are increasingly jealous since she became disestablished. In this way you may see that the "Mariners' Hall" was pretty well occupied between us all; and the services for the Highlanders had their prescribed limits. Notwithstanding the laudable efforts of the Irish Presbyterians, the exigencies of the case are hardly met. To have due attention paid to the interests of our English-speaking fishermen, as also the honour and interests of our Church, it is necessary, in my humble opinion, to have an English-speaking deputy as well as a Gaelic one. But there being so many denominations having a claim on the preaching-place, it may be said that there is hardly room for any more. That may be true; but if our Church had sent an English deputy there in time, the Irish Presbyterians would not have sent any. From all I could gather, it was plain that one from their own Church and country, who knew their habits and ways, would have more influence over the men, and could get their ear in the house of God on Sabbath in a way that no stranger could.....

Our congregation increased every day as the boats were coming, until at last the hall was well-nigh full, which would contain about 500. But I was told that many of them seldom or never came; some sleeping in their boats, others walking about, and many in the dram-shops. If I would be allowed to make a suggestion, I would say that ministers whose people are in the habit of going to the fishing should every year press on them the propriety and duty of attending on the means of grace provided for them by the Church at such a cost. I must say that I found the Skye men much more negligent in this respect than any others I came across. However, the attendance was very satisfactory according to the fishermen's own view of things; but I could not feel satisfied while any remained away and ample room still in the church for more. Indeed, the fishermen themselves told me that if all attended they would fill the church twice over. As to the spiritual fruits of my

work, I must say in sadness that I saw none. However, we must plough and sow in hope.....I am convinced your Committee is doing a good work—a work which has already yielded, as I have hinted, if not much fruit in the higher sense of the word, at least no small amount, and that in the comparative decorum and propriety with which our fishermen conduct themselves at the different fishing stations to which they resort; and truly, if our fishermen—English and Gaelic—were imbued with the spirit of the blessed Saviour in a manner they are not, their influence on the Roman Catholic population would be of the most telling kind. As it is, they are constrained to look more favourably on Protestants and their religion than they have done. In this line, and as a closing word, let me relate the following circumstance which happened at Howth some years ago, and which made a profound impression on the Papists there. One of the English-speaking fishermen took ill and died. As his body could not be conveniently sent home, it was resolved to bury him in the churchyard of Howth, where other Protestants lie. The funeral was attended by the Episcopalian clergyman of the district, who conducted the funeral service. This step was advised by the native Protestants to avoid offence. But at the close, and when all was over, a body of fishermen consisting of several thousands sung, with extraordinary pathos and power, the well-known hymn, “There is a fountain filled with blood.” The effect on the Roman Catholic community was great. Never was such a scene witnessed there at the grave either of Roman Catholic or Protestant. This incident is remembered to this day in Howth. A few more such or of a similar kind would do more to disarm the poor deluded Papists of their enmity to the gospel of Jesus Christ than many agencies of a more formal and imposing character.

#### II.—WICK.

(*Rev. A. Beaton, Coigach.*)

I enjoyed my work in Wick very much. The attendance on Sabbath was everything that could be desired; and during my five weeks' stay there I have seen nothing but rule and order both on Sabbath and week days. That says a great deal when the vast concourse of people assembled there is taken into account. The Established Church did put forth every effort this year to steal some of our sheep, but with less effect, I believe, than last year. With all the advantages of advertising on a large scale, canvassing agents, and the appointment of two of their best men, they managed to gather a flock of less than forty; whereas ours numbered between two and three thousand. I beg to repeat what I stated in my letter to Mr. M'Rae; namely, that those gentlemen who were the means of securing and fitting up the old Free church for the Highlanders have laid them under a deep debt of gratitude. I know from frequent personal contact with them during my stay there that each and all of my countrymen felt it so. Nothing could be more considerate or reasonable in a place which for years to

come must be considered as the most important station belonging to the Highland Committee.

(*Rev. John Falconer, Roseshall.*)

The congregations we had at Wick last Sabbath were not so large as they were on previous Sabbaths, as a number of the west coast boats left last week, owing to the failure of the fishing. A number of the boats, however, and all the hired men, remained till this week, so that the church was pretty well filled, though not packed as on former occasions. Mr. Ross of Rothesay preached one sermon, and was present at the prayer-meeting at night.

The Highlanders have been laid under deep obligations by ex-Provost Louttit, the Rev. Mr. Ross, and many others, who have been the means of purchasing for them the old Free church of Wick for their accommodation during the fishing season. It would have been very difficult both for preachers and hearers to sit outside, especially in such a wet and boisterous season as this has been. The church, when thoroughly repaired, will be very comfortable; and a preacher with an ordinarily good voice and distinct utterance may be heard at the furthest end. As at present seated it is said to hold more than 2000. Some say there might be about 2500 there on some of the Sabbaths I was there. Provision was made for filling the passages as well as the pews; and should it be found necessary, a gallery may be erected with two or three hundred sittings. The purchase price of the church, as you may have heard, was £1300, of which considerably more than the half has already been collected, chiefly through the exertions of ex-Provost Louttit and the Rev. Mr. Ross, Rothesay. An opportunity was given to the Highlanders themselves, while I was there, to assist in clearing off the debt; and some of them gladly contributed, according to their means. The failure of the fishing prevented many from contributing who were most anxious to share in the purchase of a church which they expect to prove a blessing to themselves and to their children, should the herring fishing continue to be prosecuted at Wick. I have no doubt when the hired men get their wages this week they will subscribe to this object. The collection for the Highland Committee was made as usual, and will be transmitted by the Treasurer.

I must say I enjoyed the work, and that I found the people most orderly and agreeable. They were most regular in waiting on the means of grace, both at the preaching and prayer-meeting. What the fruit may be the great day will tell; but, for the present, it is no small encouragement to find a people attentively listening to the word of God, assembling in hundreds for prayer, and conducting themselves outwardly with becoming decorum. Messrs. Ross and Beaton will probably give you their views of the people, and of the work of your Committee's deputies among them, so that I need say no more on that subject.

## THE COLONIAL FIELD.

HATTEK's *Victorian Year Book* shows that 604 clergymen, 602 churches, and 298,412 attendants at church are in Victoria. The Presbyterians have 157 ministers; Church of England, 135; Wesleyan, 138; Roman Catholic, 96; Congregationalist, 47; Baptist, 47. The Sabbath schools are as follow :—

	<i>Schools.</i>		<i>Teachers.</i>		<i>Scholars.</i>
Church of England.....	251	...	2156	...	19,654
Roman Catholic.....	221	...	1073	...	17,892
Presbyterian.....	316	...	2356	...	26,456
Wesleyan.....	492	...	5062	...	34,905
Congregationalist.....	54	...	639	...	4789
Baptist.....	67	...	400	...	4601
Total, including smaller denominations.....	1452		12,059		110,793

## NOTES BY THE INTERIM-SECRETARY.

## NEW ZEALAND.

*Otago.*—Dr. Stuart of Dunedin, writing on 14th November, notes the following interesting particulars:—

"We celebrated the first anniversary of New Knox Church on the 4th November. The Rev. Charles Fraser of Christ Church preached morning and evening to large audiences; while I preached in the afternoon to over 600 children, besides parents and friends. The collection for the building fund was £200. This was considered fair, as it was the half-yearly collection for that fund. The collection in May, six months before, for the same object, was £300.

"I opened a handsome new church for the Rev. Mr. Allan in Kaitangata in October. The attendance was large, and the collection was £56, which the soiree raised to £100. At the other end of his parish, Mr. Allan had a church of great beauty opened not many months ago; but as I told you of it at the time, I need not say more.

"The Rev. G. Mackie opened in October a new church in Alexandria, a gold-field town on the banks of the Clutha. The turn-out was great, and the rejoicings full of heart. I am sorry to say that the minister, the Rev. Mr. Boyd, has been overtaking himself to the degree that he has been obliged to ask for rest. We look for help, but it does not seem to be coming.

"Our university buildings are making progress. The tender for the main building was accepted the other day for £15,000. This is exclusive of the chemical and mathematical section, which costs over £6000. The session (the seventh) came to a close this week, and the professors have a holiday of six months for travel, enjoyment, and private study."

*Christ Church, Canterbury.*—The local papers give the following interesting account of the opening services of St. Paul's new Presbyterian Church:—

"This church was opened on October 28th, when the capabilities of the building were fully tested. Both at the morning and evening services there were immense congregations, this being more especially noticeable in the evening. Even then the pulpit steps had to be utilized, and the interior presented a most imposing

appearance. The lighting arrangements were found to be admirable, while the acoustic properties of the building could not well be surpassed. The sermon in the morning was preached by the Rev. James Paterson of Wellington, the Moderator of the General Assembly, from Job xix. 25: 'I know that my Redeemer liveth.' The discourse founded upon the words chosen was a very eloquent one, and throughout the preacher was listened to with the deepest attention. The collection amounted to £298, 14s. 10d. In the afternoon the Rev. Charles Fraser, M.A., of St. Andrew's Church, preached from Psalm lxxxvii. 3: 'Glorious things are spoken of thee, O city of God.' The sum of £18, 12s. was collected. The evening sermon was preached by the Rev. Professor Salmond, B.A., of Dunedin, from Ephesians iv. 5: 'One Lord, one faith, one baptism.' The rev. gentleman's sermon, which treated of the unity of the Church, was characterized by deep thought and careful study. A further collection was made in aid of the building fund, and the total amount was brought up to about £400."

## NEW SOUTH WALES.

*Meeting of General Assembly.*—The General Assembly of the Presbyterian Church met in Sydney on 30th October, and sat till 7th November. The proceedings were of very considerable interest. The reports on Sabbath schools, church extension, state of religion and morals, and missions to the heathen, were eminently satisfactory. In his closing address the Moderator dwelt on the great revival of religion in their midst through the visit of Dr. Somerville. His remarks are worth quoting in part:—

"As we leave this Assembly let our hearts not merely glow with gratitude for all the great things that we have been seeing and hearing during the past few days and weeks in this city, but be filled with a determination in divine strength to do our utmost to spread the heavenly flame. Let us seek to have the fire which was raging to such a degree in the Exhibition Building and Masonic Hall, amid the exertions of Dr. Somerville, not only in part of this city, but throughout the length and breadth of the land. We believe that the blessings which have already visited us, many and pre-

cious although they have been, are but the first drops of a plenteous shower that is about to descend for the refreshment of this land. The happy results which from recent services have already met our observation, may be nothing more than the cloud no bigger than a man's hand. The eye of faith, however, beholds it blackening and filling the spiritual firmament. So many, so urgent, so incessant have petitions been sent in to the King of kings, both from individuals and large bodies, at noon and at midnight; so many of God's promises have been taken hold of and incessantly clung to, that God's faithfulness is at stake in withholding a revival of his work. Salvation in his own time, and on a scale unprecedented in the history of the Church in this land, must come; and it becomes us, as wise and faithful stewards of the mysteries of the kingdom of heaven intrusted to us, to see that neither ourselves nor our congregations suffer in any way through our neglect or disobedience."

Dr. Somerville, it may be added, laboured in Queensland from 8th October till 10th November. Of the blessing given, a Brisbane correspondent says:—"We have been having stirring times here during the last three weeks—times such as would have made the heart of a Barnabas glad. Dr. Somerville's visit will no doubt mark a most important era in the spiritual history of this place."

Of two of the services, towards the end of October, the *Queensland Evangelical Standard* writes:—

"On Sabbath last the audience which assembled in the Exhibition Buildings to hear Dr. Somerville could not have been much under five thousand. Among the rest, his Excellency Sir Arthur Kennedy was present; and when he and Miss Kennedy appeared on the platform, the kindly looks and interest displayed by the vast assemblage showed how deeply appreciated was his Excellency's visit to such a scene. Many a prayer ascended from the worshippers to the Hearer of prayer for blessings upon father and daughter. No more attentive and respectful listeners were present on the occasion, and both of them expressed themselves in the warmest terms after the service was over. Miss Kennedy also inquired with much interest about the choir, with whose singing she was delighted, and was greatly pleased to hear that it was a choir extemporized for the service, and was composed of Christians from all the Churches, who placed themselves under the leadership of Mr. W. F. Somerville, Dr. Somerville's son, to contribute their aid toward the efficiency of the service of song. Mr. Somerville was complimented on his remarkable success in bringing, in so short a time, these mingled elements to such an admirable degree of efficiency.

"On Monday evening Bishop Hale was present, at the right of the chairman, the Hon. S. Griffith, and listened with marked attention to the long lecture from beginning to end. He handed to Mr. M'Culloch a cheque for £3, to be devoted to the fund for defraying the local expenses connected with Dr. Somerville's mission. Mr.

M'Culloch also received a courteous and kind note from his Excellency, enclosing a cheque for £5 for the same object."

The unwearied evangelist returned to Sydney for a Christian convention on 15th November, which was a most successful meeting, promising great spiritual results for the colony; after which he was to have visited various provincial towns, and then to proceed to New Zealand.

#### SOUTH AFRICA.

*Fort Beaufort.*—Rev. John Berry, writing on 5th December, says:—"We like Beaufort very much. At present there is great drought, and much depression on account of the war. The work here seems to be progressing favourably. On 11th November we had our first communion, and enjoyed it much. Last Sabbath we ordained an additional elder, and now are taking steps for the formation of a deacons' court.....There is a place called Blinkwater, about seven miles from this, where I intend holding a monthly service for the English people; and in course of time they may become united to us."

*King Williamstown.*—The congregation at Auckland, New Zealand, have found a minister in Mr. Carrick, late of Orangeville, Canada. This stays any further procedure in the call to Mr. Don. His congregation, who had given proof of warm attachment to him, will rejoice in his remaining with them. And Mr. Don, who was inclined to look with favour on the Auckland call, will, we believe, be more than content to continue in the post where it is God's will that he meanwhile abide.

#### EUROPE.

*Gibraltar.*—Mr. Coventry and family, with restored health, have returned to the Rock. He found that, through the acceptable services of Mr. Ross, late of Huelva, the station had suffered no loss in his absence.

*Odessa.*—Most naturally, Mr. Clark does not write in the best of spirits. Not only has his congregation been for some time dispersed, but, "from the strain of things associated with the war," his health has suffered, and he has been obliged to take a journey northwards for a few weeks. He says (30th December):—"I have more than once taken up the pen to describe our position, but have dropped it again, unable to look through the gloom which broods over the whole town. Peace is universally wished for here, but is scarcely expected; and if not at once made, the war will take larger dimensions, until (it is not impossible) British arms oppose the Russians before Constantinople. As far as regards the British community in Odessa, it shares in the complete suspense of business, which has reduced so many thousands of all the populations to want. Most of our countrymen, connected with mercantile affairs, or the harbour, which has now for months and months not seen a foreign mast, except that of an enemy, are still absent, seeking occupation elsewhere, or are consuming the capital formed in better times."

## THE CONTINENT.

## FRANCE.

THE special appeal of the Continental Committee on behalf of the *Eglise Libre* and the *Société Evangélique* of France has secured a sum of about seven hundred pounds, for which Dr. Fisch of Paris, writing on behalf both of the Church and of the Society, expresses profound thankfulness. And, indeed, France as a nation, and specially its Protestant Churches, have cause of gratitude at this moment which may well be said to lie too deep for words. Never has the adage "Man's extremity is God's opportunity" received a more striking illustration.

The French Government, under guidance, as competent judges in that land believe, of the Ultramontanists, seemed determined to crush all liberty, even if it should be found needful to do so by military force and a *coup d'état*. Everything was dark and cheerless in the prospect, when suddenly a change took place. The Ministry, whose high-handed action for months had brought the country to the verge of a Revolution, was dismissed; new advisers were sought; and a Cabinet formed, of which, out of nine Ministers of State, four are Protestants, and one a Roman Catholic of such liberal feeling that his sympathies are all with the Protestant Churches.

It was at first difficult for the distracted and trembling people to believe that it was all true; and now a time of perilous repression and persecution has been followed by a time of liberty and opportunity such as French Protestantism has not known for many a long year.

"The storm is changed into a calm,  
At His command and will;  
So that the waves that raged before  
Now quiet are and still."

The gift of our Church is placed in the hands of our French Christian brethren just at the moment when the door is widely opened and they can enter in and use it.

## NOTES BY THE CONVENER.

## HOLLAND AND GERMANY.

THE state of the Continental Churches generally is exciting much interest. Movements in Germany and Holland indicate inquiry and quickening in their Protestant communities; and if some of the effects are not immediately beneficial, the activity of thought and life is not without its hopeful and encouraging aspects.

## ITALY.

Italy is watching by the deathbed of the Pope. What changes may arise out of the appointment of his successor it is impossible to predicate; but this at least may be said, that in bigoted intolerance the new Pope cannot surpass the old. When all eyes were fixed upon the Vatican and a dying Pontiff, Italy has been startled by the calamity of a dead King. Scarcely any monarch in all history has conferred such benefits on his country as Victor Emmanuel of Italy. His name, and that of his great Minister, Cavour, will live in the grateful memory of that nation, as having gained for them the blessings of civil and religious liberty in a united kingdom. And none have greater cause of thankfulness than the friends of Evangelical truth, who are now free to preach the gospel throughout all the land. The prayers of our Church may well be offered with persevering earnestness that the new King and his Ministers may be guided to preserve and even extend the liberty accorded to the Evangelical Churches

which are labouring in word and work for the cause of Christ in Italy. For it must be borne in mind that while there is a large degree of liberty *constitutionally*, there are numberless ways, which the priesthood are not slow to use, of persecuting the friends of the gospel.

## APPEALS FOR HELP.

A warm sympathy with the Protestant Churches in Bohemia and Hungary is gaining ground among us. The historic interest attaching to these old Evangelical Churches is very great, and their need of counsel and material help from the stronger Churches of this country is very pressing. The Committee have in prospect appeals from them—from the brave little Free Church of Neuchâtel, and from many other organizations on the Continent—when they apportion the funds at their disposal in March. They earnestly trust that liberal friends in our Church will put it in their power effectively to aid, by liberal grants, the workers for Christ in the popish lands of Europe.

## FOREIGN STUDENTS.

The Committee are very anxious to enlist the favour and friendly aid of the wealthier members of our Church in the way of enabling students from different branches of the Church of Christ on the Continent to visit this country, and to attend one session or more at one or other of the Colleges of our Free Church, before they settle as ministers of the gospel in their own land. The advan-

tages attaching to such arrangements are of a very high order. For the students themselves, it is of great value that they have an opportunity of seeing something of academic life, and of Christian life generally, in a Protestant and Presbyterian country. For the Churches of which they are members, and are to be ministers, it is full of encouragement to establish links of connection between them and the stronger Churches of Scotland.

To our own Church, which has taken so long and leading a part in fostering Evangelical effort abroad, it is a source of abiding interest to know personally many of the men who are labouring in the Continental fields. There are now ministers and professors in the Waldensian, Bohemian, and Hungarian Churches who were students at the Free Church Colleges of Edinburgh and Glasgow, and who are lovingly remembered in many of our congregations and families, on whose hearts they are borne in sympathy and prayer. Nor is it to be overlooked that such students do good service while residing among us, in holding services for their countrymen living in our cities. Italian and French services have been maintained for foreigners by Vaudois students during their residence in this country; and much gratitude has been expressed by these expatriated Christians that they can hear, "in their own tongue, wherein they were born," the gospel of the grace of God.

Hitherto no student has come to us from the Evangelical Churches of France, but the Committee is now seeking to make arrangements for this in future sessions. The needful "foreign bursary" has yet to be secured for a French student; but the object is so worthy of support by all who are interested in the work of Christ in that great country, that the Committee confidently hope that the needful sum (about two thousand pounds) may soon be sent to them. Is there no large-hearted member of our Church who will found this bursary single-handed, and thus create a perpetual source of blessing in connection with the Free Protestant Churches of France?

#### NOTES BY THE INTERIM-SECRETARY.

##### FRANCE.

*Special Appeal for Union of Evangelical Churches.*—This appeal met with a most gratifying response. Close on £740 was subscribed, of which £665 was remitted to Dr. Fisch,—£400 in November, and £265 in December. The balance, less expenses, will be sent when one or two subscriptions are paid. On receiving the second remittance, Dr. Fisch wrote the following grateful letter to the Convener. His first letter appeared in *Daily Review* at the time:—

"Last Sabbath, at the prayer-meeting of one of our most important churches (Luxembourg), I spoke of your appeal, and of the munificent grant which followed it; and we prayed ardently for you, feeling that it was the only way for us to return these blessings. And now we have a new reason for thanksgiving. Our feelings just now make us understand better the chapters of the

Corinthians about Christian beneficence, and the aim, which Paul did not lose sight of, the glory of God which was to abound by it. Nothing glorifies God more than that exercise of charity, not of a charity in feelings or words, but in deeds.

"The *Commission Synodale* have decided that it was just to divide the amount equally between the Union and the *Société Evangélique*. Therefore I send you a double receipt, one from the Union and another from the Evangelical Society.

"Many thanks for your so kind words of encouragement. We need them. In this deadly and, I hope, ultimate struggle between the Jesuits and France, we must be prepared for any emergency. The Jesuits feel that if they are beaten they will be rejected, abhorred, driven out. They feel that millions of Frenchmen, utterly disgusted with Popery, may reject it and become Protestants; and for the Pope's sake, who is now their god, they will recur to brutal force. One of their society, General Ducrot, is now in Paris to prepare a *coup d'état*. We must be prepared to see blood running again in our streets. But, as you say, God ruleth."

Happily the closing gloomy forebodings, perfectly justifiable at the time the letter was penned, have given way to brighter prospects. Constitutionalism has prevailed, and clericalism has, we trust, met a serious check.

*Cannes.*—Dr. Nicolson, writing on Jan. 1, reports:—

"The attendance at first was unusually small, owing to the unsettled state of French politics; but it gradually rose from forty to more than double that number, and the collections now average £4 a Sabbath.

"Last Lord's-day we celebrated the Sacrament of the Supper. Between fifty and sixty sat down. Besides members of our own Church, there were representatives of the United Presbyterian and Established Churches of Scotland, Episcopalians, Independents, &c.—quite an *Evangelical Alliance*.

"One fact has impressed me—the great importance of having a resident pastor at Cannes. But for the great kindness I have received in being driven about, and thus enabled to pay my visits, it would have been almost impossible to overtake that important branch of my work. The distances are great and the localities *strange*. Several here share this opinion. It would not cost much to build a house above the church, though a site further inland would be preferable. If a minister could be secured for whom it would be an advantage to live abroad, but not so weak as to be unable to overtake the work, this would be an *admirable* sphere.

"Next week the united meetings for prayer are to be held; two of them in our church on Tuesday and Thursday. Lord Plunket, Bishop of Meath, is to preside at the one, and Dr. Ainslie at the other."

Mr. Guthrie of Liberton has just succeeded Dr. Nicolson at this station.

*Mentone.*—Mr. Burton Alexander of Crathie is to officiate for the next three months, in succession to Mr. Thomson of Lochend. Mr. Thomson reports that the

attendance has been about forty, including six ministers, and that he has had much enjoyment in his work.

## ITALY.

*Rome.*—Mr. Bannerman reported on 10th December that the number of English visitors was unusually small, owing, probably, to depression of trade and to the war, and that our church attendance was necessarily affected thereby. The audiences had varied from 14 to over 60; the average being about 35. Mr. Balfour, New North Church, Edinburgh, has just entered on the second three months' term of service, during which time there will be associated with him, from the Established Church, Mr. Theodore Marshall of Caputh. The congregation showed its loyalty, and appreciation of the liberty enjoyed, by presenting an address to Humbert I., on his accession to the throne.

## SWITZERLAND

*Lausanne.*—From Mr. Buscarlet we have the cheering news of the virtual extinction of the church debt. He says :—"On New Year's Day, a gentleman from Edinburgh promised us £25, if we could raise other £25, and then the debt would be cleared! He has already

given us two sums of £25. He is here for a few months. We have to add a few little things for the comfort of those who attend our services. But 1877 ends with great cause for thankfulness in connection with our building and work here."

## PORTUGAL.

*Portalegre.*—Mr. Stewart of Lisbon, on 5th ult., reports :—"Most interesting work is going on among the natives in this city, which is about one hundred and twenty miles distant from Lisbon. Two years since meetings were begun, and greatly opposed by the priests. Now their opposition has died down, and the people come in large numbers to hear the Word. These meetings are held in an old convent, purchased many years since by Mr. Robinson, a cork merchant, and used by him for the making of corks. He employs about six hundred hands. Hence the great door of access to preach the Word to these workers. The master leaves all free to attend or not, as they choose. Many not in the least connected with the work come to hear the gospel. The young man, Mr. Wright, of whom I wrote, has visited Portalegre, and had crowded meetings. He does not go to Madeira, as Mr. Rendall resumes work there."

## ISRAEL.

## NEWS FROM CONSTANTINOPLE.

(Mr. Tomory to Mr. Brown Douglas.)

December 4th.

LAST Sabbath I had the privilege and the pleasure of receiving by baptism into the Church of Christ, Abraham Dresher, his wife, and their two children. I have often before mentioned his case, and the mere notice might suffice, were it not that the dealing of the Lord with that family is so peculiar that we cannot help referring to it again and again.

The Jews themselves are witnesses. A crowded congregation were present at the solemn ordinance. More than one hundred stranger Jews, men and women, besides the regular congregation, filled our place of worship. What brought that multitude? Who is he? A stranger who has been about three years in Galata. Two years ago his employers hindered him from continuing the instruction; and last winter, when they could no longer prevent his coming to us, they began to trouble him, and wrote to Russia for his wife, in the hope that she would prevail upon him, and draw him away from us. In case that stratagem should fail, they kept something worse in store for him. The thing looked so threatening, that we advised him to go away to Jerusalem. His wife soon after arrived here with the two children. If we had interfered with her in the slightest degree, the Jews would have been bidding for her at any price,—they would have promised and offered her anything in their power. They would have made of it a second case like Marco's, for whom they collected more

than £30, and would have sent them back to Russia. I requested our people to keep aloof from her; and the Jews, as their wont is under such circumstances, forsok her entirely, and the poor woman was perfectly destitute. They offered to send her back to Russia, but not to Jerusalem; and she lived in the greatest misery. I put a free ticket into her hand to go to Jerusalem without her knowing from whom it came.

On arriving there, she found her husband a sincere inquirer, and quite under the power of the gospel. He was very kind to her, and the other friends dealt very prudently with her. The kindness of the missionary's wife took captive her heart. She listened to the gospel, and weaned herself slowly from the bondage of the ceremonial law. She promised him, if he should go back to Galata, that she would be content to live with him although he were baptized. They came back last July, but she began to make rapid progress in the knowledge of the gospel. At times her language was that of Ruth: "Thy people shall be my people, and thy God my God," &c. It was a pleasure to instruct her; and the good seed, falling upon such ground, proves itself as "the power of God, and the wisdom of God."

Her sincerity and quiet behaviour silenced many of the bitterest enemies of the gospel, and, though reluctantly, they confess that in her case it is conviction and belief of the truth. This is a great testimony, coming from such a quarter, and hence the concourse of the many men and women on the day of their baptism. Our text was Isaiah xlv. 3-5. May the good Spirit pour



floods upon this dry ground, and arouse many by conviction and conversion to embrace the Lord Jesus as freely and fully as he is offered in the gospel. We recommend this family to the prayers of the friends of Israel, and we trust, what we know about them, that they will be a blessing here, and, by their consistency, be a help to many. She has an older daughter from her first marriage in Odessa, and she hopes after the war to get her here.

Our evening class is this winter fuller than ever before. We have often no more room for writers. At the Wednesday evening prayer-meeting the place of worship is often quite full.

The German school has above 200 children, and the place is really getting too strait. When we got up the building the school had 120, and we thought a maximum of 150 all that we might count upon after an experience of twenty-five years. But in four years it has risen to above 200! What will be next? How is the want to be supplied?

Mr. B. Landan has arrived; but we will keep, at least over the winter, the younger assistant, for we may have to form a second junior class. He is ill just now in the Prussian hospital.

The distress is as great as ever, and I hope friends will remember us and help us. We are here fast approaching a crisis, and we know not what a day may bring forth. We get very little reliable news, and what comes from abroad is so conflicting. Pro and con. plays such a part in this bloody war. Alas, there is little to choose between Turk and Russian.

Our teachers are all well and busy. I visited last week Miss Ewan at Koussoundjank. She has again thirty pupils. I addressed them, and spent some time with them. Miss Ewan, Miss Cohen, and her sister were present at the baptism.

In a later letter, dated 11th December, in reference to the distress prevailing, Mr. Tomory writes as follows:—

In former years I got from the bazaar of the Aberdeen box £20, and often even a little more; last year nothing; and this time £10. There are no buyers. In Haaskerry there were sixty to seventy families, Scotch or English, connected with the arsenal; they used to buy up all the useful articles. These families are all away. The Turks could not pay them, and dismissed them. Now, the additional grant from the Committee makes only up for the deficiency of the bazaar, and how shall I meet the many claims during these distressing times? Last year I expended nearly three or four times as much as the Committee granted me; friends from many parts of Scotland, and especially from Edinburgh and Glasgow, sent us help. This season nothing has yet come.

The German school has 200 children, and among them many poor ones. Mr. Leonhard has nothing, and we must help him. The Dundee ladies send me every year £5 for my work; I give them to Mr. Leonhard,

and Mrs. Tomory gives him other five; and to Miss M'William £5 from the Aberdeen money. The examination involves considerable expenses—fruit and cake, some prizes and presents for the boys, &c. The Glasgow ladies send a box, and there are things enough for the girls; but for the boys nobody cares, and we must do it. There are many hungry children among them, and the teachers find it very hard to relieve so many.

Mrs. Tomory has employed for years a Bible-woman; this is a most urgent agency among the neglected and ignorant Polish women in Galata; but both the home and this agency require always a little more outlay, and can the Aberdeen ladies meet all these? The Lord has blessed the work in Galata, and enlarged the sphere of real Jewish work, and of course it requires more means. If the Committee feel a scruple to give so much for the home, they might pay for the Bible-woman, who is a real agent,—hundreds of Jewish women have heard from her the gospel,—and the Aberdeen ladies might feel inclined to support us better with their help.

We have passed a year not only of war and famine, but also of pestilence. Fever and all kinds of maladies were prevalent. Marco was nearly ten weeks in the hospital, and now another is there for six weeks, and I will certainly have a bill for £10 from the hospital to pay. If any of our missionaries in the other stations had a poor sick convert, he might be admitted in the public hospital for nothing; they are in Christian lands, where charitable places are provided for. But here we are strangers in a strange land, and have to pay dear for everything. In the German hospital our poor sick can get kind and Christian treatment, but I must pay two shillings a day. And so it is with every other thing. The distress is very great. The paper money is more and more depreciated, and for certain things fabulous prices are asked.

#### PALESTINE AGRICULTURE.

THE *Wochenschrift* (a German Jewish journal) contains a letter from Jerusalem, from which we extract a paragraph:—

"My reports are intended to promote a better social position of the Jews in the Holy Land, which can only be reached by agriculture in connection with industry. During the eight years of my residence here the means of life and rents have doubled in price, as the increase in population, especially from Russia, the Principalities, Galatia, Hungary, &c., is progressing. During that period the population, especially by immigration, has doubled, while the houses have hardly increased one-tenth; hence our co-religionists live so closely together that they have to suffer from all kinds of diseases, and the mortality is proportionately larger than among the other population, who live more comfortable and cleaner. The income is very small, as there is no commerce or trade. The native farmer (tellach) needs very little, and is very lazy, as he sells his products at a high price, and the

nature of the Holy Land favours his native laziness. The ground in general is very productive; grain, wheat, barley, dura, &c., are raised without manure and by superficial ploughing with a plough like a large dagger amidst large stones. Figs, lemons, oranges, esrogim, &c., grow wild, without the least care or attention by the farmers, and hence they are in general not so good

as those of Smyrna or Corfu. The country would, however, produce the finest fruits, and be 'a land flowing with milk and honey,' if the modern methods of agriculture could be applied. The social position and the state of health of the Jews in Palestine can only be improved by agricultural pursuits, whereby trades would of necessity be encouraged."

## MISSIONS TO THE HEATHEN.

*Missionary Movements.*—We have heard of the safe arrival at Lovedale, in the early part of October, of Mr. W. P. Brunton, appointed teacher at Blythswood in the Transkei. We have also heard of the safe arrival of the Rev. Mr. Scott and Mrs. Scott at Natal, on 1st December, on their way to Impolweni.

*Livingstonia.*—There has been some anxiety expressed in consequence of the *Ilala* steamer, which left Livingstonia with Drs. Stewart and Laws, Captain Elton, Mr. Cotterill, and others on board, not having returned to Livingstonia when the last-received mails left that station. There seems no cause for alarm. Dr. Stewart wrote that he might be long detained in the more northern part of the Lake, where he had important work to do.

### EVANGELISTIC WORK IN MADRAS.

(Rev. A. Todd to Dr. M. Mitchell.)

MADRAS, December 15.

THERE is a large proportion of the educated men who have not cast off Hinduism by any means. They have employed their cultivated faculties in discriminating between the good and the evil of Hinduism, and in eliminating the darker elements from their religion. Many of them, indeed, do not scruple to make use of the Christian knowledge which they possess, and which they have acquired in mission schools and colleges, for the purpose of giving form and definiteness to their own vaguer doctrines and myths. These are the rationalists of Hinduism—the Broad Churchmen of this old faith. They look at their own religion from a philosophical standpoint, and thus embrace pure Theism. This saves them from sacrificing their own hoary faith, which they naturally are very slow to do. It involves, moreover, no sacrifice of friends or social position; and this is a very important gain in Theism as compared with Christianity.

A second class of the educated community here is represented in a young solicitor, to whom I was speaking the other morning.

"I am in an unsettled state as to religion," he said. "If I were to die to-night, I don't know what would become of me. I don't know enough of my own religion to judge whether there is that in it which can satisfy me or not; and I don't know enough of Christianity to know whether it is the true religion. I have not time just now to make an investigation; but I desire to do so, and mean to do it after such and such examinations are over."

Very frequently, as from this young man, have I heard

it urged as a ground for delay in embracing the truth—"But, sir, we do not know our own religion sufficiently well to abandon it; there are books which are highly spoken of which we have never read, and these may contain what we desiderate."

While we cannot doubt that, in the case of many of this class, these are only the ostensible reasons given for indecision, which, after all, with the most of them, is not genuine indecision, for they live on in the practice of all the rites and ceremonies connected with Hinduism as it is; the real grounds of this professed indecision and suspense lie deep down in their moral being. At the same time, such professions and such a state of mind on the part of some make us to feel the need of thoroughly understanding and instructing them, when necessary, in their own faith.

Great interest was manifested by two distinct audiences, each composed of about a hundred gentlemen, in a lecture which I lately delivered on "The religion of the Bhagavad Gita."\* I don't know whether occasionally the truth of the gospel may not be more forcibly brought home to the minds of these men by a *kindly* comparison and contrast of their own faith with ours, than by entirely ignoring theirs.

There is yet a third class of educated Hindus, corresponding to many in all lands. These have abandoned all interest in religion, and are totally unmindful about anything save worldly interests and pursuits. Some of them have passed through various stages of mental experience; at one time they were under impression concerning their souls, but effacing these, they became mockers, and their bands have been made strong.

\* The Bhagavad Gita, or "Divine Song," is one of the most authoritative books of the Hindus.—J. M. M.

Others have never had any such impressions, and seem to be almost insusceptible of them.

Here and there, I have no doubt, there may be one who loves the truth, and who longs for a fuller knowledge of it; but this sphere of work is as that valley in the vision of Ezekiel, filled with those who spiritually are but as "dry bones, very many, and very dry." Ours it is, however, to make these dry bones to hear the word of the Lord, and to cry for the quickening Spirit that he may breathe upon them, so that they may live; and what is now but as a place of the dead, may become a very "garden of the Lord, full of trees of righteousness, the planting of the Lord, that he may be glorified."

We had weekly addresses in connection with the Medical Mission Chapel here for upwards of three months. The addresses were given by different preachers in Tamil. The chapel was filled to overflowing night after night. And while we cannot speak of much direct fruit from these meetings, we are glad to think that about 450 persons for that period heard the gospel in song and sermon.

Much of the success attending these meetings was due to the energetic and loving efforts of Dr. Elder's native assistant, Mr. Itty. He organized a band of native musicians and singers; and he used every means in his power for getting the chapel filled. His self-denying services among the common people in carrying out his professional work makes them to "hear him gladly." He is greatly beloved by many all around. The Rev. Mr. Bauboo and Mrs. Bauboo also took a most active and loving interest in the work. Mr. Bauboo rendered a goodly number of Sankey's hymns in Tamil, and his teachers, under Mrs. Bauboo, and led by Mr. Pirriman, practised these, and then came down to the chapel every week and gave us the welcome fruit of their labours. The singing was very much liked, and many came simply to hear that; but in hearing that they heard the gospel, and we doubt not there shall be fruit. Mr. Bauboo's help was not confined, however, to this part of the service: he addressed the people several times with great acceptance.

At our last meeting I baptized two individuals, a man and his wife, who had been Romanists, but who have been brought to Jesus now by their profession, and wished publicly to own him according to the Protestant faith. The man—Moses by name—is intelligent and earnest; his wife, Mary, is quiet and docile to appearance. Several Roman Catholics, very much through Mr. Itty's instrumentality, have been brought to Christ. Thus the Lord is owning his own word, and souls are, we trust, being gathered to him.

Since the month of May we have had open-air meetings, twice a week when we could manage it; but I occasionally failed to get a Tamil preacher. The Rev. D. Fenn, the secretary of the C.M.S., came almost every Thursday and said a few words. He speaks Tamil well, and the people like him. Mr. Bauboo threw himself into this work also most heartily, speaking very generally

once a week at least. We had frequently good and attentive audiences.

Very seldom had we any interruptions while speaking, and many an intelligent and encouraging nod the speaker got as he brought himself alongside his hearer's capacity, with the truth of the gospel.

#### ORPHANS IN WESTERN INDIA.

(Rev. Narayan Sheshadri to Dr. M. Mitchell.)

December 7.

We have now close upon one hundred orphans in connection with our two stations, Jalna and Indapur. The number might be increased to any extent; but we cannot take as many as come, especially when grain is sold so very dear. We have to spend ten rupees every day for their food alone; but we must feed the children properly.

We mean to bring them up as artisans; so that we have to employ a carpenter and a smith, as well as a *puntojee* to teach them to read.

The children in the orphanage at Indapur belong to the higher classes, those at Jalna to the lower.

#### THE FAMINE IN MADRAS.

(Rev. Dr. Stevenson to Dr. M. Mitchell.)

October 6.

We have had a trying time of it lately with the famine, but I am thankful to say that prospects are brightening, though there is still a great deal of distress. Last week I made a visit with Mr. Rajahgopaul to our country stations Chingleput, Wallajahbad, and Conjeveram, and it was shocking to see the numbers of wretched people, especially old women and children. We had some money with us for distribution, received from the Calcutta Missionary Conference Fund. Mr. Rajahgopaul stayed at Wallajahbad to dispense it, while I went on to Conjeveram. As soon as it was known that we were giving help, hundreds of miserable creatures came about us, and it was pitiful to see the skeletons who pressed round, holding out their wasted arms and begging for the expected coin.

The poor children are especially to be felt for; and we have resolved to open a temporary home at Conjeveram, in connection with a society whose prospectus I send you. We have to advance the money at starting from our own funds, but possibly it may be reimbursed to us. If friends in Edinburgh are disposed to help in this, contributions will be most welcome. Our schools, of course, are suffering not a little. A considerable number of children have to go on relief works—more of the girls, perhaps, than even of the boys; and many of those who come are but poorly fed, and not able to pay their fees. The £100 you sent was very welcome; but it does not nearly cover the deficit made in our funds by the famine.\* God grant it may soon be over!

\* The Foreign Missions Committee sent a second sum of £100.

November 23.

Regarding the famine, prospects are steadily improving, except in the north—Ganjam and Vizagapatam. The distress here is lessening, although relief will be necessary for a month or two yet. The Famine Relief Committee is working well through its sub-committees, and is distributing its funds both liberally and wisely. I have no doubt that I shall readily get what money I need for the Orphans' Home. I have not applied yet, as I have still some funds sent by my own friends. I received 300 rupees very willingly a week or two ago for Mr. Rajahgopaul's Poor School. There are now in the Home 52 children, of whom 7 are girls; and they are still coming in. I think it may be necessary to get up a similar one at Chingleput. At present, about 400 children are fed in a day-nursery there, and are so far taken care of. But if there are many orphans among them, they would need to be better provided for. I intend going up very soon to inquire further into the circumstances of the children.

Mr. Rajahgopaul is this week going the round of the stations, partly with a view to distribute money to the poor, especially in the little villages of Rajampett and Lyempett. Various sums have been sent from the Brechin Presbytery, and Mrs. Hugh Cleghorn of Stravithie sent me £14 the other day. These are all for the immediate relief of those in distress, so that I don't apply them to mission purposes. But the Chingleput district will soon be thoroughly overtaken by the Relief sub-committees; and accordingly any other sums I receive I will devote to the Children's Home.

We have to be very thankful for all the sympathy and help we have received; and I trust that the Christian liberality of Britain and the Colonies will make some good impression on the people of India.

December 22.

In our temporary home for destitute children at Conjevaram there are now 76, of whom 15 are girls. These are all greatly in need of care just now; but only 10 are really orphans. The rest, and perhaps even some of these 10, will be taken back when the famine is fairly over. But our caring for them in the meantime will not only preserve their lives, but I hope do them good otherwise. They are divided into three classes, in which they get regular instruction, a little drill, and so on.

There is still much distress in some districts. I doubt whether of the famine fund, large as it was, there will be anything over.

#### FEMALE EDUCATION IN BENGAL.

THE annual gathering of the Free Church female schools came off on Saturday afternoon last at the Mission House, Cornwallis Square, Mr. R. B. Chapman in the chair. The Rev. W. Milne opened the proceedings with prayer, after which a few songs and hymns in English and Bengalee were sung by the children. The Rev. W. C. Fyfe then read the Report. It said:—

"The work of the Mission in all the schools during the year shows on the whole continued progress and satisfactory results.

"First: *The Orphanage and Normal School*.—The number on the roll at present is 72. Of this number 32 are orphans and 40 pay fees. In the Normal School there are 9 pupils—namely, 3 in the first division, and 6 in the second division. The subjects taught in this class are, besides the Bible, geography, grammar, history, arithmetic, English composition, map-drawing; and Bengalee singing is also taught, and great progress is reported. Many can sing hymns in parts.

"Second: *Dr. Duff's Hindu Girls' School*.—This school has at present 59 pupils on the roll. The school continues under the able and zealous superintendence of Mrs. Chatterjee, who has for years, so far as her health has permitted, devoted herself to its interests without receiving any pecuniary reward for her services. Miss Sil, an ex-student of the Normal class, continues to fill the position of head-mistress with her usual ability and tact. The two pundits are as devoted to their work as ever. It is gratifying to notice that a young Christian pupil who was baptized not long ago is already helpful in teaching the infant classes.

"Third: *The Shampooker Girls' School*.—This school was established about four years ago, and has now about 67 girls in attendance. Some months ago a small schooling-fee was introduced, and it is a matter for thankfulness that, notwithstanding the introduction of fees, the numbers have kept so high. This year needle-work, plain sewing, was begun, with which the girls are greatly pleased. They take the work home and show it to their parents. The singing also is a great delight to the children.

"Fourth: *The Zenana Agency*.—The daily visiting of Hindu families. The pupils, of course, cannot be present in public on this occasion, but the reports of the teachers show a steady and increasing desire by the pupils to improve in their studies, and thankfulness is expressed, especially for the growing interest taken by them in the Bible readings. The number of pupils in the zenana schools is about 100.

"We have also female schools at Chinsurah, Mahanad, Bansbaria, Culna, and Pachamba. At all these stations we have about 340 pupils receiving Christian instruction. Or in all, 620 are under instruction in connection with the Mission. Female education is now a reality. The great body of thinking men have made up their minds to the conclusion that sooner or later Christianity shall triumph. It is for us, it is for the Church of God to do its part in faith, in prayer, in self-denying exertion, and the highest hopes of the most sanguine shall be exceeded by the blessed reality which our children or our children's children shall behold."

On the conclusion of the Report, Mr. Chapman invited some ladies to advance and deal out the prizes; and this work was readily undertaken by some of the lady friends of the schools. After the distribution Mr.

Chapman addressed the assembly. He referred in a few impressive words to the sacredness of the walls that surrounded him, within which, in long years gone, the venerable Dr. Duff had commenced the work of assailing the darkness of the Hindu zenana, and spoke very feelingly of the present condition of the aged missionary, expressing the hope that he might be spared to continue his noble work for Christ, but adding that few men could have better earned the invitation of the faithful servant. Mr. Chapman spoke of the preference now entertained in native society for wives who had been educated, and pointed out how well, in meeting the demand to which this preference had given birth, the Hindu girls' schools were sowing possibly the seeds of a higher spiritual life. He congratulated the girls on the manner in which they had sung the English hymns, and altogether very appropriately and earnestly gave expression to the general feeling prevailing in the assembly, a feeling of thankful satisfaction for the evident progress of these schools.—*Indian Daily News*, December 18.

#### NOTES BY DR. MURRAY MITCHELL.

##### MISSIONARY ZEAL IN AMERICA.

THE Rev. W. Fleming Stevenson, Convener of the Foreign Missions Committee of the Irish Presbyterian Church, is on a visit to the Missions of China and India. He proceeded *via* the United States; and when in America he wrote as follows regarding the state of religious feeling in that country:—

"I have been impressed by the broad, healthy Christian spirit of the Churches; by the enormous work they undertake; by the freedom with which they adapt themselves to meet the changing circumstances of the people; and by the noble spirit of consecration and missionary zeal that is characteristic of so many of the Christian people. Missions occupy a far larger place in the affections and services of the Churches than with us. The missionary prayer-meeting is common; numbers of congregations, and sometimes Sunday-schools, support each a missionary; missionary tidings are expected from the pulpit; it is held an honour to go out and join the missionary band; and where a man at home would give five shillings, after a missionary sermon, he will here often give five pounds. And I believe the day is not distant when the same pleasant news will be told of us in Ireland; and when the zeal of the brilliant missions that once covered Ireland with glory, all through Europe, will be rivalled, and perhaps surpassed."

Shall not we in Scotland emulate the noble zeal of America?—We would in particular request attention to the statement that "missionary tidings are expected from the pulpit." Even a brief reference once a month to the missionary intelligence contained in the *Record* would do unspeakable good.

Mr. Stevenson claims the old Culdee Missions as Irish.

We have been in the habit of calling them Scoto-Irish. Regarding these Edward Irving eloquently said: "Our fathers were possessed with that true missionary spirit, which is the surest token of a pure Church of Christ. In that noble work our nation put forth her ancient magnanimity. I cannot leave this glorious epoch of our ecclesiastical history without calling on the youth of my native land and mother Church to be ashamed of the present lethargy, and seek after the spirit of the ancient time."

##### PROGRESS OF INDIAN MISSIONS.

The last number of the *Indian Evangelical Review* gives statistical statements, showing the growth of Christianity in India during the last quarter of a century. From 1850-61 the annual increase of communicants, on an average, was 938. From 1861-71 it was 2784. Again, the adult baptisms were, in 1873, about 5000; in 1876, about 7000. On the whole, the number of Indian Christians doubles itself in ten years. Surely for this the Churches are bound to bless Him who so graciously acknowledges their feeble work! We are often told that the progress of the truth is slow in India. We wonder at the assertion.

##### AFRICA AND MISSIONS.

Dr. R. Grundemann, the author of a very ample and admirable missionary atlas, who has studied the history of modern missions as diligently, perhaps, as any living man, has an article in the January number of the *Allgemeine Missions-Zeitschrift* on Stanley's recent discoveries in Africa. Dr. Grundemann considers Stanley's achievements to be equally important with the discovery of America by Columbus. He quite approves of the proposal to call the great river which has been so wonderfully disclosed, by the name of Livingstone. The chief problem regarding Interior Africa, he says, is solved; only minor questions now require to be answered. A highway is opened for European commerce. The series of cataracts, as the stream flows northward to the equator, cannot long remain an unsurmounted difficulty. Happily the mouth of the river is not in the possession of any European power. In 1857 the Portuguese preferred a claim to that district; but Britain, France, and America united in protest against her pretensions. Commerce on the Livingstone must be free to all nations. And how? By letting things alone, and allowing traders without heart or conscience to go in with cargoes of rum and powder, and so ruin the native races? No. Commerce on the great river must be put under the superintendence of an International Commission. A few European steamers would soon overawe the cannibals who opposed Stanley, and would shield the honest merchant. As for the protection of the Africans, the great necessity is for a law, authoritatively issued by the Commission, that *all spirituous liquors be excluded*. But let the merchant and the missionary go hand in hand. There is a wide door for

missions, to which, in all their past history, there has been no opening comparable. All missionary societies should be up and doing. For one thing, let them at once plead with the governments of their respective countries to proceed without delay to establish a plan for the international regulation of this new highway of trade.

So writes Dr. Grundemann; but our brief abstract gives no idea of the earnestness with which he pleads. May his words fall into attentive ears! We shall have occasion to return to this subject next month.

#### THE REV. JOHN ROSS.

We referred, in last number of the *Record*, to the jubilee of Mr. James Weir of Lovedale. He is not, however, the oldest labourer in our African Missions. That honour belongs to the Rev. John Ross, of Pirie Station, who was ordained and went out in 1823, and has ever since been a zealous missionary. He has never required to come home; and even to this day the venerable man is equal to a good deal of work. He has two sons in the African Mission—the Rev. Bryce Ross of Pirie, and the Rev. Richard Ross of Cunningham—who are worthy of such a father.

#### MISSIONS IN JAPAN.

The friends of missions seem for the most part full of hope that the gospel will speedily triumph over heathenism in Japan. Certainly the progress during the last ten years has been very great. It is believed that the number of professed Protestants is not under 1600. Twelve Societies are labouring in Japan, of which seven

are from the United States, one from Canada, two from England, and two from Scotland.

But we must not be over-sanguine. The Rev. W. Fleming Stevenson puts us on our guard. He has just visited Japan, and gives his impressions of the condition of the country. He writes, with his usual calm thoughtfulness, as follows:—

“The position of the Government is happily neutral, but it is the neutrality of a game of politics, and from no respect or assent to Christianity.....It adopted the Christian Sabbath, but only for Government offices, where there were many foreigners.....Japan is proverbially fickle, and it is a land out of which religion, it is said, has almost died, where religious yearning scarcely exists, where there is a reign of indifference, for the religious heart of the people has withered till it is dry. ....It need not be supposed that there will be any rapid opening of Japan to Christian influences. There is an erroneous impression, in which I shared to some extent, that great and startling changes may be expected in that direction. In such a country it is hard to predict what may take place; but those on the spot consider any speedy general leaning to Christian thought or Christian faith improbable in the extreme. It will be, as elsewhere, a slow and painful, and often dispiriting, but always victorious, advance.....It will take time: it will need faith. The Churches at home must be self-sacrificing, resolute, full of prayer and of holy boldness in their great mission, not walking, as they do, by the sight of many conversions, but by faith in the call and promises of God. Then the end will come, and happy reapers will gather sheaves all over the harvest-field.”

## MISCELLANEA.

### ON THE TEACHING OF MUSIC IN CONGREGATIONAL CLASSES.

BY THE REV. J. THOMSON, M.A., LEITH, CONVENOR  
OF THE PSALMODY COMMITTEE.

#### PART III.

#### SUPERINTENDENCE.

THE question of superintendence is in point of importance next to those of system and book.

Many laudable and promising efforts commenced in congregations for the improvement of psalmody have come to an untimely end from sheer neglect. Classes have been formed and carried on with great spirit for a time, but neither minister nor elder, nor anybody else, took any interest in them. No efforts were made to encourage and promote attendance, and no pains were taken to supply the places of those persons who, from time to time, might leave the neighbourhood. The originators of the movement consequently lost heart, and their efforts first became languid, and were then given up. Again, some choirs and musical associations have been dissolved in consequence of misunderstandings arising among their members. In other cases, owing to want of refinement and of due appreciation of the true character of public worship on the part of the choir, the

offence given to congregations by unsuitable tunes, and by irreverent or too rapid or too loud singing, has been such as to lead to a call for its discontinuance. All these evils, and others of a similar kind, might be prevented by the firm exercise of a wise, considerate, and skilful superintendence.

But who shall superintend, or who shall be acknowledged as entitled to do so? There are various considerations which seem to point to the minister as the person on whom this duty should devolve. Certain acknowledged principles of our Presbyterianism appear to throw light on this matter. “The minister is specially responsible to the Presbytery for the mode in which all the parts of public worship are conducted” (“The Practice of the Free Church”). “The kirk-session do not stand to the minister in the relation of his spiritual rulers” (*Ibid.*). These principles seem to lead to the conclusion that even the appointment of the precentor should lie with the minister. Though it belongs no doubt to the Deacons’ Court to fix his salary, yet “as they have no jurisdiction over the conduct of public worship in any of its parts” (*Ibid.*), this should surely be held as implying that they are to put at the disposal of the minister a sum of money to enable him to procure for himself a substitute who shall discharge this part of his duty, as they do in regard to the supply of the pulpit when he is absent on an occasional Sabbath at a communion, or for a few weeks when he takes

his annual rest. But whatever may be thought as to the appointment of the precentor, the above principles certainly leave no doubt as to the superintendence of the psalmody. Praise is an essential part of public worship, and the beauty and no less the spiritual effect of a service may be marred or promoted by the manner in which it is conducted. Besides, the minister, from his education, from his spiritual character, and from his deep interest in the welfare of the congregation, is of all others the safest person to whom this necessary duty may be intrusted.

It does not follow from what has been said that the minister must in every case discharge personally every part of the duty of superintending the psalmody of the congregation. If unable or indisposed to do so, he may, with general concurrence, delegate this duty in whole or in part to some elder or to some member of the congregation able and willing to undertake it.

Neither is it implied that the minister shall feel himself at liberty to act arbitrarily or irresponsibly. On the contrary, he must act with caution, tact, and prudence, regarding with tenderness the susceptibilities of the precentor and choir, endeavouring to carry along with him the general sympathy and concurrence of the session and congregation, and keeping ever in view his own responsibility to the Presbytery. But within these limits there is a large field of ministerial action, the importance of which it is not possible to overestimate. The conducting of public worship is the minister's great duty; and whether we view public worship as a service of homage to God, or as a service of benefit to man, the importance of the department of praise is unspeakably great. As a service of homage rendered to God, the maxim will be universally acknowledged and deeply felt that we must serve him with our best. As a service edifying to man, nothing can exceed the power of the hearty, unanimous, and expressive singing of a whole congregation in attracting those that are without to the house of God. As an instrument of conversion, the service of praise, in proportion as it is properly conducted, may, with the blessing of God, become very powerful; while its use in ministering to the comfort, and purity, and joy, and growth in every Christian grace of God's own children is beyond all conception. Every department of divine service partakes of this twofold character; it brings glory to God and salvation to men. And though the service of praise consists mainly of the former element, there can be no doubt that it possesses also the other in great power. Every minister of the gospel, therefore, is in the discharge of one of the most important duties of his office when he is doing all that he can to perfect such a delightful and blessed service, while he looks in humble faith to God to accept it, and to employ it for his own glory.

#### GRAMMAR-SCHOOL BURSARIES FOR GAELIC-SPEAKING YOUNG MEN.

THE Competitive Examinations will be held (D. V.) on the first Wednesday in August, on the following subjects:—1. GAELIC—translation of Gaelic into English, and of English into Gaelic. 2. BIBLE—lives of Moses and of Paul, and Shorter Catechism. 3. ENGLISH—including Grammar, Outlines of Geography, and Scottish History. 4. ARITHMETIC and EUCLID, Book I. 5. LATIN GRAMMAR. 6. TRANSLATION of Latin into English, and of English into Latin. 7. GREEK GRAMMAR.

Intending competitors are requested to send their name and address to the Secretary before the 1st of July.

J. CALDER MACPHAIL.

PILGRIM MANE, January 1878.

#### NOTES ON BOOKS.

*The Jews in Relation to the Church and the World. A Course of Lectures.* (London: Hodder and Stoughton.)—Here is another of the many signs that an increasing interest is being taken in the position and prospects of the Hebrew race. The work is the result of a conference which was held some time ago in London. It was there suggested that if a course of lectures were prepared by men of reputation on the various points connected with what may be called the Christo-Jewish controversy, good might be done in not a few quarters. The idea was taken up; and now we have in a handy volume thoughts upon these subjects by Dr. Cairns, Canon Cook, Professor Stanley Leathes, Bishop Cloughton, Dr. Donald Fraser, and Professor Birks. How to account for "the greatest Historical Marvel"? is one of the topics discussed. "The Relation of the Jews to their own Scriptures" is another. A third is, "The true Prerogative and Glory of the Jews." And these are all treated so well that those interested in the conversion of Israel, who have not happened to meet the book, will thank us for calling their attention to it.

#### ECCLESIASTICAL REGISTER.

[THE Register is under the care of Mr. JOSHUA SINCLAIR, Secretary of the Probationers' Committee, to whom, therefore, it is requested that all intimations of *Calls*, *Ordinations*, &c., shall be addressed, at the Offices of the Free Church, Edinburgh.]

*Elections*.—Rev. John Jeffrey, to Beith, in room of Rev. Mr. Hall, translated to St. James's, Glasgow; Rev. Alexander MacMillan, Yetholm, to Baillieston; Rev. Peter Yule, to Temple, as colleague and successor to Rev. James Duncan.

*Calls*.—Rev. Richard Cameron, M.A., to Skirling—also to Jedburgh, as successor to the late Dr. Purves; Rev. David Somerville, St. John's, Dundee, to East Church, Rothesay; Rev. John Barnett, Leslie and Premnay, to St. David's, Glasgow; Rev. William Miller, Madras, to St. Paul's, Dundee, in room of Rev. Dr. Wilson; Rev. William Armstrong, Kirkcolum, Presbytery of Stranraer, to East Church, Rutherglen; Rev. John Jeffrey, to Montrose, in room of Rev. William Nixon, who has retired; Rev. S. R. Macphail, Elgin, to Great Hamilton Street, Glasgow, as colleague and successor to Dr. Symington.—The Presbytery of Caithness having resolved that the call from Nairn to the Rev. Alexander Lee, Lybster, be not placed in his hands, the Commissioners appealed against this finding. The Presbytery of Hamilton refused the translation of Rev. Mr. Kay, Coatbridge, to East Church, Rutherglen. The Presbytery of Hamilton agreed to an application to next General Assembly by Rev. Mr. Hamilton, Stonehouse, for a colleague and successor. The members of Peterhead Free Church agreed that an application be made through the Presbytery to the next General Assembly for sanction to appoint a colleague and successor to Rev. James Yuill.

*Inductions*.—Rev. James Moffat Scott, late of Alloa, to Ladyloan Church, in room of Rev. John Chalmers, translated to North Church, Stirling; Rev. Hugh Mair, late of Johnstone, to Falkirk, on January 17.

*Ordinations*.—Rev. Peter Brown, at Portknochie, on January 8; Rev. John Brown, at Aberdour, on January 10; Rev. Crawford Smith, at South Church, Monifieth, in room of Rev. R. MacGregor, translated to Augustine Church, Glasgow.

*Resignations*.—Rev. Robert Gladstone, Wigtown.

*New Church*.—A new Free church (Martyrs') was opened in Annfield Road, Dundee, on December 20. The building, including site, has cost £6000.

## SERVICES ON THE CONTINENT IN CONNECTION WITH THE FREE CHURCH OF SCOTLAND.

## I.—WINTER STATIONS.

**Cannes.**—From November till May, at 11 A.M. and 3 P.M.  
**Menton.**—From November till May, at 11 A.M. and 3 P.M.  
**Montreux.**—From October till May, at 11 A.M. and 4 P.M.  
**Rome.**—From November till May, at 11 A.M. and 3 P.M.

## II.—STATIONS SUPPLIED DURING ENTIRE YEAR.

**Leghorn.**—At 11 A.M. and 6 P.M. (3 P.M. in winter.)  
**Genoa.**—At 11 A.M. and 4 P.M. (No Afternoon Service in July, August, and September.)  
**Florence.**—At 11 A.M. and 3 P.M. (Except July and August.)  
**Naples.**—At 11 A.M. and 3.30 P.M.  
**Nice.**—At 11 A.M. and 3 P.M.  
**Pau.**—At 11 A.M. and 3 P.M.  
**Lisbon.**—At 11.30 A.M. and 6.30 P.M.  
**Lausanne.**—At 11 A.M. and 4 P.M.

## YOUNG MEN GOING TO LARGE CITIES.

We annex a note of the Secretaries of Young Men's Societies who are willing to assist young men coming from the country in obtaining respectable lodgings and congenial friends, and to introduce them to congregations and societies. We cordially recommend this to the attention of ministers, elders, and others interested in the welfare of young men.

Those desiring lodgings should address a letter, at least one week in advance, to any of the undernamed, stating the locality, kind of lodgings, what rate, and when required.  
**ABERDEEN.**—Mr. SHERIFFS, 198 Union Street.  
**DUNDEE.**—Mr. JOHN W. SHEPHERD, 8 Prospect Place.  
**EDINBURGH.**—Mr. JOHN MACNIVEN, 188 Princes Street.  
**GLASGOW.**—Mr. R. G. MUNSBY, 16 Royal Terrace, W.  
**LONDON.**—Mr. J. H. DUNNAN, 5 Copthall Buildings, E.C.  
**MANCHESTER.**—Mr. A. A. GILLIES, Scottish Widows' Fund, Albert Square.

## YOUNG WOMEN.

MINISTERS and others interested in young women leaving their districts, and coming to houses of business in EDINBURGH, are invited to give them letters of introduction to the Honorary Secretary of the Young Women's Christian

Association, 1 Forbes Street, who will have pleasure in introducing them to the members of the Association.

Entire or partial board may be had at the Institute, 19 Young Street; also lodging for a limited number. Assistance is given to find lodgings or employment by the House Superintendent.

Young women coming to GLASGOW are cordially invited to the Young Women's Reading and Refreshment Rooms, 59 Union Street. Those requiring employment are assisted in seeking it; and comfortable lodgings may be had in the Boarding-House adjoining the Rooms. Friends interested in young women coming to Glasgow are requested to communicate with the Secretary.

## ACKNOWLEDGMENTS.

Rev. James Kippen, Arrochar, begs to acknowledge receipt of £5 from C. D. K. E., for Walthamstow Institution for Daughters of Missionaries. (See Record for October.)

Mrs. Brown Douglas begs to acknowledge receipt, per Mrs. MacPhail, of £4, 6s. from Free High Church, Elgin, for Edinburgh Ladies' Jewish Female Society.

## NOTE.

It would be a favour if local treasurers would kindly send their monthly remittances as early as possible, and not leave them till the last day, the 15th.

## SUSTENTATION FUND.

State of the Fund at 15th January 1878.

Total for 8 Months to 15th January 1878.....£107,087 16 8  
 Do. Do. 15th January 1877..... 102,395 15 5

Increase.....£4,692 0 10

Associations, 1878.....£101,102 13 5  
 Do. 1877..... 100,575 17 5

Increase.....£526 16 0

Donations and Legacies, 1878.....£5,985 9 10  
 Do. Do. 1877..... 1,819 18 0

Increase.....£4,165 4 10

Total increase, as above.....£4,692 0 10

## LADIES' SOCIETY FOR FEMALE EDUCATION IN INDIA AND SOUTH AFRICA.

Contributions from 1st to 31st December 1877.

NOTE.—The Juvenile Offerings are, or will be, acknowledged in the Children's Record.

Associations, Congregations, and Collections.	Edinburgh—	Huntly	Rothsay Association
Aberdeen—East.....£7 19 6	Buccleuch.....£5 3 6	.....£23 1 11	.....£27 17 0
Per Mrs. Lonsdale.....13 0 0	Per Mrs. Coldstream.....1 11 0	Inch.....2 11 0	Shandon.....3 10 0
West.....30 0 0	Per Mrs. Clegburn.....2 0 0	Inverness Association.....30 2 0	Skene.....7 18 10
Allan Association.....18 15 6	Grassington.....15 17 6	Inverness—East.....5 13 6	Stoneykirk.....0 10 0
Allyp.....4 11 0	Greyfriars.....10 13 7	Inverurie.....6 0 0	Strirling—South.....9 2 0
Archie.....1 17 6	High.....9 0 0	Kilbrannoch.....3 0 0	Tain.....11 14 9
Archie—Junction.....4 2 0	Morningside.....16 9 0	Kirkpatrick-Fleming.....0 0 0	Tealing.....2 8 0
Bachory-Terman.....7 2 7	New North.....23 2 0	Kirkcaldy—North.....2 0 0	Turriff.....6 7 3
Bath.....4 6 0	North Leith.....20 15 6	South.....3 0 0	Vale of Leven.....6 15 0
Bathgate—First.....2 17 0	Per Mrs. Orr.....5 1 1	Leith.....3 0 0	
South.....4 0 0	Roseburn.....4 11 0	Leven.....9 8 0	Donations.
Dechies—East.....4 0 0	St. Andrew's.....26 12 0	Liberation.....7 10 0	Per Mrs. Anderson, Elton.....£4 0 0
West.....8 0 8	St. Catherine's.....4 2 6	Leith—North.....4 1 0	Per Mrs. Burt, Forcible.....£10 0 0
Prigge of Allan.....7 15 0	St. David's.....14 7 6	Leith—South.....7 12 0	Mrs. Ewart.....1 1 0
Broughy-Ferry Association.....19 12 0	St. George's.....123 12 0	London—Hampstead.....22 0 6	D. Hay, Esq.....1 0 0
Burnside.....1 15 6	St. John's.....8 11 0	Kennington.....7 16 0	"M." for Seamen Work.....1 1 0
Campbeltown.....31 0 0	St. Luke's.....15 16 6	Marylebone.....8 5 0	Mrs. Mounsey, for Girl ad.....0 0 0
Canterbury.....3 13 6	Per Mrs. Sandilands.....6 0 0	Regent Square.....11 2 0	Bombay.....8 0 0
Canterbury—East.....3 16 7	Per Mrs. Somerville.....5 0 0	Lus.....1 6 0	Vale Bank Mission Box.....0 6 2
Canterbury.....5 13 0	Edinburgh—High.....7 18 3	Macduff.....1 12 3	Per Mrs. Murray Mitchell, for.....0 0 0
Cremarty.....9 0 0	South.....5 14 1	Modul.....8 12 6	Seamen Work—
Cumrany.....1 3 0	Elie.....18 9 6	Manchester.....16 12 0	Bridge of Allan Missionary.....0 0 0
Cumrany.....1 3 0	Fetercairn.....2 2 0	Montrose—St. George's.....4 7 9	Free, per Mrs. Bywater.....20 0 0
Cupar Association.....7 16 6	Forfar Association.....6 15 0	Musselburgh.....4 16 6	Collected by Mrs. Ehenius.....10 8 6
Dunfermline.....3 7 0	Forres.....1 1 3	Nairn.....8 11 4	Collected by Mrs. Clegburn.....5 5 0
Dunfermline.....4 16 0	Fife, West of, Association.....5 8 10	Orwell.....2 5 5	Collected by Mrs. Macle, Drug.....10 0 0
Dunfermline—Abbey.....6 0 6	Glasgow.....427 6 5	Paisley Ladies' Society.....61 11 6	Collected by Mrs. Murray.....10 0 0
Dunfermline Association.....77 14 0	Glenrobert.....27 10 0	Panmure Association.....64 12 9	Collected by Mrs. Murray.....96 15 11
Dunfermline.....8 0 0	Hamilton.....72 0 0	Phicochrie.....7 12 0	
Edinburgh—Burdley.....69 12 0	Helensburgh—West.....14 11 0	Phicochrie.....1 5 0	

Communications for Dr. JOHN FAIRBairn, Treasurer, or Mr. ANDREW WELLS, Secretary, to be addressed to Free Church Office, Edinburgh.

## Contributions Received by the Treasurer of the Free Church,

From 15th December 1877 to 15th January 1878.

I.—Sustentation.	II.—Education.	Aged and Infirm Mts.—cont.	Home Mission—continued.	Home Mission—continued.
Legacy per Memo.....£15 0 0	Mrs. M. M'Kay's Trust.....£75 8 10	The late Miss M. L. Bonar, less duty.....£60 0 0	Glasgow—Campbell Street.....£1 0 0	Springston, for Emma.....£4 0 0
Fraser and Dunquaid.....£15 0 0	The late Miss S. Campbell.....0 12 0	Member of Edinburgh.....0 0 0	Inverurie.....1 10 0	A Friend of Mission.....1 0 0
Trustees of late Mrs. M'Kay, two-thirds of annual income.....180 7 8		Tolbooth.....1 0 0	Montrose—St. John's.....5 3 9	F. R. D.....0 12 0
The late Mrs. M. Smith £14 8		J. L.....5 0 0	Anyas.....0 15 0	HOME EVANGELISATION.
The late Miss S. Campbell.....2 0 0	III.—Aged and Infirm Ministers.	F. Home, Esq.....1 0 0	Colquhoun.....2 0 0	Longformacus.....1 0 0
The late Miss M. L. Smith £30 0 0	The late Lady C. Fairlie, to account.....£38 6 8	Miss Colquhoun.....0 10 0	Leith.....2 10 0	Glasgow—St. John's.....1 0 0
Sum, less duty.....£30 0 0	John Munro.....50 0 0		Campbell Street.....0 6 1	Cowdree.....0 14 0
General Sir D. M'Gregor, K.C.B.....5 0 0	The late Mrs. M. Smith £14 1	IV.—Home Mission.	Leith.....0 0 0	Kilnisan, &c.....0 6 0
		North Leith.....1 0 0	Legacy by Rev. L. H. Elphinstone.....50 0 0	Laverick.....1 10 0
		Edinburgh.....0 0 0	Legacy by Mrs. M. Smith £14 1	Montrose—St. John's.....1 0 0
		Edinburgh.....0 10 0	R. H. Arley, Esq.....5 0 0	Leith and Fremantle.....0 0 0
				Colquhoun.....1 0 0





	Sustenta- tion Fund.	Educa- tion Fund.	Foreign Mis- sion Fund.	Jewish Mis- sion Fund.		Sustenta- tion Fund.	Educa- tion Fund.	Foreign Mis- sion Fund.	Jewish Mis- sion Fund.		Sustenta- tion Fund.	Educa- tion Fund.	Foreign Mis- sion Fund.	Jewish Mis- sion Fund.
<b>Dunse and Chrishide.</b>					<b>Kirkcubright.</b>									
Union	4 7 11			0 14 6	Archibald	40 4 6			2 0 0		Cambuslangh	13 0 0		
Marine	22 8 0			4 0 0	Annachie	4 4 0			0 5 0		Chapelhill, &c.	6 14 9		0 13 0
North	5 5 0		3 0 0	3 9 6	Barry	1 0 0			0 13 0		Chapelton, East.	9 0 0		0 5 0
South	4 6 6		3 0 0	4 15 0	Do, M'Millan.	7 11 1			4 5 0		West.	9 0 0		
Union	13 15 0	0 15 0	1 0 0	1 0 0	Gordon, &c.	7 16 3			2 10 0		Middle	29 7 8		
Union					Glenens	9 9 9	0 2 6		8 0 0		Dalziel	12 10 0		1 15 0
Union					Kirkcubright	35 0 0			1 10 4		East Kilbride	4 2 4		0 18 0
					Tongland						Haas Hill	8 7 0		0 5 0
											Burnbank	39 3 9		
					<b>Ayr.</b>	43 17 8			18 0 0		St. John's	10 19 1	0 15 6	10 7 9
					Do, Martyn	7 0 0			1 12 4		Holytown	7 15 8		0 17 0
					Do, Wallace	14 6 0			1 13 0		Leith	4 9 4		
					Balfron						Martha	11 13 5		0 10 0
					Barry						Stonehouse	23 2 3		
					Marshall						St. Andrew	6 5 9		1 10 0
					Commonell						Uddingston	10 16 10		
					Crosshill						Wishaw	4 10 6		0 11 0
					Dalrymple	5 7 7			0 14 0		Whiffles			
					Dunoon	5 17 8			0 10 0					
					Girvan	5 13 10			1 15 7					
					Do, West	7 0 0								
					Kirkcubright	14 3 0			3 8 6					
					Marble	5 13 3								
					Newton-on-Ayr	13 16 11								
					New Cumnock									
					Do, Afton									
					Old Cumnock	12 19 6			1 17 0					
					Ochiltree				0 18 0					
					St. Andrew	3 5 4			0 11 7					
					Stirling				2 0 0					
					Troon	10 0 0	0 5 0							
					<b>Irvine.</b>	8 1 6			1 11 7	1 5 0				
					Archibald	7 13 5			3 17 6	0 15 8				
					Bath	9 0 3								
					Caldwell	10 0 0				1 0 0				
					Dalrymple	6 15 0				1 0 0				
					Dunlop									
					Farnhill									
					Galloway									
					Hurford	12 5 0			4 9 6	1 0 0				
					Marble	37 10 2	0 3 0		12 0 11	0 10 0				
					Do, Fullarton	5 0 7								
	</													

	Sustenta- tion Fund.	Educa- tion Fund.	Foreign Mission Fund.	Jewish Mission Fund.		Sustenta- tion Fund.	Educa- tion Fund.	Foreign Mission Fund.	Jewish Mission Fund.		Sustenta- tion Fund.	Educa- tion Fund.	Foreign Mission Fund.	Jewish Mission Fund.
<b>Glasgow.</b>					<b>Dunblane.</b>									
St. Andrew's	67 11 5				Balshadden	13 5 7					Fisk and Orick	1 15 6		
St. Stephen's	86 6 5		6 10 6	9 0 0	Bridge of Allan			1 4 0	1 3 6		Kettle and Cuth-			
Stockwell	19 3 1				Bucklyvie				7 0 0		Logie and Gaudy	5 10 10	0 1 1	
Tollerton	15 1 5				Callander	6 3 7	3 7 7	2 2 2	3 10 0		Montmail	3 11 5		
Trinity	41 12 6		9 1 3		Dunblane						Strathmiglo			
Troy	41 3 9		15 15 1		Garmer	15 4 10			2 5 0		North			
Union	20 14 9			3 5 0	Kilnadook	8 8 9					<b>St. Andrews.</b>			
Victoria	21 5 9		22 0 0		Kippen	15 0 0			1 10 0		Ansuther	9 11 9		
Walpark	17 4 7		19 13 1	6 0 0	Norrieston	17 19 2		5 5 10			Carbarn	9 19 7		1 1 1
West	15 16 9		1 16 6	1 0 0	Tillochoultry						Crail	5 0 0		
Whiteinch	4 13 2										Elie	16 12 10		
Wynd	9 12 4			1 6 4	<b>Dunkeld.</b>				0 11 0		Ferry Port	11 7 10		
Young Street	11 5 6			1 9 6	Auchtergaven						Ferry Port	11 7 10		2 15 1
<b>Govan.</b>					Blair Athol				1 0 0		Largo	3 12 2		
Do. St. Columba	13 10 0		13 10 0	4 0 0	Burrelton	6 0 0			1 0 0		Leuchars	4 17 2		
Do. St. Mary's	10 0 0			1 10 0	Cargill	15 4 6		0 15 6	1 0 0		St. Andrews	10 12 4		
Hillhead	10 0 0			2 15 9	Claude	7 8 9			0 12 0		Strathkinn	4 5 0		
Kilbilly	14 18 6				Delgany		4 7 0		0 9 0		St. Monans			
Kirkcaldy	20 9 4			6 0 0	Strathbarn									
St. Andrew's	7 12 9			4 0 0	Dunkeld	10 11 0		1 0 0	2 17 0		<b>Meikle.</b>			
Rutherglen	27 15 2				Kirkmichael	11 8 9			1 0 0		Airlie	3 10 0		
Do. East					Leisendy, &c.	11 8 9			1 0 0		Aylsh	8 17 7		
Engleburn					Moulin	3 0 10			1 1 0		Blairgowrie	25 9 10		
Keiristide Mission					Struan	12 12 0			1 1 0		First	24 15 2		5 1 5
											South	23 16 5		
<b>Dunoon, &amp;c.</b>					<b>Breadalbane.</b>						Coupar & Angus	13 14 0		1 14 0
Ardrahalg	6 5 4			0 18 0	Aberfeldy	14 13 10		4 11 3	3 5 0		Glentworth	4 6 0		
Dunoon	23 12 0			1 6 0	Ardenaig	15 9 9			1 0 0		Meikle	7 15 1		
Do. Gaelic	12 0 0		2 2 6		Fortingall				1 0 0		North			
Immelan	11 0 0				Glenlyon				1 4 0		Strathgairn			
Inverary	5 16 0			1 0 0	Kennema				1 12 0		Watray			
Kilmartin				3 18 0	Kilfin	30 0 0			2 10 4	2 8 0	<b>Forfar.</b>			
Kilmorran	7 2 0			1 3 0	Lavers	4 7 8			1 12 4	0 18 9	Aberlone	4 1 7		
Kilmorran	2 2 6	0 1 6	1 11 0	1 3 0	Logierait	26 0 0					Dunnichen	11 12 10		
Kilmorran	4 17 6			1 10 0	St. Michael's	3 8 0					Forfar	22 1 7		7 12 2
Do. South					Tunnel Bridge	0 8 0					First	9 4 3		2 15 1
Lochnesside		0 5 0			Awadree						Kinnethle	10 0 0		
Lochnesside	11 2 8			2 15 0							Kirriemuir	7 17 2		2 15 1
Do. Mary's	7 1 0			0 0 7	<b>Pertin.</b>						North	7 17 2		2 15 1
North Bute				3 0 0	Abernethy	3 16 0		1 10 8	1 3 2		South	24 2 0		2 15 4
North Knapdale	23 16 6				Argack						Memus			
Free Parish	25 19 6		9 5 10	14 0 0	Colless	12 4 9			8 11 4		<b>Dundee.</b>			
Gaelic	2 2 6			11 0 0	Dunbarney	5 0 6		2 17 0	1 8 0		Abercrombie and Bait	10 6 8		
West	17 6 11				Fordandenny	7 5 0	0 3 6	3 16 10	3 10 0		Broughty-Ferry	41 8 4		17 11 3
Sandbank	9 0 0			2 0 0	Kilnass	30 0 0		0 15 9	1 19 0		East	25 2 1		
Strachur	20 0 0			0 15 0	Logierait	4 10 1			0 10 0		West	25 2 1		
Tighnabruich					Methven	2 10 4					Dunblane	9 4 5		
Crainich					Perth						Albert Square	12 0 0		
Lochnesside					Knock	8 16 8		3 16 4	3 0 0		Ronnet Hill	6 14 2		
					Middle	15 14 3		10 2 3	7 14 0		Chalmers	12 17 7		
<b>Kintyre.</b>					St. Leonard's	25 19 8		23 0 0	4 5 0		Chapelshades	12 5 4		
Campbeltown	20 10 8				St. Stephen's	15 16 6		3 0 7	4 5 0		Dunlop	20 3 10		7 14 2
Lochness	22 0 0			5 0 0	West	21 14 11		16 1 9	4 0 0		Hilltown	11 12 2		
Lorn Street	13 7 2				Pitnavigreen	14 2 0		6 15 8	4 0 0		Mary's	14 18 7		
Kilbride	4 13 4			7 0 0	Scots	4 1 9		2 5 4			Ogilvy	15 11 2		6 9 11
Kilbride	24 2 0				Stanley						St. Andrew's	11 19 7	0 9 0	7 1 9
Kilbride					<b>Auchterarder.</b>						St. David's	24 2 8	0 9 0	7 1 9
Kilbride					Aberdeen	6 8 3		1 18 0	2 11 0		St. John's	23 15 11	0 9 0	7 1 9
Kilbride					Auchterarder	16 10 3		4 12 0	5 0 0		St. Paul's	24 2 8	0 9 0	7 1 9
Kilbride					Blackford	7 8 7		2 6 0	2 10 0		St. Peter's	24 2 8	0 9 0	7 1 9
Kilbride					Braco	7 11 11		1 10 0	2 5 0		Wallaceton	8 0 10		1 1 5
Kilbride					Comrie	11 12 11		7 0 4	15 0 0		Wellgate	8 7 6		
Kilbride					Craig	20 0 8		10 1 1	2 15 6		Wilson	26 2 0		
Kilbride					Dunblane	5 3 8		1 3 6	1 1 4		Wilson	26 2 0		
Kilbride					Madderty	4 13 6		1 10 7	0 15 6		<b>Brechin.</b>			
Kilbride					Monzie	4 16 2		4 8 7	4 9 9		Brechin	12 1 9		6 2 4
Kilbride					Muthill	7 5 0		1 1 9	2 14 2		East	7 8 2		
<b>Islay.</b>					<b>Dunfermline.</b>						West	5 0 0		
Bowmore					Aberdeen	5 5 1		0 14 8	0 12 0		Craig	1 18 2		0 2 6
Kilbride	5 5 8	0 1 0	0 13 8	1 1 0	Aberdeen	4 16 2	0 2 10	0 11 0	0 11 0		Edin	5 11 4		0 2 6
Kilbride	10 1 2		2 4 6	1 6 0	Carrook	7 11 0			1 10 0		Lochies	5 11 4		0 2 6
Kilbride	1 9 2			0 5 0	Culross						Marytown	5 11 4		0 2 6
Kilbride					Dunfermline						Menmuir	4 14 6		
Kilbride					Abbey	14 10 11			7 10 0		Montrose	11 10 2	1 2 7	4 0 0
Kilbride					North	20 10 0					St. George's	22 5 2		12 12 2
Kilbride					St. Andrew's	20 10 0					St. John's	10 0 4		4 0 0
Kilbride					Saline	9 12 1			1 1 0		St. Paul's			
Kilbride					Torryburn	6 12 10			0 14 0		<b>Arbroath.</b>			
Kilbride					Tulliallan	7 7 19			1 15 0		Arbroath	8 2 4		2 11 0
<b>Lorn.</b>					<b>Kinross.</b>						East	9 11 4		
Appin, &c.	25 17 0	3 0 0	4 15 3	0 11 6	Dowdenhall	1 15 0			3 1 0		High Street	12 0 0		2 15 4
Ardsheath	11 19 6				Fonway	10 0 0					Inverbrothock	10 17 0		
Clonabruich	8 5 6		0 15 3	1 1 0	Kelly	5 1 1					Knox's	26 7 11		12 1 1
Clonabruich	11 13 0				Kinross	5 1 1					Barry	8 8 2		0 2 6
Clonabruich	11 13 0				Lanodrie	7 0 0					Carnyrie	14 8 8		
Clonabruich	11 13 0				Orwell	4 17 5		2 3 3	1 7 0		Carnyrie	15 15 9	0 2 6	3 9 5
Clonabruich	11 13 0				Portmark	4 2 6		0 10 0	0 12 0		Colliston	6 12 9		
Clonabruich	11 13 0				Strathmiglo	6 6 7			1 19 0		Frischburgh	11 9 0		
Clonabruich	11 13 0				<b>Kirkcaldy.</b>						Inverkillie	3 15 0		0 12 4
Clonabruich	11 13 0				Buchanan	9 0 0			0 10 0		Paulbride	7 8 1		
Clonabruich	11 13 0				Burntisland	11 19 7			3 5 0		<b>Fordoun.</b>			
Clonabruich	11 13 0				Dymore	10 0 0			1 10 0		Bonholm	5 5 2		0 12 4
Clonabruich	11 13 0				East Wemyss	7 8 0	1 8 8		1 5 0		Burrie	3 2 5		
Clonabruich	11 13 0				Kinross	8 17 10			2 10 7		Fettersburgh	3 17 5		2 6 6
Clonabruich	11 13 0				Kinglassie	5 0 0			0 10 0		Glenbarrie	3 1 1		2 6 6
Clonabruich	11 13 0				Kirkcaldy	15 2 3			2 3 7		Kinnear	3 9 5		0 2 6
Clonabruich	11 13 0				Abbotshall	19 0 0		1 18 6	1 8 0		Laurenschirk	4 4 8		
Clonabruich	11 13 0				Dunblane	15 0 0			0 10 0		Marykirk	6 11 7		
Clonabruich	11 13 0				Galafoot	16 16 0			1 10 0		St. Cyrus	1 0 0		
Clonabruich	11 13 0				Inverkillie	41 7 2	0 14 10		19 2 0		Stonabruich	11 6 0		
Clonabruich	11 13 0				Kirkcaldy	16 16 0								
Clonabruich	11 13 0				Leith	4 8 8		1 3 10	2 10 0					
Clonabruich	11 13 0				Leven	26 19 2		0 10 0	3 15 0					
Clonabruich	11 13 0				Lochally	7 12 5		0 2 6	4 0 6					
Clonabruich	11 13 0				Markinch	10 7 2								
Clonabruich	11 13 0				<b>Cupar.</b>									
Clonabruich	11 13 0				Abbie & Newburgh	1 14 4			6 10 0					
Clonabruich	11 13 0				Auchtermuchty	5 19 5			1 5 0					
Clonabruich	11 13 0				Corn	2 14 0								
Clonabruich	11 13 0				Colliston	4 0 0			2 11 0					
Clonabruich	11 13 0				Cupar	26 16 5		14 6 4	13 0 0					
Clonabruich	11 13 0				Dairne	6 16 9		2 4 2	1 7 0					
Clonabruich	11 13 0				Falkland	2 9 8								

	Sustenta- tion Fund.	Educa- tion Fund.	Foreign Missions Fund.	Jewish Missions Fund.		Sustenta- tion Fund.	Educa- tion Fund.	Foreign Missions Fund.	Jewish Missions Fund.		Sustenta- tion Fund.	Educa- tion Fund.	Foreign Missions Fund.	Jewish Missions Fund.
<b>Aberdeen.</b>					<b>Strathbogie.</b>					<b>Tongue.</b>				
Aberdeen.....	5 4 4	5 4 4	5 4 4	5 4 4	Bellie.....	14 10 9	5 4 4	5 4 4	5 4 4	Altsham.....	5 4 4	5 4 4	5 4 4	5 4 4
Bon Accord.....	77 18 0	77 18 0	77 18 0	77 18 0	Bothphale.....	4 2 0	4 2 0	4 2 0	4 2 0	Duness.....	19 0 0	19 0 0	19 0 0	19 0 0
East.....	26 9 8	26 9 8	26 9 8	26 9 8	Cairnie.....	3 12 10	0 10 0	1 5 0	1 5 0	Edinburgh.....	14 0 0	14 0 0	14 0 0	14 0 0
Ferryhill.....	6 0 0	6 0 0	6 0 0	6 0 0	Garly.....	3 8 0	3 8 0	3 8 0	3 8 0	Farr.....	12 0 0	12 0 0	12 0 0	12 0 0
Gairloch.....	20 10 0	20 10 0	20 10 0	20 10 0	Glen.....	3 8 0	3 8 0	3 8 0	3 8 0	Kilnlochberris.....	5 0 0	5 0 0	5 0 0	5 0 0
Glenelg.....	31 2 10	31 2 10	31 2 10	31 2 10	Grange.....	3 8 10	3 8 10	3 8 10	3 8 10	Melness & Berriedale.....	6 0 0	6 0 0	6 0 0	6 0 0
Greyfriars.....	12 14 10	12 14 10	12 14 10	12 14 10	Huntly.....	30 16 1	30 16 1	6 5 2	6 5 2	Strathgairn.....	10 0 0	10 0 0	10 0 0	10 0 0
High.....	70 0 0	70 0 0	70 0 0	70 0 0	Keith.....	15 2 8	15 2 8	3 0 0	3 0 0	Thalldale.....	10 0 0	10 0 0	10 0 0	10 0 0
Highland.....	10 9 7	10 9 7	10 9 7	10 9 7	New Maroon.....	12 14 2	0 5 4	2 18 8	2 18 8	Tongue.....	10 0 0	10 0 0	10 0 0	10 0 0
John Knox's.....	16 15 6	16 15 6	16 15 6	16 15 6	Rothiemay.....	7 7 8	7 7 8	3 4 7	3 4 7					
Kilnblair.....	4 0 7	4 0 7	4 0 7	4 0 7										
Kilnblair.....	14 11 6	14 11 6	14 11 6	14 11 6	<b>Abernethy.</b>					<b>Caithness.</b>				
Kilnblair.....	15 7 10	15 7 10	15 7 10	15 7 10	Abernethy.....	30 0 0	30 0 0	1 0 0	1 0 0	Berriedale.....	7 5 8	7 5 8	7 5 8	7 5 8
Kilnblair.....	17 1 6	17 1 6	17 1 6	17 1 6	Alvie.....	6 5 0	6 5 0	1 10 0	1 10 0	Bowen.....	24 10 0	24 10 0	24 10 0	24 10 0
Kilnblair.....	14 9 10	14 9 10	14 9 10	14 9 10	Cromdale.....	30 8 10	30 8 10	1 10 7	1 10 7	Canisbay.....	16 12 8	16 12 8	16 12 8	16 12 8
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Kilnblair, &c.....	6 8 11	6 8 11	2 9 10	2 9 10	Dunnet.....	17 5 0	17 5 0	17 5 0	17 5 0
Kilnblair.....	14 11 6	14 11 6	14 11 6	14 11 6	Kilnblair, &c.....	27 2 0	27 2 0			Halikirk.....	10 0 0	10 0 0	10 0 0	10 0 0
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10						Kilnblair.....	10 0 0	10 0 0	10 0 0	10 0 0
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	<b>Aberlour.</b>					Latheron.....	17 0 0	17 0 0	17 0 0	17 0 0
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Aberlour.....	3 6 1	3 6 1	0 14 3	0 14 3	Lybster.....	17 0 0	17 0 0	17 0 0	17 0 0
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Boharm.....	8 0 4	8 0 4	2 9 10	2 9 10	Olrig.....	11 16 2	11 16 2	11 16 2	11 16 2
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Inveravon.....					Pultneytown.....	19 5 0	19 5 0	19 5 0	19 5 0
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Knochoando.....					Thurso.....	59 5 6	0 15 0	4 18 1	4 18 1
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Mochoach.....					West.....	13 0 0	13 0 0	13 0 0	13 0 0
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Rothie.....					Watton.....	13 14 8	13 14 8	13 14 8	13 14 8
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10						Westerdale.....	17 5 0	17 5 0	17 5 0	17 5 0
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	<b>Elgin.</b>					Wick.....	8 12 0	8 12 0	8 12 0	8 12 0
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Alvie.....	15 0 0	15 0 0	1 6 6	1 6 6	Do, Mary's.....	17 5 0	17 5 0	17 5 0	17 5 0
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Burghhead.....	50 16 2	50 16 2	6 0 0	6 0 0	Do, Gairloch.....	17 5 0	17 5 0	17 5 0	17 5 0
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Elgin.....	22 7 8	22 7 8	2 5 0	2 5 0					
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	High.....	19 5 8	19 5 8	1 10 0	1 10 0	<b>Lochcarron.</b>				
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Garmouth.....	10 0 0	10 0 0	1 0 0	1 0 0	Appelcross.....	10 0 0	10 0 0	10 0 0	10 0 0
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Hopmann.....	11 2 10	11 2 10	2 4 0	2 4 0	Caigach.....	10 0 0	10 0 0	10 0 0	10 0 0
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Lochmouath.....	6 8 4	6 8 4	1 5 0	1 5 0	Gairloch.....	40 0 0	40 0 0	40 0 0	40 0 0
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Piscarard.....	10 12 4	10 12 4			Glenelg.....	10 0 0	10 0 0	10 0 0	10 0 0
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Urquhart.....					Glenelg, &c.....	10 0 0	10 0 0	10 0 0	10 0 0
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10						Lochcarron, &c.....	10 0 0	10 0 0	10 0 0	10 0 0
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	<b>Forres.</b>					Lochcarron.....	21 5 0	21 5 0	21 5 0	21 5 0
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Dalmen.....	3 9 0	3 9 0	1 17 0	1 17 0	Plocton.....	75 0 0	75 0 0	75 0 0	75 0 0
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Dyke.....	6 12 1	6 12 1	0 10 0	0 10 0	Reidale.....	10 0 0	10 0 0	10 0 0	10 0 0
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Edinhillie.....	13 7 11	13 7 11	0 7 9	0 7 9	Kilnblair.....	10 0 0	10 0 0	10 0 0	10 0 0
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Forres.....	13 0 0	13 0 0	2 10 0	2 10 0					
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Kilnblair.....	13 0 0	13 0 0			<b>Abertarf.</b>				
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Rafford.....					Balshulish.....	10 0 0	10 0 0	10 0 0	10 0 0
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	<b>Inverness.</b>					North.....	10 0 0	10 0 0	10 0 0	10 0 0
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Dalmen.....	36 12 9	36 12 9			South.....	10 0 0	10 0 0	10 0 0	10 0 0
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Dorn and Bon.....					Fort Augustus, &c.....	9 0 9	9 0 9	9 0 9	9 0 9
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Inverness.....					Fort William.....	10 0 0	10 0 0	10 0 0	10 0 0
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Karl.....	30 12 7	30 12 7	13 7 5	13 7 5	Glen Urquhart.....	10 0 0	10 0 0	10 0 0	10 0 0
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	High.....	22 10 0	22 10 0	6 10 0	6 10 0	Kilnblair.....	10 0 0	10 0 0	10 0 0	10 0 0
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	North.....					Kilnblair, &c.....	15 19 6	15 19 6	15 19 6	15 19 6
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Queen Street.....					Portree.....	11 17 9	11 17 9	11 17 9	11 17 9
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	West.....					Raasay.....	24 1 2	24 1 2	24 1 2	24 1 2
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Kilnblair.....	45 6 6	45 6 6			Slack.....	10 0 0	10 0 0	10 0 0	10 0 0
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Kilnblair.....					Solihull.....	10 0 0	10 0 0	10 0 0	10 0 0
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Kilnblair.....					South Uist, &c.....	10 0 0	10 0 0	10 0 0	10 0 0
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Kilnblair.....					Strath, &c.....	10 0 0	10 0 0	10 0 0	10 0 0
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Kilnblair.....					Tarbert.....	9 12 0	9 12 0	9 12 0	9 12 0
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Kilnblair.....					Thurso, &c.....	5 1 7	5 1 7	5 1 7	5 1 7
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Kilnblair.....					St. Kilda.....	10 0 0	10 0 0	10 0 0	10 0 0
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Kilnblair.....									
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Kilnblair.....					<b>Lewis.</b>				
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Kilnblair.....					Back.....	10 0 0	10 0 0	10 0 0	10 0 0
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Kilnblair.....					Barras.....	10 0 0	10 0 0	10 0 0	10 0 0
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Kilnblair.....					Carloway.....	10 0 0	10 0 0	10 0 0	10 0 0
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Kilnblair.....					Crook.....	10 0 0	10 0 0	10 0 0	10 0 0
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Kilnblair.....					Kilnblair.....	10 0 0	10 0 0	10 0 0	10 0 0
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Kilnblair.....					Lochs.....	12 16 9	12 16 9	12 16 9	12 16 9
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Kilnblair.....					Stornoway.....	17 1 10	17 1 10	17 1 10	17 1 10
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Kilnblair.....					Uig.....	10 0 0	10 0 0	10 0 0	10 0 0
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Kilnblair.....									
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Kilnblair.....					<b>Orkney.</b>				
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Kilnblair.....					Birney.....	10 0 0	10 0 0	10 0 0	10 0 0
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Kilnblair.....					Dunrobin.....	24 14 5	24 14 5	24 14 5	24 14 5
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Kilnblair.....					Erie, &c.....	10 0 0	10 0 0	10 0 0	10 0 0
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Kilnblair.....					Firth.....	5 0 0	5 0 0	5 0 0	5 0 0
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Kilnblair.....					Harvey.....	2 19 4	2 19 4	2 19 4	2 19 4
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Kilnblair.....					Kirkwall.....	10 0 0	10 0 0	10 0 0	10 0 0
Kilnblair.....	69 11 10	69 11 10	69 11 10	69 11 10	Kilnblair.....					N. Ronaldshay.....	10 0 0	10 0 0	10 0 0	10 0 0
Kilnblair.....	69 11 10													

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Monthly



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MARCH 1, 1878.

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## DEATH OF DR. DUFF.

THE early date at which it is necessary to send the *Record* to press makes it impossible, in this month's issue, to do more than merely chronicle an event, which, before its publication, will be known and lamented throughout the whole extent of Christendom, and in many regions beyond its bounds. The death of Dr. Duff has not been premature, since the days of his years have been fully threescore years and ten; nor has it been sudden, inasmuch as for many years he has suffered much, and for months past his friends have had less and ever less expectation of his recovery. And yet the tidings of his death came with such a shock as is usually produced only by unexpected tidings.

The name of Dr. Duff has been for the last fifty years so associated with the great cause of missions, that it is only by an act of faith that we can realize that that cause will not suffer by his removal. Large as has been the space that Dr. Duff's friends know that he occupied in their affections, high as was the position that he held in the estimation of men who were only acquainted with his public life, both the one class and the other will find that the blank left is even larger than they could have anticipated.

With the deep sorrow that we cannot but feel, we desire to mingle most hearty thanksgiving for the great grace which the Lord was pleased to vouchsafe to his servant, and for the great work which he enabled him to do. More conscious through its removal than ever through its possession, of the preciousness of the gift which the exalted Lord gave to his Church and to our beloved branch of it, we yet with lowly submission desire to say, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord."

Dr. Duff died at Sidmouth in Devonshire, on the 12th of February, having nearly completed the seventy-second year of his age, and about half of the forty-ninth year of his ministry. "Blessed are the dead that die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."



## EDITORIAL NOTES.



NTelligence has come from Australia announcing the death of Dr. Andrew Cameron. So well known a figure cannot be allowed to disappear without fuller notice than we can give to it now. But in the meantime we must express, in a sentence, our deep sense of the loss which has been sustained by Evangelical Presbyterianism in consequence of his removal. He was an able preacher and debater; but the chief influence of his life was exerted in connection with the press—first through the *Witness*, afterwards through the *Christian* and *Family Treasuries*, and latterly through the *Southern Cross*. His health had been very bad for some time, and his death will take few of his friends in this country by surprise.

At a recent meeting in London Dr. Mullens, the Secretary of the London Society, referred to the encouraging nature of the history of Indian missions, which was decidedly that of progress, and to the union amongst the missionaries as calculated to strengthen their hands and advance their work. The total number of missionaries now labouring in India, under the auspices of thirty-five various Societies, and supported by funds from various countries, was about 600. They must not expect natural laws to be reversed in respect of the conversion of India—first the blade, then the ear, then the full corn in the ear. If they had gained 40,000 converts out of the population during about seventy years, what would be the results in another generation, and yet another? Great things had already been done; for whereas in 1852 there were only 22,000 communicants, in 1862 they had about 50,000, and in 1872 upwards of 78,000. According to that rate of progress, they would at the end of last year have about 92,000 converts. He thought this encouraging, especially also in view of the many indirect influences through which religion in India was working.

If all Churches contributed to missions in the same proportion as the United Presbyterian Church, the available means for the evangelization of the world would be very much greater than it is. Here is the Report for the past year:—

"The income of the Church for Foreign Missions during the past year has been £39,009, 7s. 11d., including one bequest of £6425, 9s. 4d. The previous year's income was exceptionally large—namely, £42,872, as that amount included one bequest of £10,874; but the expenditure was still more exceptionally large—namely, £46,232, so that even after adding £3025 from the Reserve Fund, the income fell short of the expenditure by £334. We expressed a hope that the expenditure of last year would be £3000 less than that of 1876. We doubt not the expectation will be made good when all

the details of Foreign income and expenditure (many of which are yet only on the way) shall have been ascertained. Meanwhile (apart from the remaining £3750 of reserve, and without including £2757, 16s. 6d. contributed for the Rajpootana Famine during the last few months of the year), it is pleasing to announce the two following outstanding facts:—

Foreign Mission Expenditure for 1877....	£39,711 18 3
Foreign Mission Income for 1877 .....	39,009 7 11
Less Income .....	£702 10 4."

Dr. Ellinwood, whose eloquence produced so great an impression on the last American General Assembly, has delivered another address, from which the following is an extract:—

"If in our day the Church should be so revived that every congregation should feel constrained to send either a pastor or an elder to enlighten the perishing—so revived that all towns with from four to twenty pastors of different denominations should agree to spare one-half of them to the wholly benighted—two results would surely follow: the whole heathen world would soon be enlightened; and the Church at home, so far from having lost anything, would have gained tenfold in prosperity and moral power. I have never known a Church to suffer from giving a member or even a pastor to the mission work. A whole community is edified by such a proof of the power of Christianity. Even one of our secular magazines recently referred in terms of

admiration to a young minister who, from attractive surroundings and strong domestic ties, had gone to preach the gospel in Africa. Though the article showed little faith in his mission abroad, it emphasized the tonic reflex influence of his example upon our lax and easy-going Christianity at home. And if you are to recognize the call of the Spirit, and bid your ministers go with your blessing and your prayers, it will doubtless mark a bright day in your spiritual history. As a Church, you will be stronger for your sacrifice, and will gain a still greater influence on all around you; and from that hour you will never cease to feel an interest in the salvation of the whole world."

The ordination of four men together to the ministry of the Church of England is, we suppose, an unprecedented event in Palestine. It took place on Sunday, September 23, in the Church Missionary Society's Mission Church, St. Paul's, at Jerusalem; when Mr. James Huber, who has laboured most faithfully for some years as a lay missionary at Nazareth, was admitted to deacon's orders, and the three Native deacons—the Revs. Seraphim Bontaji, Michael Kawar, and Chalil Jamal—to priests' orders, by the venerable Bishop Gobat. The good bishop writes, with respect to the three natives, that they were subjected to "a searching examination on all the essential practical doctrines of Christianity," and that the result was highly satisfactory.

We find the following interesting paragraph in an American newspaper:—

"A Jewish organization has been formed in Philadelphia entitled 'The Union of American Hebrew Congregations,' the object of which is to promote the education of American Jews. Apropos of this organization are the following historical facts: The oldest Jewish congregation in this country is that of the Shearith Israel Synagogue of New York, being prior to 1684; next, Shaary Shomayim of Lancaster, Pa., prior to 1776; next, Rodef Shalom of Philadelphia, 1780; Beth Elo-

him of Charleston, S. C., 1789; Michve Israel of Savannah, Ga., 1790; and then Beth Shalom of Richmond, Va., 1791. There are about 240,000 Hebrews in the United States. They sustain fifteen newspapers and magazines devoted to the cause of Judaism. They have under their exclusive control fourteen public institutions of various descriptions; and there are four secret Jewish orders, whose professed objects are the advancement of Judaism and mutual assistance."

There are three great divisions of the Indian family residing in the parts of South America which lie south of the Equator; but though differing in language, customs, and manners, they all belong to the Aryan branch, and most probably came across in numerous migrations from Central Asia by the Straits of Behring. With regard to religion, they believe in two gods. The first is called by some Pillau; by others, Cuchauciatru, or "the great god." He is supposed to bear the human form, but can make himself invisible. He is the creator of the world, and author of all that is good. The Indians never assemble to worship him; he is supposed to be content with the respect given to him in the heart of each individual. The other god is "the spirit of evil," known as Gualichu: to him every sacrifice and offering is made to propitiate his wicked designs. Not only do the Pampa Indians believe in the immortality of the soul, but also in the doctrine or metempsychosis: hence, when burying their dead, they always sacrifice over the grave the favourite horse of the dead man, and place beneath the tumulus the warrior's arms.

We ask attention to a new department in the *Record*. "Woman's Work among Women," as they call it in America, has become so interesting and important, that the ladies of our Church had it in contemplation to commence a special organ of their own. In this, however, there is so much risk, that they have abandoned the idea. But, instead of it, we have gladly undertaken, in the circumstances, to place a page of each month's *Record* at their disposal. For the right filling of it, we look to Mrs. M. Mitchell.

## WORK FOR WOMEN,

IN CONNECTION WITH "THE LADIES' SOCIETY FOR FEMALE EDUCATION IN INDIA AND AFRICA."

BY MRS. MURRAY MITCHELL.

It is plain that there can be no proper sympathy with any work unless there is an adequate knowledge of it.

Every woman in Scotland ought to have the means of making herself acquainted with the work which is carried on among her sisters in heathen lands, especially what is done by the missions and agencies of her own Church. There is certainly a great and growing interest in this matter,—a fuller recognition of the vastly important place which work for women now holds in all missionary operations. There is also a growing desire for

intelligence; and whenever this is supplied, we find it is thankfully and even eagerly received.

The question is, how this much-needed information can best be furnished in regard to the operations of the Ladies' Society for Female Education, in connection with the Free Church.

In order that this end may be gained, and that the Church at large may become more fully acquainted with the enterprise, the editor of the *Record*, with much kindness and consideration, has offered to put a page

of his monthly issue at the disposal of the Committee of the Society. This kind offer the Committee gratefully accept; and we do most earnestly hope that the result will be a deeper interest and fuller sympathy, more fervent prayer, more systematic and liberal giving, and more extended and active co-operation with the parent Society, that its hands may be strengthened, and that it may be enabled to go on, and cope in some adequate degree with the overwhelming need of the heathen world—namely, a great increase of female labourers for the millions of perishing and enslaved women in both India and Africa. There are upwards of 100 million of these women in India alone. Let us take in this fact, also, that these are now in a great measure accessible; we can now gain entrance to their prison-homes almost all over India. Further, they are willing, nay eager, to be taught; and missionaries everywhere feel that, until the women are reached, the Christianization of heathendom is hopeless.

What we wish to give, is little more than information. We shall leave the work a good deal to plead its own cause. The *duty* in connection with it will need little urging from us, if friends will only read, and lay to heart, what the workers in the field will tell them.

The Ladies' Society has been carrying on its momentous work for forty years. It was established in 1837 chiefly through the zealous instrumentality of the late Major St. Clair Jameson, brother of the lamented Sheriff Jameson. Its first agent was Miss Reid, who was sent to Bombay in 1838. Since then the Society has grown and prospered, extending its operations to all the Presidencies of India; and a large measure of blessing has rested on its whole career.

The Society for Female Education in Africa was united with that for India in 1865; and the joint Society is in closest connection with the Foreign Missions of the Church, seeking to do for the female portion of the population what the Foreign Missions do for the males.

We may afterwards give some slight sketch of the agency and different operations at the various stations. Meanwhile, as our page must be nearly full, and in pursuance of our promise to give intelligence, we subjoin an extract from an interesting letter just received from Miss Skirving, the Zenana lady-teacher last sent forth by the Society to work in Calcutta, who sailed last October. She writes as follows, December 14, 1877:—

"The voyage was, on the whole, a pleasant one, though during the first few days we encountered that severe gale in which 'Cleopatra's Needle' was so nearly lost, into the details of which I shall not enter, as you know enough of storms at sea not to envy cabin life then. My special text, so often given me before leaving, was, 'My presence shall go with thee, and I will give thee rest;' and I sometimes wondered if rest was to come so soon; but I was enabled to throw myself into His hands who works sometimes mysteriously, yet makes all things to work together for our good.

"At Diamond Harbour I found that there were

letters of welcome awaiting me from Miss Manson and Mr. McDonald, and I was glad to feel that I was not altogether coming as a stranger to a strange land. They, along with Mr. Hector, came to meet me when we came up the river, and brought me ashore. The tide not being high, we were carried on boards from the little boat by four natives, and placed safely on land. I shall never forget the evening of my arrival at my new home, in the ruddy light of that glorious sunset! With the ordering about of the English, the shouts of those unclothed-looking natives, the fussing about to get our boxes into 'gharries,' and everything so new and strange, I felt as if in a maze.

"When I got within my mosquito curtains that night, it was a bewildered heart I raised to my heavenly Father to praise and thank him for his care in bringing me safely here, and for the kind friends I found around me, as well as for the comforts they had prepared, feeling, at the same time, that now the mighty waters did indeed separate me from many dear ones on the other side.....

"Now that I see the importance of the work for which I have come, I would leave a thousand other friends to give it my small help. Being thus to face with it, I feel how weak and helpless I really am..... No doubt it is a difficult work, needing much heavenly wisdom; but His strength is sufficient. I see, for instance, that even a little word, injudiciously spoken, might close a house where there are a number of precious souls. Then the language! As you well know, without this my work is greatly hindered. Bengali stands at present before me like a huge bugbear; but patience and perseverance overcome all difficulties, and I have already had a few lessons.

"I have been with Miss Falkner and Miss Hubbard to a few Zenanas, and was greatly interested and much taken with the bright intelligent women I saw—more so than I expected, for I did not come with the idea that they were such nice little creatures; they are fairer than we are apt to suppose. Their dress and jewellery startle one at first, as being so different to what we are accustomed to see; and I daresay I regarded them with as much curiosity as they did me. Perhaps it is an uncivilized idea of mine, but I thought that those beautiful gold and silver necklets, armlets, bracelets, and anklets which a number of them wore, were quite becoming to their style of dress, and looked pretty on their dark skin. I do wish, however, they would spend their money in making their houses more comfortable (the Zenana part, I mean), instead of spending their all on jewels. It is so touching to see K. M.—(a Bengali Christian lady), of whom you told me before I left Edinburgh, stretch out her arms, and say, 'Look!' as much as to say they are bare, which of course is a sore trial to a Bengali woman. Her husband took all her jewels from her when she became a Christian; but she was quite willing to give up *everything* for the Lord Jesus. How little it costs us to be Christians! She is most interesting, so contented and happy."

## OUR HOME WORK.

On the occasion of the laying of the foundation-stone of London Road Church, Glasgow, Dr. Adam stated some striking facts about Church Extension. He said, among other things:—"About 1844-45 there were just thirty-seven congregations in the Free Church Presbytery of Glasgow, and these had a certain number of communicants, though the number could not be well ascertained till 1850. In that year they had 14,998 communicants; while these same thirty-seven congregations in 1877 had a communion roll of 17,032. You will thus observe that these old congregations, that might have been thought likely to be greatly injured, have positively increased in their membership instead of diminishing. No doubt, there were four that were not reported upon in 1850, and you must make allowance for that; but, when every allowance has been made, you have a positive increase. And we have added since the commencement of our history, after the Disruption, no fewer than fifty-one congregations within the limits of this Presbytery, with a membership of 17,606, which, added to the previous increase, makes a positive increase on the membership of 19,645 in that comparatively brief period. And what has been the influence on the Sustentation Fund? There are some people that are always afraid of that Fund, and I for one wish to have it maintained, and to have our ministers made more comfortable than they ever have been, by means of that Fund. Well, sir, in 1845 the whole congregations within our Presbytery raised £8975 for the Sustentation Fund. The same congregations raised £12,459 last year, showing an increase of £3484; while the fifty-one new congregations raised £10,826 for that same Sustentation Fund. The fact is, that the new congregations alone have raised about £2000 more last year for the Fund than all the congregations of the Presbytery did in 1845. I think I need not say another word to show that our Church Extension in Glasgow has not acted injuriously upon our old congregations, nor has it any tendency to bring down, or to keep down, our Sustentation Fund."

## NOTES BY DR. ADAM.

## DUNDEE—FREE HIGH CHURCH.

THE improvements carried on by the Police Commissioners in the centre of Dundee have had the effect of driving the population formerly resident there to the outskirts of the town, and the greater portion has settled in the northern quarter, that being the nearest and most convenient for those connected with the many public works in that neighbourhood. The church accommodation was totally inadequate to the wants of the people in these altered circumstances. On the recommendation of a committee, the Presbytery approved of the erection of a mission-station in the locality, and marked out the limits of the field to be occupied by its agents. The district has an estimated population of from 5000 to 6000. Its character is mixed, but by far the greater number are of the working-class, many of whom there is too good reason to believe have a merely nominal Church connection, and are in danger of lapsing into practical heathenism, while others are altogether neglecting religious ordinances. To retain and elevate the former, and to bring in the latter, will be the special object of those who have charge of the mission. In July last a weekly prayer-meeting was begun, and has been conducted ever since, by ministers of the Presbytery, with encouraging results. Soon after a Sabbath school was started, and now the numbers attending it are only limited by the size of the present place of meet-

ing. Public worship has been kept up on the Sabbath forenoons, and this service has been largely taken advantage of by those resident in the district. The Rev. G. Anderson, late of Free St. Cuthbert's, Edinburgh, has taken charge of the mission, and the best results are anticipated from his ministry in this new sphere. From 50 to 60 members, including 5 elders and 5 deacons, belonging to various congregations in town, and from 30 to 40 adherents, have attached themselves to the station. They are prepared to contribute from the first at the rate of £100 a year to the Sustentation Fund. They have in view the raising of a new congregation, and it is their purpose to apply for sanction as a regular charge to next General Assembly. The plans of the church have been approved by the Presbytery, and already the greater part of the structure is being proceeded with, and is expected to be ready for occupancy early in March. The Home Mission Committee at its last meeting cordially voted a territorial grant for the carrying on of the work until May, when there is every reason to believe sanction will be obtained.

## PERTH—NEW TERRITORIAL MISSION.

The district in which this mission is being planted is a wide and inviting one, but little cultivated hitherto in any regular way, and presenting at this moment a special opening for evangelistic effort. It already includes some 6000 souls, and large blocks of houses are being

erected in the very heart of it, so that it is computed there will in a few months be an additional thousand inhabitants there. The immense majority of the people consist of working-men and their families, a very large number of whom, though nominally attached to some church, are really living in neglect of religious ordinances. An eligible place for commencing operations has been secured in the meantime, and should the effort succeed there is every prospect of obtaining permanent and suitable accommodation in the neighbourhood. A church which has been vacated may be available for the infant congregation at much less expense than has ordinarily to be incurred. What the Presbytery contemplate, is the formation of a new territorial charge. They mean to engage the services of a probationer as soon as possible, and to enlist the co-operation of Sabbath-school teachers and visitors. Their desire and endeavour will be to prosecute the work with the utmost vigour, in humble reliance on Him who alone can give the increase. At its last meeting the Home Mission Committee had much pleasure in voting a territorial grant, on the application of the Presbytery.

#### GLASGOW—PARKHEAD.

This is a suburb of Glasgow lying to the east of the city, and inhabited by the working-classes, including not a few miners. The population is about 8000, exclusive of villages in the neighbourhood. It is a distinct district by itself,—a long scattered town, with one main and several side and cross streets. Parkhead proper is about a mile and half in length, and has Westmuir adjoining it, where there is a very considerable population. The place is greatly in need of evangelistic

effort; and this is said without any desire to ignore or deny the work carried on there by other religious bodies. The whole church accommodation is only for a little over 2000. There is neither in it nor near it any Free church. The London Road congregation has a good many members and adherents in the district, and parties connected with it have been holding well-attended meetings there for some time. The desire is strongly felt by the minister and his people to plant a territorial mission in this field, and ultimately to rear up a congregation. There can be no question that there is need for all these efforts; and it is interesting to find a new congregation, with much work to do and heavy burdens to bear, setting thus early and vigorously to the task of carrying the gospel into a locality hitherto neglected, so far as our Church is concerned. The Home Mission Committee, on the application of the Presbytery, has made an experimental grant to assist in the spiritual cultivation of this important field.

#### NORTH QUEENSFERRY.

The work carried on here for some time has led to the application for the erection of a regular station. A site has been secured, and it is the intention of friends to proceed with the building of a small church. The services of the Rev. Mr. Allan, late of Canada, have been secured, and these are found to be most acceptable to the whole body of the people. On a late visit to the place we were able to approve of the plans proposed, and to recommend that the Home Mission Committee should grant the request of the local parties and the Presbytery. The occupying of the position is of special importance in summer, when there are many visitors.

## THE COLONIAL FIELD.

### CANADA.

THE following letter, from the Rev. A. J. Campbell of Geelong, dated "Plymouth, February 1, on board the *Yorkshire*," will be read with interest:—

"Having been requested to furnish some notice of my recent visit to Canada, I shall now do so; although I am afraid that in the present hurry of my departure I shall not be able to send you anything very worthy of the attention of your readers.

"I went to Canada, in the first place, to visit some very dear friends; and this object I was enabled, by the great goodness of God, to accomplish with much satisfaction. I went, next, with the view of getting some insight into ecclesiastical and theological matters in that country; and I shall now tell you my thoughts about these matters.

"1. The Dominion of Canada on one side of Britain, and the continent of Australia on the other, are each of them equal in area to Europe. Thus Britain reposes like a bird on two great wings; and it is the wish of

both these colonies to be a support and an honour to the mother-country.

"2. The barren and the habitable portions of these colonies are about equal. In Canada there are bleak mountain ranges and frozen regions; in Australia, sandy plains and waterless deserts. Human labour and irrigation will do a good deal for the latter; but Australia can never rival the wheat-growing districts of Canada. The agricultural capabilities of its soil, and its magnificent system of water-carriage, will secure, and will enable it to sustain, a vast population. In the new provinces of Manitoba and Saskatchewan a population of ten millions—double that of the Dominion at present—might be planted down to-morrow.

"3. The people are very industrious. Their staple employment is farming. The whole country is cut up into small allotments of about two hundred acres. The farms, houses, fields, fences, are all exactly like each other, which gives a monotony to the landscape. Here and there, however, are bits of great beauty; and although there is nowhere in the rural districts proof of

great wealth, everywhere there is the appearance of solid comfort.

"4. The system of government is complete. To my taste, it is overdone. The 'powers that be' over every man are—1st, The Council of the Township, which is a block ten miles square; 2nd, The Council of the County, which is an aggregation of townships; 3rd, The Council of the Province, which embraces several counties; and, 4th, The Dominion Parliament, which sweeps over all the provinces. To these, in imperial matters, must be added the British Crown. It would be well if all these powers would remember that there is ONE who is higher than the highest of them, to whose authority they are bound to bow—which, I am sorry to say, they don't do. I don't know how minor matters are managed, but the politics of the Dominion run in a very muddy channel. During the eight weeks I was in America, the Premier and the ex-Premier, accompanied by Ministers and ex-Ministers, were traversing the country, addressing great assemblages of people—the subject being the blunders, jobs, dishonesties, and falsehoods of which they had been mutually guilty; and the results—the destruction of public confidence in the integrity of statesmen, and the general demoralization of the political conscience of the community. It was a matter of amazement to me that good men, from the Governor downward, didn't cry out that this scandalous system of defamation must end.

"5. The school system of Canada has been on the whole well contrived, and is spreading elementary education over the country. The schools are under the care of the Township Councils, and are supported partly by a government subsidy, but chiefly by a local rate. Religious instruction is given under a conscience clause. And this further concession is made to non-Protestant bodies—that wherever twelve families wish a school of their own, they are allowed to build one, receive their share of the subsidy, and are exempted from the local rate.

"6. Morality and religion have taken strong hold of the population. A very determined and successful resistance is being made against the growth of intemperance. The Drinking Act has been adopted by several counties, and it is hoped will become universal. It knocks bars and dram-shops on the head—allowing the sale of intoxicating liquors, but not in smaller quantities than five gallons. Lower Canada is still a Roman Catholic province; but Protestantism is increasingly on the ascendant in the other portions of the Dominion. The two leading denominations are the Presbyterians and the Episcopalians. The power and harmony of the latter are being hurt by the strong ritualistic tendencies which are developing themselves in it. The Presbyterian Church, on the other hand, is full of the vigour of life, and of the enthusiasm of a great and worthy cause. The great majority of her ministers are young men. And although in my journeys I touched their work at only a few points, I was exceedingly gratified to find how thoroughly they were pervading the country with the

healthful influences of a sound, energetic Christian ministry. Church-building of a high class is being carried on with much spirit, and Scotland will not furnish more thoroughly organized churches than are to be found among them.

"7. I am not sure that the Union has been so entirely successful as in Victoria; but there were larger bodies to deal with, and much more widely diffused. Nevertheless it has been an incalculable blessing. And I have no doubt that those brethren who hesitated to join it, will see their way to do so when it has become plain to them that no compromise of principle is involved, while a large increase of power is gained by the Union. The dissentients are still receiving grants from the Established Church of Scotland, which their friends in Canada are inclined to regret. It is natural, however, that the mother Church should still support her children, whose only fault is an over-jealousy for her interests; and I am not sure that their course is unwise, especially if their grants are accompanied, as I believe they are, with an intimation from the Colonial Committee that, in their opinion, it is desirable that they should rejoin their brethren in the United Church.

"8. The missionary spirit is being fostered among old and young, and is making diversified manifestations of itself. In the West Indies, in the East Indies, and in China; among the aborigines of the Far West of Canada, and the savage islanders of the New Hebrides; and nearer at home, among the lumbermen in the forests and the Roman Catholic populations of the Lower Province, they are busily, and, by God's help, successfully working. Some time ago two ladies joined the Zenana mission, and while I was there other two were sent to their assistance. The children of Nova Scotia contribute £250 annually for the maintenance of the *Day-spring*. The variety of their missions arises from the former division of the Church. I believe, however, that the wisdom of consolidating their efforts is being generally felt. The expense and difficulty of managing so distant a mission as that in the New Hebrides is pressing itself upon some of the brethren; and although they would not wish to break the ties which bind the Churches in Nova Scotia to that mission (which was founded by their first and very noble missionary, John Geddie), there is a feeling among them that that work lies so much nearer to the Australasian colonies, and can be so much more cheaply and effectively managed by them, that *they* ought to undertake it; in both of which feelings, about the Nova Scotian and about the Australasian Churches, I cordially concur.

"9. While these various foreign works of evangelism are engaging the Canadian Church, she is getting more and more alive to the necessity of devoting a much larger amount of her energy to her Home Mission work. Instead of following up the tide of population which is flowing to the two great regions of Manitoba and Saskatchewan, by sending a stray minister now and then, she is anxious to send a band of men at the head of it, and to

establish Presbyteries among the settlers, not by the slow process of solitary accretion, but by wholesale plantation. There are vigorous men among them prepared to go with their families into these new countries, provided they could go in goodly bands—not one by one, to be killed off by overwork. A considerable fund would be required for this campaign; but it would be a very grand one; and I have now to submit, very respectfully but very earnestly, to the Colonial Committees of the Churches of Scotland that, in no conceivable way could they confer so rich a benefit upon Canada than by guaranteeing a certain sum, say £400 or £500 apiece for five years, to sustain 'a scheme for the immediate organization of the Presbyterian Church of Canada in the great districts of Manitoba and Saskatchewan.'

"10. The French Canadians, being an integral portion of the Dominion, and being Roman Catholics, are a subject of Christian interest to the Churches and of political difficulty to the State. The Churches are doing some warm-hearted work for their good; but the action of the State, or at least of statesmen, tells the other way. The Lower Province commands twenty votes in the Dominion Parliament, and Protestant statesmen purchase these votes by worshipping the Beast. They go to mass, make speeches in the Popish chapels, and allow themselves to be returned under the patronage of the priests; and there must, of course, be a *quid pro quo*. When the Dominion was constructed, an opportunity was given of inaugurating a new order of things; but it has been lost. I don't deny that the matter requires delicate handling, and a wise and gentle policy. But means should be taken to amalgamate the two races. For example, English should be made the universal language. It ought to be taught along with French in all the schools; and the practice of publishing State papers in double columns—English and French—ought to be gradually abolished. Then the civil courts ought to be discharged from the function which they now perform on behalf of the Church of Rome, of enforcing her ecclesiastical levies and taxes on her adherents, a function which they perform for no Protestant Church. I don't know that these two measures would be in the line of old treaties; but I am perfectly sure that they would tend to the consolidation of the Dominion, and to the elevation and enfranchisement of the people.

"11. There are five Theological Institutions in connection with the Canadian Church. Knox and Montreal Colleges are purely Theological. Queen's, Morrin, and Halifax include Arts. Three colleges would, perhaps, do the work more vigorously. At the same time, there is an advantage of local colleges in such a widespread country. It is well too for a Church to have one or two Literary Institutions connected with it, where the scientific scepticism of the day may be counteracted by such men as Principal Dawson of McGill College, and subjects which it is the fashion to omit in modern universities, such as Mental Philosophy, Christian Ethics, and History, may be handled. I had the pleas-

sure of inspecting Queen's College under the guidance of Principal Snodgrass (now minister of Canobie), and afterwards of addressing the Theological students of Knox and Montreal. The first of these Colleges is lodged in a splendid building, and is equipped with a very efficient staff. The Montreal College is of more recent origin, but is in all respects admirable. The teaching in all these institutions is, I believe, thoroughly Scriptural—very real and very practical. Those who are interested in this subject will find details in Mr. Croil's paper, published in the proceedings of the General Council, p. 337.

"12. I had also the great pleasure of addressing the students at Princeton and Union Seminaries, and of meeting with two of America's greatest theologians, Dr. Hodge, sen., and Dr. Adam of New York—both men of a green old age, but full of life and warm love to all things that are pure and holy and good. I enjoyed the hospitality at Princeton of our venerable countryman President M'Cosh, and at New York of that most earnest and valuable minister, Dr. John Hall. It was very gratifying to me to hear the way in which all the delegates to the Council, with whom I came in contact, spoke of the generous reception and home kindness which had been shown them during their stay in Edinburgh. And they are evidently determined to make a large return, when the next Council assembles at Philadelphia.

"One thing in their Theological Institutions filled me—shall I say!—with envy. I mean their large and valuable libraries. In the Colleges of Canada they have already collected 35,000 volumes, some of them rare and very valuable books. One gentleman presented to Montreal College a set of the Greek and Latin fathers—330 volumes, which cost him as many pounds. It was the sight of these treasures which induced me to issue my appeal for some help in that direction for our infant Church. May God give it such success as he sees fit. And now, farewell. This is my final parting from the country I love so well, and from friends who are dearer to me than ever. But it is the Lord's will that his people should go everywhere preaching the Word. I go without repining, which would be a grievous sin in me; for no one has more abundant cause than I have to praise him for his goodness to me and mine."

#### NOTES BY THE INTERIM-SECRETARY.

##### VICTORIA.

*Meeting of General Assembly.*—The annual sittings were held in November last. More and more—from the general tone; the warm, evangelical, and missionary spirit; the loyal defence of truth from whatever quarter assailed; the character of the Reports laid on the table; the careful observance of rules and forms—do the proceedings read like those of our home Assembly. The Rev. R. Hamilton of Fitzroy was Moderator. Sabbath

observance; missions to the New Hebrides, the aborigines, and the Chinese; church extension; the state of religion; the Sustentation Fund; and the higher education, were prominent among the subjects of consideration or discussion. Throughout, the proceedings were characterized by much ability, and by the confident assurance that God was greatly using and honouring their Church in their vast and necessitous country.

## SOUTH AUSTRALIA.

*Adelaide.*—Mr. Paton, late of Dalton, began his ministry in Chalmers' Church, Adelaide, in October last. Within a few weeks after his settlement, a meeting of the congregation was held, which gave him a cordial and gratifying welcome. Professor Davidson, his predecessor, in commending him to the respect and esteem of the people, congratulated them on having secured so able and earnest a minister, one who had already given good proof of fitness and acceptability. Mr. Paton heartily acknowledged the generous reception he had met with from the congregation. Ministers and members of various Churches united in the welcome of the congregation; all which gives promise of usefulness and comfort to the new pastor.

## SOUTH AFRICA.

*Kimberley, Diamond Fields.*—The following earnest appeal, addressed to the Convener, from this rising township, for a Presbyterian minister, has just come to hand. It issues from a Committee of Presbyterians of the place, to whom the obtaining of a minister has been intrusted. It is to be hoped that, ere long, a suitable man may be sent out. The publication of the appeal here may bring out inquirers, or offers of service:—

"Perhaps before this reaches you, it may have come to your notice that a movement has been set on foot here within the last three months, which movement has for its object the establishing of a Presbyterian Church in this town; and the present communication, issuing, as it does, from the Committee intrusted with the carrying out of all necessary arrangements, will serve to afford to you particulars of the same.

"Kimberley, as you may be aware, is a large and important township, formed about seven years ago round the world-famed diamond mine of the same name (formerly called Colesberg Kopje), and to which a white population of about seven thousand have assembled, comprising people from all parts of the globe. The population, till within the last eighteen months or two years, has been what might be termed a shifting one, from the nature of the calling in which a large portion, indeed the nucleus, have been engaged—namely, digging for the precious gems of the earth. But now the fact appears evident, that the mines, with their unknown stores of wealth, will continue to be worked at for many years to come; the consequence being, that people have assumed a settled-down feeling, and men have got up their families from the surrounding country, principally

from the Cape Colony and Natal. Hence you will at once perceive what a necessitous field there exists here for an able and faithful worker in the Lord's vineyard.

"We have, however, be it noted, not been entirely devoid of the public means of grace; for since the formation of the town, the Church of England has had a place of worship here, and has lately opened another one; the Wesleyans, ever zealous in missionary enterprise, have likewise had two churches here for the last five years, and to these many of those interesting themselves in the present movement have had the privilege to belong. Another congregation, meeting under the auspices of the Dutch Reformed Synod, completes the evangelical churches of Kimberley.

"Doubtless you may wonder why such a movement has not taken place long ago. Several attempts, however, were put forth in former years, but proved unavailing. Our main difficulty was in getting regular pulpit supply from ministers in the old colony and Natal, in consequence of the inland position of Kimberley from the coast (about 500 miles), and the slow mode of conveyance in this part of the world.

"Now to come to the purport of this communication. Our prayer is, to obtain from Scotland a pastor well qualified for the post here. We have looked around South Africa, as a duty, prior to sending this formal communication to your Committee; and have been in correspondence with Rev. John Buchanan (late of Durban, Natal, now at Lovedale), and Rev. J. Smith of Pietermaritzburg, Natal, not for the purpose of obtaining their personal presence amongst us—for we know the Lord has other work for them elsewhere—but in order to enlist their sympathy, prayers, and assistance on our behalf, which we are pleased to add have been freely given. The advice of both these honoured servants is, that we must look to home for a minister. Therefore, in order to put our application in proper form, we beg to enclose:—

"1. A list of names showing amounts guaranteed for one, two, and three years, amounting to £350, 18s., to be specially set apart to assist in paying the minister's salary. We feel sanguine that, if only the minister were amongst us, this amount, if need be, irrespective of Sabbath offertories, would be very easily augmented. If you consider the amount of the guarantee list too small, then each of the undersigned members of Committee, nine in number, would agree to put their names down for £30 additional, extending over three years.

"2. Besides this guarantee list, we beg to state that we have lodged to the credit of the Presbyterian Church of Kimberley, in the branch of the Oriental Bank Corporation here, £410, which has been voluntarily given by about one hundred well-wishers, for the purpose of giving the cause a beginning. We have, of course, not got a church yet; but we feel certain there would be no difficulty in obtaining the use on Sabbaths of a suitable meeting-house in the first instance, and when the minister was amongst us for say two or three months, our



intention is to build a place of worship for ourselves, worthy of the Presbyterian cause.

"We would guarantee at the rate of £500 per annum, to commence from date of the minister leaving home, but exclusive of a manse or dwelling-house. The agreement to be for *three years*. We would pay all his travelling expenses from Scotland to Kimberley; and on his arrival here, he would be heartily welcomed to our midst, and could live with one of our number till such time as a suitable house could be found for him.

"Not being yet formed into a congregation meeting from Sabbath to Sabbath, we can only approximate our numbers, and would do so at 200, which we consider a low estimate. With the blessing from on high, and under the ministry of an able and devoted pastor, this number would, we doubt not, be speedily increased. The field is a large and necessitous one; and this will appear the more evident when we mention that there is a considerable number of Presbyterians, Independents, and Baptists here who go to no church at all at present, simply because they can find none to their liking.

"We would fain dwell at length on the qualifications of the minister. Might we be permitted to remark that in order to the successful building up of the Presbyterian cause here, *only a really devoted minister and popular preacher* should be sent. For the Colonies you may be possibly aware that a minister holding moderately liberal views on ecclesiastical subjects is the most acceptable, and the more calculated to do good. And to this Kimberley is no exception. Without much regard for 'isms,' Christ and him crucified, the living Head and Source of life to the Church of the living God, should, we think, be the main burden of his message.

"Gathered, as the population is, from all parts of the

world, there is an amount of intelligence here that perhaps few at a distance give us credit for; and the usual acceptance of the term 'diamond digger,' which is generally associated with people from the lower or uneducated orders of society, gives an erroneous idea altogether regarding the generality of our inhabitants. We look upon this charge, for importance, much as you might view those of Port Elizabeth or Grahamstown, in the Cape Colony; and Durban, or Pietermaritzburg, in Natal.

"Might we submit that the minister chosen should be one who has had a few years' experience at home. With the above explanation, we leave our cause confidently in your hands."

#### MADHIRA.

Mr. Thorburn, writing on 22nd January, reports as follows:—

"Your favour of November 13th, 1877, was duly and thankfully received. The congregation has improved, in respect of attendance, since my last, but not so much as could be wished. Our highest number is 41, and our average about 33. The sacrament of the Lord's Supper was dispensed on the first Sabbath of the year. The communicants numbered 23. The average attendance at our prayer-meeting is 12. We have not yet secured a permanent agent for the Portuguese Mission; but our temporary supply continues, and will be available till May. With the beginning of the year we opened a week-day school, specially, but not exclusively, for the children of converts. The number of scholars is not large, but there is a prospect of increase. The teacher is herself a convert. The Mission, on the whole, is encouraging."

### ISRAEL.

A LETTER has just been received from Mr. Tomory at Constantinople, dated 5th February. He says:—"The timid fancy of the natives has full scope, and fear and terror prognosticate all manner of evil. Our female teachers behaved bravely. I asked them if they wished to leave for Malta, but they do not. Our premises are between the British Consulate and the Ottoman Bank. There will probably be a military cordon around the two buildings; and, as we are in the middle, we would certainly be protected. This also is from the Lord." He refers to the Jewish opposition in consequence of the religious instruction in the schools; but, notwithstanding, there is much to encourage.

#### COLPORTAGE IN HUNGARY.

(Mr. Koenig to Mr. Brown Douglas.)

Pesth, January 23, 1878.

I HAVE directed the Committee's attention on previous occasions to the bearing of our colportage in Hungary upon our work among the Jews. For the space of twelve years I have directed the labours of our colporteurs, maintained by the National Bible Society of Scotland; and it was to be expected that a staff of earnest workers—among these, converts of the house of

Israel—would exercise an influence for good upon the Jews, with whom they come in closest contact throughout the country. We have had twelve and now have ten able and devoted men in the field. Their reports bear me out in stating that inn-keepers of the inferior order are chiefly Jews, commerce is largely in Jewish keeping, and in most instances our colporteurs lodge in Jewish houses.

If we consider, in addition to this, the universal craving of the Jews for intellectual and educational

advancement, their marked eagerness to further the education of their children and to promote their knowledge of the Hungarian language, thus to present them in the light of patriotic Magyars, it is not difficult to explain the fact that, wherever our colporteurs appear, Jews are among the foremost to improve the offered advantages. Our colporteurs are thoroughly equipped with the choicest selection of books. The National Bible Society liberally supplies the Scriptures, which our men sell in this polyglot country in fourteen languages; and from the rich stores of the London Religious Tract Society they are well stocked with the best literature for youth and adults. The translating and printing of these books is another part of my work to superintend. Our own mission provides Jewish mission literature. These various publications have had extensive circulation among the Jews during the past twelve years. When I first undertook this work in Hungary, I expressed the conviction that our aim should be to reach the Jews in every part of the land, having Pesth as our centre; and I rejoice to say, with humble gratitude to God, that I have been privileged and permitted to see my heart's desire fulfilled to some extent.

Some of the fruits of these labours have come to light, and the most striking have been in the past year. I know of two entire Jewish families in Transylvania, consisting of parents and grown-up sons and daughters, where Mr. Riedel's labours have been blessed. They have a clear knowledge of gospel truth, and are prepared to join themselves to the Church of Christ.

By means of our colportage a spirit of inquiry has been awakened in various parts of the land, distant the one from the other; and during the last four months I have received letters from five individuals of superior educational standing, earnestly requesting me to send them books calculated to guide and instruct them further on in the Christian doctrine. With some I am at present in correspondence; and one Jewish teacher came to Pesth from a great distance for personal intercourse, though his time permitted only of one day's stay.

Such encouraging experiences have a claim on our attention, our interest, and our earnest prayers.

As illustrative of the command and promise, "Cast thy bread upon the waters, for thou shalt find it after many days," I subjoin the following cheering and instructive incident. Ten or eleven years ago, Mr. Moody and myself had constant dealings with a hopeful young Jew. He was deeply impressed, and almost persuaded to cast in his lot with the people of God; but of vacillating character, and in terror of bigoted and powerful relatives in Alt-Ofen, the day of decision was put off. We often felt Mr. G—— was like the young man Jesus looked upon and loved. At length he seemed to have counted the cost, and applied for baptism, but was seized at that very time with typhus fever, and brought, by his own request, to our hospital "Bethesda." Our

deaconesses were favourably impressed and deeply interested in the gentle, grateful Jewish youth. Only one short week elapsed—his last in Christian surroundings—when his uncle and sister arrived. Torrents of abuse were poured on the missionaries, and neither protests nor entreaties availed to prevent his immediate removal. The uncle had only one reply, "If our nephew dies among Christians, he is lost for ever." With deliberate falsehoods—that is, promises of liberal nursing and first medical advice—poor G—— was gained over and removed—not, as promised, to his uncle's residence, but to a wretched Jewish hospital, where starvation, filth, and neglect were his daily portion, till death terminated his sufferings. Several members of the mission visited poor G——, and though on these occasions his bed was strictly guarded by inimical Jews, still G—— ventured to supplicate and entreat that we would save him from death and take him back to "Bethesda." It is needless to say this was refused; and to our great sorrow he died, leaving us, at that time, little encouragement as to his end.

After a lapse of eleven years, I was last week furnished with some particulars of his death, for which we thank and praise our gracious and faithful God. While one of our colporteurs lodged over night in a Jewish inn, he met a Jew named F——, who related the following: "I was a student in 1867 in Alt-Ofen, and in hospital there for some weeks. My fellow-sufferer there was a young Jew, named G——. He told me of his intercourse with the missionaries, and greatly exasperated the Jews by speaking of Jesus and of the gospel. I constantly heard him repeating the name, and speaking to him in prayer. I also heard him calling, 'Jesus, help! Jesus, help!' and all this made such an impression on me, that I cannot forget it." With this colporteur Mr. F—— had subsequent and repeated intercourse. He also purchased a Hebrew New Testament.

I am sure it will appear to you, as it does to me, equally desirable and important that one of the missionaries at Pesth should be set free from time to time to undertake missionary tours in Hungary, with a view of following up the work our colporteurs are commissioned to do.

#### CONVERSION OF AN ISRAELITE.

BELIEVING that there are many members of the Free Church of Scotland who take a warm interest in the salvation of God's ancient people, and who bear their spiritual interest upon believing hearts before the mercy-seat, the following episode of the conversion of a German Jew will not only be refreshing to the readers of the *Record*, but will prove encouraging to the people to whom an appeal is made once every year to contribute to the scheme for the conversion of the children of Israel, scattered and peeled among the nations. I am aware there are thousands of earnest Christians in the Free Church who, on bended knees in the chamber of

devotion, plead for the ingathering of the ancient race, still beloved for the Master's sake; and every fresh case of thorough conversion from Judaism to the knowledge of the truth as it is in Jesus furnishes us with a new proof that God has not utterly cast away his people. The case I am about to narrate goes a long way to cheer my heart in the prosecution of my humble endeavour of bringing my brethren according to the flesh to a saving acquaintance with the Prince of Peace, who in mercy bled on the tree to save and regenerate a sinful world. Singular and mysterious are God's providences, as the following case I am briefly to narrate fully illustrates. Visiting one day in Leith the vessels which arrive from foreign ports, we distributed tracts, and invited the sailors to attend our place of worship, where the means of grace is provided in their mother tongue; and to the crew of one of the German vessels—unknown to me, for it is a rare thing to find an Israelite among sailors—belonged a son of Abraham, to whom I offered a tract, and invited him with the rest to give attendance on our service. He accepted the invitation; and when the vessel left the port, he, not caring for a seafaring life, remained behind and endeavoured to find employment in Edinburgh. In that he was successful; and having settled among us, he regularly availed himself of the means of grace in the German church. I did notice this stranger coming to my church twice every Lord's-day, listening with attention, and, as will be seen, with self-application, to the proclamation of gospel truth; but it never occurred to me that he belonged to Abraham's race, when one day at the close of the service he came into the vestry, informing me that he had been attending our service for two months, that the word of life and love had left a deep impression upon his heart and conscience, and that he felt anxious to be instructed in the verities of the Christian faith. Looking upon this application as an answer to fervent prayer for Israel's hope, we were thankful to the God of the covenant for

having blessed the bread of life cast upon the waters, and expressed our readiness to give instruction to this inquiring Israelite in the doctrines of the scheme of mercy. It was to me a source of great comfort to see him regularly in his seat in the church on the Lord's-day; and after the forenoon service he had his Bible lesson, when I endeavoured to point out to him the Christology of the Old Testament, the remarkable fulfilment of the utterances of the ancient prophets in the person of Jesus of Nazareth, who is the object of our faith and hope, as also the ground and the spring of an anxious sinner's peace. Heaven's light broke upon his inquiring spirit—the loving hand of our heavenly Father gradually removed the veil; and the members of my little flock will not soon forget the solemnity of the day when Adolph Rosenbaum acknowledged Jesus as his Lord and King, and received, on the ground of his confession, the sacred ordinance of baptism. To God be all the praise. Three weeks after he was admitted as a member of our congregation, it being our communion day, he came to the Lord's table to refresh his soul with the bread of life and the cup of salvation. My earnest prayer is that the good Lord may bless and keep him. I may be permitted to add that his embracing the Christian faith has not cost our or any other Church sixpence. JOHN BLUMENREICH.

January 2, 1878.

#### PESTH.

A REPORT for the three closing months of the past year from Mr. Lippner, our medical missionary at Pesth, shows that he had during this time visited 120 patients. Forty-four of these were Jewish, 68 Roman Catholics, and 18 Protestants. Mr. Lippner prescribes for them in their illness, and takes the opportunity of commending to them the truths of the gospel. This continues to be a useful means of missionary effort.

### THE CONTINENT.

THE Committee is anxious to keep before the mind of the Church the subject of bursaries for students at our Colleges, coming from the Continental Churches.

The suggestion that France should send one or more students, according as the bursaries provided may admit, has been made by the Committee to the Union of Evangelical Churches, and has commended itself to the *Commission Synodale*. Dr. Fisch writes to the Convener that the subject is now under consideration by the *Commission des Etudes*, in whose department such a movement would naturally take its rise. But it is needful to remind the members of our Church that the bursaries have yet to be provided; and it is earnestly hoped that a scheme so interesting as the partial training in Scotland of the future ministers of the Continent will receive early and liberal support.

There are at present seven foreign students at the New College, Edinburgh:—

ANDREW BETHLENDI and PETER AMBRUS, Protestant Church of Hungary.

THEODOR CHRISTOPH, GUSTAV DÖRFL, and VAESLAV PATKORNY, Protestant Church of Bohemia.

JOHN BOSIO, Waldensian Church of Italy.

LEOPOLD FINKELSTERN, Russia, studying for the Jewish Mission Field of the Free Church of Scotland.

In a recent "Occasional Paper," published by the *Société Évangélique de France*, the following cheering passage occurs:—

"The eight months which have passed since our last Report, have been filled with political agitation and clerical oppression, which have offered the most serious obstacles to the extension of our work. Our country people trembled before the priest, who was all powerful. We could not find halls to meet in, the authorities having forbidden their proprietors to receive us. But all this is changed now. Since the 14th of October the fairest prospects have opened to us. Never was the work of the evangelization of France more full of promise. Our people rightly accuse the Church, now become Ultramontane, of being the cause of all the sufferings which have befallen France, and they are seeking a religion of liberty and love. The opportunity is unique, and imposes upon us an immense responsibility."

#### WINTER AT MONTREUX.

BY REV. WALTER WOOD, A.M., LL.B.

I HAVE just returned from Montreux, where I have been supplying the pulpit of the Presbyterian congregation for four months; and I am anxious, before the impression on my mind wears off, to set down some slight account of my experience. The climate suited me exceedingly well. October, especially, was a delightful month; and although, after the turn of the year, we had some very severe weather, which must have been very trying to invalids, yet I found the dry, bracing air conducive to health. There is one speciality about the climate of Montreux—namely, that there is *never any wind*. The hurricanes which passed over the British Isles during the winter were marked there simply by wet days. My congregation was not a large one. The greatest number ever present at one diet was 66. This is to be accounted for by the fact that there were fewer visitors this year at Montreux, and also that the English churches at Clarens on the one side, and Territet on the other, were both open. But if it was small, the congregation was very interesting. The greater number were, of course, Scottish and English people; but there were a good many foreigners,

who gave proof that they were able intelligently to follow the English discourses which they heard. Great interest was taken by them in the Scriptural development of Christian doctrine; and the subject which I had selected for a course of twelve sermons—namely, "The Priesthood of Christ"—appeared to have peculiar charms for them. Then we all, English as well as foreigners, seemed to be of one mind, always ready to hold profitable and Christian-like intercourse. Besides our forenoon and afternoon Lord's-day services, and our week-day lecture on Friday, there were, almost every week, meetings in private houses for the study of the Bible; and interesting questions were often brought privately to me in order to obtain information regarding them. There was also a Saturday class of young people, in which I took great interest. They were all or almost all English; 8 or 10 boys from a neighbouring boarding-school; some more, and also some girls, from private families. Altogether there were from 20 to 25, and my only difficulty was that, being of very various ages, it was not easy to provide suitable instruction for all simultaneously. The Lord's Supper was twice dispensed during my residence at Montreux; and I left it with quite a number of pleasing recollections, which time will scarcely obliterate from my mind.

#### MISSIONS TO THE HEATHEN.

*Livingstonia*.—Letters from Dr. Stewart have arrived, which are dated Livingstonia, 23rd November. These were written after he and other friends had sailed to the north end of Lake Nyassa—landed Captain Elton, Mr. Cotterill, and others there, *en route* for the coast—and then returned along with Dr. Laws to Livingstonia. He does not seem to have supposed that any anxiety would be caused by the delay in the return of the vessel *Itala*. A telegram has also arrived from Dr. Stewart, announcing that he had reached Port Elizabeth on his way to Lovedale. We are most thankful to God for these good tidings. Nyassa was called by Livingstone "the lake of storms;" and the anxiety which was so widely felt was not unreasonable.

*Funds*.—Several of the chief missionary societies of England have had the great trial of a diminishing revenue; and more than one has been compelled seriously to retrench its operations. Our own Mission revenue has not fallen off; and, considering the state of trade in the country, this is matter of much thankfulness. But very earnest appeals come from nearly all our missions that

we should avail ourselves of "doors of entrance, wide and effectual," which seem opening on all hands. What answer shall be given to such pleadings? There is still one month of the financial year to run. Will our readers kindly keep the wants of the missions in remembrance, so that the hearts of the missionaries may be cheered, and the great work of the Church in heathen lands considerably enlarged?

*South Africa.*—Mr. Buchanan's letter (see below) gives a very distressing account of the evils resulting from the outbreak among the Kaffirs. Recent telegrams encourage the hope that the insurgents will be put down. But the state of things still calls for much sympathy and much prayer on behalf of the missions, the Government, and all our countrymen in South Africa.

#### KAFFIR WAR.

(Rev. J. Buchanan to Dr. M. Mitchell.)

LOVEDALE, January 1, 1878.

ANOTHER Kaffir war is now opening up at our very feet its horrible gulf of sin and misery. The whole Gaika tribe, in all its ramifications, under Sandilli, its acknowledged head (a very sot, but wily and slippery as a snake), is now up in arms in open rebellion. Already three most worthy and respected English officials have been basely murdered not far from King Williamstown. And while the barbarian hosts, having tasted blue blood, are glorying over such illustrious victims with all the coarse, undisguised glee of savages, our colonists have received a dangerous shock, and the consequent mutterings for vengeance are sufficiently ominous.

For months past the farmers have been gradually leaving their farms, partly because they were being ruined by unchecked and large thefts of stock, and partly because in their isolated positions they offered a tempting object for massacre to the very first Kaffir horde that might choose to attack them. I am told that from near Queenstown to Fort Peddie not one farmer now remains on his farm with his family—a distance of almost one hundred miles. The last to leave was David Watson, Esq., an elder in our church in Alice, and a much respected member of the House of Assembly. His farm, seven miles from Lovedale, adjoins Oba's people—a nest of lazy, insolent thieves—and he has lost hundreds of pounds' worth of stock during the last few months. He is now, along with his wife, a refugee with me in Dr. Stewart's house. And he is so disgusted with the unchecked triumph of those robbers, so despairing of effective remedies being adopted before he is ruined, and so wearied out with personal anxiety, toil, and sorrow, that he is seriously contemplating abandonment of house, and farm, and colony, and settlement in a home in the Orange Free State. And he is not alone. Many have already crossed the Orange River, determined never to return. The farmers have first of all suffered terribly; but all classes have necessarily suffered in measure with them, and the general population is certain now to suffer severely.

Take a sample of the present state of things on the frontier from Lovedale. Being vacation time, our educational institution was ten days ago nearly empty. It is being rapidly packed full of refugees hurrying in from

their unprotected homes, and from unknowable horrors. We have already other missionaries, European and native, glad to seek a friendly shelter with us; and mixed up with them are tradesmen and their families. Others of our own staff, both missionaries and tradesmen, living near the Institution, but in detached cottages, have packed up, or are packing up, their goods and chattels, and holding themselves ready to flee into the common centre at the first indications of near approaching danger. The inhabitants of the native village of Lovedale, whose houses abut closely upon ours, who are Gaikas, but mostly professing Christians, have, on the suggestion of our Education Board, united with us in preparing large enclosures both for cattle and sheep, where they and we may all in common lodge our stock by night, and in keeping armed watch over the same. In the upper flat of our new buildings we have placed a temporary flooring, on which a small company of armed men may plant themselves in case of emergency, and whence, through loop-holed windows, they may most effectively fire on any attacking force. We have some fourteen laymen resident in Lovedale, already armed, and undergoing drill with a view to self-defence, and two of these are constantly on watch during the night. I have just asked the authorities for eight rifles for use of the missionaries in case of necessity. Of course the latter will neither enrol nor be drilled, but we may soon have to oppose force to force, and ought to be ready. It is a new experience to some of us to have to sleep every night with a loaded revolver ready to our hand!

All Alice is being armed and drilled, and protecting works are being raised.

Last week our sympathies were roused by hearing of the poor people of the Sheshegu Fingo Location—one of our out-stations—bringing in their goods (food, &c.) to Alice for protection. There is not a more exemplary Native Location, I believe, in South Africa. They are a quiet, orderly, and industrious people, well-disposed and well-behaved. They live close to Mr. Watson's farm; and in twelve years he believes he has not lost one shilling's worth by theft on their part. Yet Oba's Kaffirs (Gaikas), who are not so near him, have almost ruined him. Ever since the latter came to his neighbourhood he has been losing heavily. Well, these Fingoes are now wholly exposed to Oba on one hand, and on the

other side to the notorious Fish-River Bush Kaffirs; and if these two hordes rise—as they are almost sure to do soon—it is tolerably certain that they would begin by murdering and plundering the defenceless Christian Fingoes of Sheshegu.

I am rejoicing in the prospect that, through a little effort on the part of some of us, this post is likely to become, by timely Government help, a post of strength, instead of a bait to barbarian cruelty, and even a means of overawing those two nests of murderous heathens. If they can be overawed, Lovedale will not be in much danger of suffering by positive attack from any quarter. We owe this boon to the ready attention and kind sympathy of the Hon. Cecil Ashley (son of the Earl of Shaftesbury), and, through him, of our excellent Governor.

How long the struggle may last, or how wide its sweep over the country may be, no man can tell. Were there a good force of military, with artillery, at hand, a blow might be struck at once sufficiently crushing to extinguish all the wild hopes even of the most excited and conceited natives. But, alas! we have a mere dribble to begin with; and before reinforcements can arrive, the rebel host may have succeeded in achieving unspeakable mischief, and thereby grown into a dangerous and hopeless ferocity. One hope we have amidst all our anxieties—namely, that now, with Sir Bartle Frere in the seat of power, the whole system of chieftainship, with its attendant mischiefs, will be effectually rooted out, and with it the very essence of heathenism in South Africa.

#### THE INSTITUTION.

I cannot tell how thankful I was to see our last session close so peacefully. At one time there were just the slightest indications of the war spirit and party feeling getting in among our pupils; but, through the wise and watchful care of the staff, the evil was quickly put down, and kept down to the end. In a mingled host of Kaffirs, Fingoes, Hottentots, Basutoes, Marokos, &c., one can readily imagine how easily, in a time of war at our doors, and in which the kindred of many of the pupils were engaged, a fire of passionate strife might have been kindled among us. But it pleased God to order it otherwise; and these various nationalities lived together, ate together, played together for months, and knew no other contention than the peaceful struggles of the class-room or the play-ground. But I confess that, when I saw the prizes distributed, and the assembled hundreds all away in peace and safety to their homes—a spilling as speedy as it was complete—I breathed more freely than I had done for many a day.

But this is not all. I believe the session has been as fruitful in results as usual, to say the least. The progress made in study was steady and satisfactory, I may say, in all the classes. The exhibition of work by the apprentices and pupils was again quite a success; over twenty guineas—the award of competent judges—having been carried away in prizes for such work, besides all that

was given in the educational department. Finally, the good work, which must ever be the prominent object of all Christian missions, has been progressing quietly but very steadily throughout the year. In the course of the last twelve months, at least forty-five young persons, pupils in the two Institutions, have been awakened into anxiety about their souls, and have been dealt with by the missionaries as professed inquirers. How many have “passed from death unto life” we dare not presume to say, but we believe the number is very considerable. This is all the more satisfactory, perhaps, because all through both sessions new names were being continually added to the hopeful catalogue.

Post hour has come, and the Zanzibar steamer has not yet been announced; consequently I can give you no tidings of Dr. Stewart by this mail. But we are all hoping to see his face here again in the course of this current week.

#### NOTES FROM BAGHDAD.

(Rev. R. Stothert to Dr. M. Mitchell.)

BAGHDAD, December 25, 1877.

As it is something unusual for a missionary to send a letter from Baghdád, it may be as well to give some account of the journey from Bombay here.

On their way from Bombay to Karáchi, the coasting-steamers call at several places in Kattiavár and Kach, such as Verával, Pore Bandar, and Mándavi. The coast in general is bare and sandy, the coast towns poor and mean, and the people wild and rough in their appearance. It is in this region that we hope to see the Irish Presbyterian mission of Guzerat extending itself. On nearing Karáchi, the sight of houses and churches and the harbour gives one the feeling of having returned to civilization. Karáchi harbour has of late been greatly improved. The lighthouse and breakwater are grand achievements of science, as well as the long reach of reclaimed ground between the harbour and the camp. Karáchi enjoys, moreover, a dry healthy atmosphere, affording a pleasant and beneficial change from Bombay at certain seasons. The prosperity of Karáchi is of recent and rapid growth, and there seems to be nothing to prevent it from becoming what nature seems to have intended it to be, a great military depôt.

There are some interesting native Christians in connection with the mission of the Church Missionary Society in Karáchi. But Sind is a wide field, and there is room for many more labourers. When the railway to Multan is opened, as it will probably be, with the exception of the bridge, by the end of 1878, the importance of Karáchi will be greatly increased. And perhaps in course of time there will be a branch line from the Sind Railway to Ajmir, which will make Karáchi the port for a large part of India.

Passing along the Makrán coast to the north-west of Karáchi, the only visible traces of modern civilization are at Guádar and Jaskh, the station of the Indo-Euro-

pean telegraph. It is a curious thing for men so isolated as the dwellers in these stations to be still on the highroad of intelligence, and so to be in possession, at first hand, of all the news of the day. The steamers which call at these places minister to the material wants of the lonely exiles, and receive in return a full recompense in being brought up to date in matters of world-wide interest and importance. No minister of religion is ever seen in these places, and public worship is unknown. As the steamer holds on its way, the Persian coast is seen, having all the appearance of having been thrown up by mud volcanoes, suggesting the idea that the scum and refuse of the globe has been deposited here. This forbidding aspect is, however, somewhat relieved by the bold outline of the lofty ridges behind the port of Bandar Abbas. At Linga, too, the southernmost point of Persia, there are even signs of fertility. But the merest glance at these places is enough to show how important they may become—as, indeed, they have evidently been in days past—as naval stations. In adjoining islands, composed almost entirely of salt and sulphur, ruins of old cities show that a population was once supported there by the commerce of which they were the centres; and the riches of Ormuz must have consisted, not so much in any productions of its own, as in its advantages as a market for the trade of Arabia and Persia. Bushire, the chief seaport of Persia, is situated at the extremity of a long low promontory, so low as to give to the buildings thickly clustered together on the point the appearance of being afloat. The town has some thriving people, both Mohammadan and Christian, among its inhabitants; and a promising indication of what may be done in Bushire is to be found in the handsome buildings in course of being erected for the telegraph. But the moral and spiritual destitution is most deplorable. It is said that Joseph Wolff established a school for the benefit of the Christian inhabitants. But the school has ceased to exist; and though the attempt has been made to re-establish it, it has not as yet succeeded, and the children must either be sent to Bombay or remain uneducated. Two men in respectable positions, one a Persian and the other an Armenian, were educated in our institution in Bombay.

The steamers of the British India Company proceed from Bushire to Basreh (Bussora), which is the terminus on this run. Looking at the list of places on the time-table of the company, one is naturally led to expect that Basreh will resemble the preceding stations, differing only in being the last of the series, and the furthest from India. For some time, however, before the traveller arrives at Basreh he discovers his mistake. Passing from sea to river navigation in the Shat-al-Arab, he finds many changes in the appearance of things which impress him gradually with the conviction that, though the empire of India is far behind, he is now on the border of another mighty empire, and is coming within the dominion of a power still able to hold its own among the powers of Europe. Fifteen years ago there was not

a single European resident at Basreh, and no English ship visited the place except those of the Indian navy. Now several steamers may be seen at any season lying along with merchant ships in the magnificent river, which is here about a quarter of a mile in breadth. The only buildings visible from the river are the British residency and the office of the British India Company's agent, besides the custom-house and one or two other public buildings of the Turkish government. Basreh itself lies up one of the numberless creeks or canals which branch off from the river and spread the blessing of the fertilizing stream over vast districts. The town has suffered from the ravages of war, famine, and pestilence. But, dilapidated as its appearance is now, it is easy to foresee that a thriving depôt of commerce will soon arise in this place, and that the communication by steamers with India and Europe will give to Basreh a greater importance than is likely ever again to belong to the once unrivalled metropolis of Baghdád.

Three miles further up the river is the house of the agent of the Messrs. Lynch, whose steamers run between Basreh and Baghdád. Captain Carter has long been known to travellers both European and American for his large-hearted hospitality, and for the original combination of Arab profusion and English comfort which is characteristic of the residence at Maaghil. Men like Captain Carter, who really try to improve the condition of the Arabs under their influence, are well fitted to give those people some idea of the philanthropic character of Christianity. And if the extension of commerce is the means of introducing into the country a number of men of similar disposition, the Arabs may yet be saved from the misery and destitution into which they are now sinking deeper and deeper, and may become a happy and prosperous people, even though they continue to be the subjects of the Turkish government.

As regards religion, it is to be lamented that the Christian Church has entirely overlooked the whole region, and has not made even the feeblest attempt to spread the knowledge of the gospel where European trade has been so successful in making its way. While it is gratifying to find individual Europeans who, in the absence of all religious observances, maintain a conduct based on high moral principle, it is most humbling to think that the missionary spirit is so feeble in the Churches of Christendom, and the enterprise of the professed followers of Christ falls so far behind that of the men of the world. If the work of an evangelist is to preach the gospel where the means of grace are lacking, there is plenty of room and an urgent call for evangelistic work in these parts.

Mr. Gabriel, who accompanies me, has been very successful in selling Bibles. As to the benefit to the health to be derived from this trip, it is enough to say that, by God's blessing on this change, though only of a few weeks, I hope to be able for work in Bombay for some months longer.

The close of a letter is not the place for a description

of a sail up the Tigris, or of Baghdád. Although this letter will go by the short route across the desert to the Mediterranean, I hope to be back in Bombay about the same time that it reaches Scotland. There are strong inducements to prolong the visit to Baghdád. And it is a very melancholy thing to have to leave the people here without any spiritual instructor or any visible means of grace. Moreover, in spite of the miseries caused by war and plague, Baghdád is in some things liker home than India is. But it would hardly do to make Baghdád a branch station of the Bombay mission. And, meanwhile at least, the best thing seems to be to advise an extension in this direction of the American mission in Turkey.

#### NOTES BY DR. MURRAY MITCHELL.

##### MISSION SCHOOLS.

In the February number of *Fraser's Magazine* there is a carefully-written article on education in India, by Mr. P. Hordern, Director of Public Instruction in British Burmah. Mr. Hordern argues on behalf of the Government system of education as fitted—notwithstanding the exclusion of religious teaching—to be helpful, rather than hurtful, to the spread of Christianity. We will not go into the question. We would only say, that very much depends upon the teacher. Not a few teachers in Government seminaries have been avowed unbelievers in Christianity; and, in several cases which have come under our own notice, the results of their instruction have been most disastrous. We can well believe that, when men like Mr. Hordern are connected with Government colleges, the known belief and character of the professor will, in some small measure, make up for the want of direct religious instruction.

Mr. Hordern, as a Government educationist, naturally has an eye quick enough to observe the defects of Christian schools. But his references to such schools are by no means unfriendly. He is evidently an observant man, who has attentively watched the native mind in Burmah, and has seen how completely Buddhism has pervaded it, and vanquished it. He justly regards Buddhism as a most formidable foe of Christianity.

But let us hear the testimony which this thoughtful, dispassionate, and well-informed officer of Government has to give regarding mission schools:—

"From such considerations as these one seems led to the conclusion, *not* that the Indian Mission-School is an institution which has been tried and found wanting, but that to pronounce judgment in the present day upon its merits as an agency for the spread of Christianity is still premature; while there are sufficient grounds for regarding it as the most rational and the most hopeful means which, under the given conditions, could be employed for the end in view."

#### THE "MISSIONARY REVIEW."

An esteemed friend, the Rev. R. G. Wilder, long con-

nected with the American Mission in Western India, has undertaken to edit a *Missionary Review*. The first number is before us. It is published at Princeton, New Jersey. The *Review* begins, and doubtless will continue, in a high and glowing spirit. Mr. Wilder, we know, will at all times boldly speak his mind; and being profoundly impressed with a sense of the sad coldness that reigns in all Protestant Churches in regard to the evangelization of the heathen, he will spare no arrows. Some part of what he says will specially apply to American missions; but he will glance at the whole field. May his faithful words stir the hearts of all who read them! The first number of the *Missionary Review* is for January and February 1878. It contains 64 large 8vo pages. The price, in advance, is a dollar and a half.

#### MR. STOTHERT'S NOTES FROM BAGHDAD.

Mr. Stothert, in his interesting account of his voyage to Baghdád, which has been given in a preceding page, refers to several places famous in history which are now sorely fallen from their once high estate. On the lower Euphrates, as elsewhere, and on the shores of the Persian Gulf, Turkish rule has well-nigh crushed the spirit even of the Arabs. Desolation reigns over broad regions that were once filled with a busy and prosperous population. Can life and activity return to those dreary lands? Mr. Stothert believes that they are already returning; and this, through the powerful influence of lawful commerce.

We direct attention to Mr. Stothert's sorrowful complaint that "the Christian Church has entirely overlooked the whole region." The very little that our mission in Bombay has done for Baghdád scarcely breaks the force of this affecting accusation. The Romish Propaganda, however, has not overlooked the region; and we apprehend it is still making continual encroachments on the Jacobite Syrians. But Protestants ought to be up and doing. When the Scottish Mission was planted in Bombay in 1823, the contiguity of that city to the Persian Gulf was mentioned as a most important fact; and the Scottish Missionary Society then hoped speedily to send its agents to Persia. The honour of evangelizing that great country will belong, as seems likely, mainly to the American Presbyterians, and partly to the Church Missionary Society. But we cherish the hope that, in connection with Bombay, our mission may soon do something for Baghdád. If we will not or can not, others, we trust, both can and will. Who will take up the field? Surely, as Mr. Stothert says, it is most humbling to think that the enterprise of Christ's followers falls so far behind that of men of the world.

Since the preceding lines were written, we have turned to a very remarkable book,—Mr. Antony Groves's "Journal of a Residence at Baghdád, during the years 1830 and 1831." Mr. Groves was engaged in a mission there, along with several companions, among whom was Henry John Newman, now the well-known Father New-



man, who was then an earnest missionary of the Protestant evangelical school. A hundred difficulties that pressed on the mission in Baghdád forty-seven years ago

seem to have melted away. But are the simple faith and earnest zeal of Groves and his companions now awaiting?

## BIOGRAPHICAL NOTICES.

THE REV. WILLIAM MATHER, M.A., STANLEY, PERTH.

*Died September 25, 1877.*

BY REV. DAVID THORBURN, M.A., LEITH.

THIS much-esteemed minister was born in January 1800. He was the eldest son of William Mather, Esq. of Burnhouse, in Renfrewshire, who was descended from a family which left England during the Nonconformist persecution, —the old psalm-tune "Sheffield," composed by an ancestor, indicating the proximity of that town to their home. On settling in the west of Scotland, they joined the Covenanters; and some of the family, amongst them the Rev. Cotton Mather, sought freedom to worship God in the New England States.

Mr. Mather's mother was a lady of deep piety. She died when he was three years old. Her death seems to have made a deep impression on her son; and it may be that religious feelings thus early affecting a mind containing great natural strength and sweetness, laid the foundation of that consistency of Christian character and entire self-consecration which led to a life and ministry of unbroken harmony.

Mr. Mather entered Glasgow College in 1815, where he took his degree of M.A. The prizes he obtained indicate a high standing in his classes. After finishing his curriculum in Glasgow, he attended classes at Edinburgh College, amongst others those of Medicine. He was licensed in 1825, and some time after became assistant to the Rev. Mr. Steel of Greenock. In 1832 he was appointed to the church at Stanley, then a chapel of ease.

All his sympathies being with Evangelical doctrine and spiritual independence, he entered heartily into the movements which led to the Disruption; and his congregation were so deeply impressed with their vital importance that all his large session, the teachers of a Sabbath school numbering about 500, and the very large majority of the members, accompanied him into the Free Church.

The congregation adhering to his ministry had for a time difficulty in finding a place of worship. They were, however, temporarily accommodated in a stable belonging to Mr. M'Gregor of Stanley, where from week to week Mr. Mather and his flock met for several months. But at length a commodious church was built, which was followed by a school and a manse, and the ecclesiastical buildings were complete.

Mr. Mather's long ministry of thirty-four years succeeding the Disruption was quiet and uneventful. But from his ordination in 1832 to the close of his labours he proved himself to be a workman that needed not to be ashamed.

His literary acquirements were extensive. A hard student in his earlier life, he continued to devote much of his time to literary pursuits, until his strength gave way. He kept himself abreast of the modern researches made in the domains of natural science, of theology, and of other cognate subjects. This he did not simply under a sense of duty, but from his literary tastes and his ardent love of knowledge for its own sake. His acquaintance with literature and science was singularly minute. What he knew, he knew thoroughly,

and nothing less would satisfy him. This peculiarity of mind was exhibited in his pulpit ministrations. To give a half-studied discourse was to him impossible. He strove to have his subject in all its aspects revolved in his mind, and what he thus gathered he gave out to his people. Nothing therefore could exceed his clear statement and elucidation of doctrinal truth. At the same time, realizing his trust as an ambassador of Christ, he faithfully declared the whole counsel of God. With a mind richly stored with the good old Puritan theology, which he gathered for himself, not from Puritan writers only, but from the fountain of inspired truth itself, he sought to feed his people with that on which he himself lived and fed. Thus the pulpit was to him the place whence he might best serve out the provision of God's house to those that hungered for the bread of life.

From the period of Mr. Mather's entering on his ministry to its close he manifested much interest in the young people of the village, dividing his large Sabbath school into junior and senior classes, each branch with its staff of male and female teachers. But the general Scripture lesson he taught himself. His method of teaching Scriptural truth was most interesting and instructive, and he always pressed on his scholars the need of a Saviour to save them, and of a Friend and Protector to guide and help them.

An interesting feature of Mr. Mather's character was the interest he continued to take in those who left the village, and more especially in the young persons who had been brought up under his ministry,—of whose well-doing he was always pleased to hear, and with whom in their difficulties, temptations, and trials he was ever ready to sympathize, and was especially gratified when he heard of their adorning the doctrine of God their Saviour in all things.

His Sabbath classes were fruitful of good results. Most of those attending them as they grew up removed to Glasgow and other places, where many of them took an active part in the Home Mission work, and became office-bearers of the congregations they joined.

Besides his pulpit work, preaching two carefully-prepared discourses, which he delivered *memoriter*, and his labours in his Sabbath classes, in which he spent two hours, Mr. Mather was most assiduous in the duty of household visitation—visiting all the families of the congregation annually, and the sick and afflicted from week to week—a duty in the performance of which his punctuality shone conspicuous.

It was in the performance of this pastoral work, and at the bedside of the dying, that Mr. Mather's visits were peculiarly welcome. Such, indeed, was the acceptability of these ministrations that Mr. Mather was often sent for on the part of those not connected with his denomination, and even by those who were unfriendly to it. To these calls he was always ready to respond, deeming it sufficient reward if he should be the means of cheering the dying, and of throwing light upon the dark valley through which their spirits were about to pass.

In 1867 a peculiarly trying bereavement, the death of his eldest son, who was approaching maturity, a youth of the highest promise, deeply affected him. He continued his ministry for more than a year after, but early in 1869 an

attack of paralysis so abated his strength, that not long after a colleague was appointed.

Mr. Mather's health gradually declined. He felt his inability to serve with his wonted activity the Master he loved so well; but no cloud ever darkened his happy assurance as he rendered the service of those "who wait" with a quiet, patient submission to the will of his Lord until his appointed time came.

Mr. Mather was of commanding presence, and his manner of delivery in the pulpit was calm, dignified, and impressive. His distinguishing characteristics were a strict regard to truth, sterling probity, urbanity, conscientiousness, a constant aim and endeavour to approve himself a faithful steward; and as a husband, a father, a friend, and a pastor, he was a living epistle known and read of all. He was much esteemed by all who knew him, and especially by his brethren of the Presbytery of Perth, who, in a minute in reference to the loss sustained by his death, bear testimony to his fidelity and excellencies in the following terms:—

"The duties of the ministry he discharged with remarkable punctuality, faithfulness, and earnestness. A man of God, he was signally endowed with the graces of the Spirit, and it will be long before his brethren of the Presbytery of Perth forget the beauty and fervour of his devotional exercises. Giving himself wholly to the ministry, he laboured indefatigably for the good of his people; and it is believed that not a few of his spiritual children 'crossed the flood' before him, while some remain to bear testimony to the spiritual benefit they received through his instrumentality. As was to be expected, he grew in grace as he advanced in life. Towards the close those around him marked a very winning gentleness of deportment and a chastened spirituality of mind. On the 25th of September he quietly fell asleep in Jesus, entering, as there is all ground for believing, into the saint's everlasting rest."

Mr. Mather has left a widow, three sons, and a daughter to mourn his loss, and many warmly-attached friends and a large congregation to cherish his memory with sentiments of affectionate regard.

#### THE REV. JOHN NELSON, D.D., OF THE FREE WEST CHURCH, GREENOCK.

*Died January 26, 1878.*

BY REV. WILLIAM LAUGHTON, GREENOCK.

DR. NELSON was born in Edinburgh in 1820. His father, whose name is associated with the eminent publishing firm of which he was the founder, was a member of the Reformed Presbyterian Church—a man not less distinguished by earnest piety than by enterprise and success in life. His mother was of a kindred spirit; with such a bright and happy disposition as gave a special charm to her Christian character. He owed much to parental influences; and the godly upbringing he had enjoyed might be traced, in its blessed effects, through the whole of his subsequent life. He was educated at the High School, and prosecuted his studies at the University of Edinburgh. As a student he was distinguished, especially, in philosophy, having gained the silver medal in the Moral Philosophy Class when scarcely eighteen years of age. At this early period, too, he began to show a remarkable capacity for public speaking and debate. His quick intelligence, his extensive information, and the readiness and force with which he expressed himself, made him generally admired among his fellow-students.

His views being directed to the ministry, he entered the Hall, and completed the ordinary course of study, in Divinity and Church History, under Chalmers and Welsh. Before

taking license, however, he spent more than a year in Germany, studying first at Berlin, and then at Bonn. His visit to Germany had an important influence both in his intellectual training and in the moulding of his Christian character. Such German influence was then, and is still, regarded with not a little suspicion. All students are not fitted to profit by it; to many it is dangerous. But in Dr. Nelson's case it was turned to the best account. Not only did he become a thorough master of the German language, so as to have at his command all its stores of theological learning, but his mind received a powerful impulse by contact with university life in Germany; and, more especially, by intercourse with some eminent professors, whose teaching was pervaded with the life and warmth of personal religion. The influence of Neander, in particular, was attractive and stimulating in a high degree; and Nitzsch, at Bonn, was another to whom he was specially indebted. On his return from the Continent, having taken license, he began public work as assistant to the Rev. Andrew Gray of Perth, continuing in that situation for six months. But he was soon called to a settled charge; and was ordained, in 1846, minister of the Free Church congregation at Newport, in Fife. Here he gave early evidence of his pulpit gifts, and of his diligence and fidelity in pastoral work. It was in 1851 that he received a call from the congregation of the Free West Church, Greenock; and he was settled there in the summer of that year. This was the scene of his life-work—his sphere of labour for more than twenty-six years.

The congregation was a large and influential one. Its former minister was Dr. Patrick M'Farlan, a man of high character and eminent ability, who had taken a leading part in the events which issued in the Disruption, and had occupied a most influential position in the Free Church. Such a minister was looked up to by his people with the utmost confidence and respect. It was no easy matter to come after him, and secure a similar place in the respect of the congregation. Dr. Nelson, however, more than realized the hopes and wishes of his friends. Entering on a new field, which afforded ample scope for his varied talents—in the prime of life—his mind matured—his opinions formed—active, ardent, and hopeful—conscious of power, and having that kind of self-reliance which, instead of offending, inspires confidence on the part of others—it was not surprising that he soon took a high place in the esteem of his congregation, and of the whole Christian community of Greenock. The devotedness with which he gave himself to his proper congregational work was a most striking and instructive feature in his history. Fitted as he was to take a distinguished part in public questions, social and ecclesiastical, he never allowed himself to be so occupied with these as to have his pastoral engagements interfered with. Literary distinction was certainly within his reach; but he preferred the nobler work of the Christian ministry, and made that the business of his life. His pulpit gifts were of a high order. While his preaching was not wanting in those popular elements which are of such importance in addressing a general audience, it was especially marked by earnestness of tone, depth of feeling, vigour and freshness of thought, with great fluency of expression, always under the restraint of a severe taste. In his delivery there was much energy and fire; his voice, at least during the earlier part of his ministry, was remarkably rich and melodious; while his personal appearance was interesting and attractive in no ordinary degree. As regards the substance of his preaching, it was, in a word, the glorious gospel of the blessed God,—salvation from sin, through the death of Christ, and by the Spirit of Christ. With his mind open to new aspects of truth, he never

shifted from the old foundations, and was never weary of pressing on his people the most vital articles of the Christian faith. Whatever influence he owed to his pulpit gifts, not less was due to his assiduity and faithfulness in other departments of pastoral duty,—to private intercourse with the members of his flock, and to the warmth of heart and tenderness of sympathy which he brought to them in their seasons of sorrow and suffering. This part of his work was more and more congenial to him, with his growing experience of life's trials. At more than one period he suffered from attacks of illness of a threatening kind. His profling under such discipline was very apparent in the deeper seriousness, the chastened tone, and tenderness of spirit which characterized him more as life advanced. To all his dealings with his people was added the influence of a blameless life. He was an example to the flock, encouraging them to be followers of him, as he was of Christ.

While thus making full proof of his ministry, Dr. Nelson was always ready to meet other calls of a public kind, so far as time and strength would permit. In educational and benevolent movements, as well as in the business of the Church, he took an active part. If he did not come forward so much as his friends wished and expected, that was simply owing to his paramount regard to the claims of his congregation. He travelled a great deal: it was the principal recreation by which he sought to recruit his energies,—not the travelling of a mere idler, but of a most intelligent observer. He was well acquainted with the greater part of the Continent; he had visited the United States and Canada; and, a few years ago, made the tour of Egypt and Palestine. His intercourse with Christian men in Europe and America had its proper effect in widening his sympathies and imbuing him with a truly catholic spirit. In his attachment to the Free Church, he was decided and unwavering; but he was free from sectarian narrowness, and was on intimate terms with brethren of other denominations, some of whom, indeed, were among his oldest and most valued friends. As a channel of communication with foreign Churches, more especially, he was fitted to render the most important service to the cause of evangelical religion.

As regards what Dr. Nelson was in the private relations of life, it would be difficult to give adequate expression to the feelings of those who knew and loved him. He had many friends, to whom he was endeared by the genuineness of his character, by his manly frankness and independence of spirit, by his warmth of heart and unfailing sympathy, as well as by the genial tone—lively and often playful—which pervaded his conversation. The affections of family and kindred were very strong in him. To his mother especially he was most tenderly attached. In the mutual affection subsisting between that venerable parent and her accomplished son there was something very touching and beautiful. He was in the habit, for many years, of writing to his mother every Saturday, giving her his text for next day, with an outline of his discourse. Regular as the post the letter reached her every Saturday evening—a token of filial love and constant remembrance most grateful to a mother's heart. It is an affecting circumstance that the death of this beloved mother took place only six weeks before his own. After so short a separation, he was laid by her side—mother and son, lovely and pleasant in their lives, and in their death not long divided.

Dr. Nelson's last illness, though of some months' duration, had a sudden and unexpected issue. He had an attack of something like congestion of the brain at Oban in September last. After removing to his mother's house in Edinburgh, he seemed to be recovering; and though her death

threw him back for a little, he rallied again, and gained strength so decidedly as to entertain the hope of soon resuming work to some extent. On Saturday, 26th January, he seemed in the morning better than usual; and intended next day to test his strength by taking some part of the service in the church of his friend, Dr. Goold. But in the course of the forenoon he had another attack: medical skill was of no avail; about five in the afternoon he entered into rest.

His loss will be felt by his friends, by his congregation, and by the Church at large. We can ill spare, in times like these, the influence of his mature experience and weight of character. But he has left a noble example—the most excellent gifts, such as might have won him fame or fortune in some other walk of life, all devoted, heartily and without reserve, to the service of Christ and the good of his fellow-men.

## MISCELLANEA.

### ECCLIASTICAL REGISTER.

[*This Register is under the care of Mr. JOSHUA STICLARE, Secretary of the Probationers' Committee, to whom, therefore, it is requested that all intimations of Calls, Ordinations, &c., shall be addressed, at the Office of the Free Church, Edinburgh.*]

*Elections.*—Rev. A. D. Donaldson, M.A., Galatoun, to St. Clement's, Aberdeen, as colleague and successor to Rev. Dr. Spence; Rev. Duncan Colvin, West Church, Inverness, to Old Machar, in room of the late Rev. J. Gardiner; Rev. A. O. Henderson, Harthill, to Busby, in room of Rev. George Charles, B.D., who has retired; Rev. John Hanson, to Camlachie, Glasgow, as colleague and successor to Rev. James Findlay; Rev. Alexander West, to Cromar, as colleague and successor to Rev. Donald Stewart; Rev. William McRobbie, New Aberdour, to Lealie and Premnay, in room of Rev. John Burnett, M.A., B.D., translated to St. David's, Glasgow; Rev. James Angus, to Skirling; Rev. John Jeffrey, to Johnston, Paialey—also to Montrose, for the second time, as colleague and successor to Rev. William Nixon, retired.

*Calls.*—Rev. John Tainah, Strichen, to John Knox's, Aberdeen, as colleague and successor to Rev. John Stephen, M.A.—Rev. Richard Cameron, M.A., has accepted the call to Jedburgh. Rev. A. G. Macalpine, Stobhill, has declined the call from Union Church, Liverpool; Rev. A. D. Donaldson, M.A., Galatoun, has declined the call from Holderness Road Presbyterian Church, Hull; Rev. William Miller, Madras, has declined the call from St. Paul's, Dundee.—The Presbytery of Kirkcaldy has received applications from the Rev. George F. Knight, East Wemyss, and Rev. John Speirs, Kinglassie, for assistants. The Presbytery agreed to forward said applications to the General Assembly.

*Inductions.*—Rev. John Burnett, M.A., B.D., late of Lealie and Premnay, to St. David's, Glasgow, on January 17; Rev. Lewis Davidson, M.A., late of Rutherglen, to Maryn's Church, St. Andrews, as colleague and successor to Rev. Dr. Ainslie, on February 14.

*Deaths.*—At Edinburgh, on January 26, Rev. John Nelson, D.D., of West Church, Greenock; at Monimail, on February 3, Rev. James Brodie; at Kinglassie, on February 8, Rev. John Spiers; at Edinburgh, on February 11, Rev. Josiah Eberius, of Tongland; at Sidmouth, Devon, on February 12, Rev. Alexander Duff, D.D., LL.D., Professor of Evangelistic Theology, New College, Edinburgh; at St. Kilda, Melbourne, on December 17, Rev. Andrew Cameron, D.D.

**JOHN PRINGLE, Treasurer.**

## IX.—Jews.

Edinburgh—	20	1	6
Buccleuch—	4	16	0
Lady Glenorchy's—	12	11	7
Roseburn—	4	16	0
St. Stephen's—	0	5	0
Armadale—	1	3	0
Balgate—	2	0	0
Polmont—	1	14	0
Culter—	1	10	0
Musselburgh—	1	10	0
Dirleton—	0	4	0
Humble—	0	7	0
Pennatland—	1	10	0
Alanton—	1	0	0
Dunee—	4	6	6
Langton—	0	13	0
Swinton—	0	18	0
Lochee—	2	0	0
Morriston—	2	8	0
Ancrum—	0	6	0
Crathall—	1	10	0
Penholm—	1	15	11
Hawick—	5	15	0
Wolfe—	2	0	0
Ashkirk—	0	15	0
Bowden—	0	15	0
Halfmorton—	1	0	0
Kirkpatrick-Fleming—	0	13	0
Moira—	6	0	0
Dunfermline—	1	10	0
South—	1	16	0
Kirkpatrick-Durham—	3	15	0
Maxwelltown—	0	11	0
Cornburn—	0	11	0
Sanquhar—	2	0	0
Wanlockhead—	1	2	0
Burrioch—	0	4	0
Kirkcaldy—	0	10	0
Sheochan—	9	9	0
Whithorn, Isle of—	1	17	0
Glenkens—	0	15	0
Ayr—	1	0	0
Wallacetown—	1	0	0
Colmonell—	2	0	0
Dalrymple—	1	0	0
Kirkcaldy—	1	0	0
Newton-on-Ayr—	3	0	0
Stair—	1	8	0
Tarbolton—	1	11	0
Fenwick—	1	11	0
Galsk—	1	0	0
Kilmarnock—	3	16	0
St. Andrew's—	3	16	0
Kilmarnock—	0	14	0
Loudoun—	1	5	0
Falvey—	1	7	0
Gaelic—	1	7	0
High—	5	4	0
Martyrs—	4	0	0
Middle—	4	0	0
South—	2	15	0
Pollockshaws—East—	1	0	0
Renfrew—	3	13	8
Kirkcaldy—	3	13	8

## Jews—continued.

Greenock—	23	0	0
Wellpark—	6	10	0
Port-Glasgow—	6	10	0
Hamilton—	6	10	0
Alford—	0	5	0
Gratham Street—	0	5	0
Bell-bill—	0	13	6
Cambuslang—	2	16	9
Coatbridge—	1	0	0
West—	3	0	0
Larkhall—	0	10	0
Stonhouse—	2	10	0
Crawford-John—	6	8	0
Alexandria—	0	10	0
Bonhill—	2	0	0
Carrollhead—	1	10	0
Loch—	0	14	1
Old Kirkpatrick (Bowling)—	0	15	0
Renton-Gaelic—	2	6	0
Calcutt—	5	0	0
Glasgow—	3	13	5
Anderson—	1	4	6
Bridgegate—	1	4	6
Huchanan—	1	0	10
Colleg—	3	17	5
Finnieston—	20	19	0
Great Western Road—	9	11	11
Partick—	3	18	0
Ranfield—	26	8	9
Road Street—	9	13	6
St. David's—	3	0	0
Stockwell—	4	0	0
Union—	9	4	0
Wellpark—	9	0	0
Clas—	1	8	0
St. Columba—	1	8	0
Kirkintilloch—	1	4	0
St. Andrew's—	1	4	0
Dunoon—	3	0	0
St. David's—	3	0	0
Inverary—	3	10	0
Lochness—	1	0	0
Campbeltown—	13	0	0
Lochness—	0	13	0
Kilbride—	0	13	0
Lochness—	7	0	0
Shikun—	4	0	0
Kilchoman—	0	19	0
Glenorchy—	1	3	0
Muckart—	2	0	0
Oban—	0	5	0
Coll—	0	13	6
Kilbride—	1	10	0
Torony and Salen—	0	10	0
Stirling-Craig—	0	15	0
Bucklyrie—	1	0	0
Allochtopham—	1	0	0
Dundee—	2	15	0
Kemore—	2	0	0
Collic—	3	0	0
Scots—	1	5	0
North—	1	10	0

## Jews—continued.

Cowdenbooth—	2	9	9
Leith—	1	3	6
Falkland—	0	10	0
Kettle and Cult—	0	17	0
Strathgill—North—	1	2	0
Glenhill—	0	7	0
Forfar—East—	1	16	3
Broughty-Ferry—	13	0	0
Dundee—	13	0	0
Wallacetown—	2	5	6
Wilson Territorial—	0	10	0
Monketh—South—	0	11	0
Abroath—East—	0	10	0
Borris—	0	9	6
Petticairn—	1	16	3
Aberdeen—	8	12	6
East—	1	10	0
John Knox's—	1	4	0
Old Aberdeen—	0	15	0
Durris—	1	10	0
Kingswells—	1	10	0
Newbells—	0	8	0
Kincaid—O'Neil—	0	11	6
Strathdon—	1	0	0
Camrie—	0	5	0
Buckie—	1	0	0
Dunkeld—	0	16	0
Exisle—	1	5	10
Portknoxie—	0	5	0
Portmoy—	1	0	0
Legg—	2	0	0
Alves—	3	0	0
Urquhart—	3	7	9
Forres—	5	4	0
Kilninn—	0	17	0
Inverness—	6	2	8
East—	1	13	10
Auldean—	6	4	1
Cromarty—	6	17	4
Porto—	1	10	0
Rosolia—	1	10	0
Fearn—	2	0	0
Tarbat—	2	0	0
Glenelg—	3	1	0
Kilbride—	3	1	0
Kelso—	0	13	0
Orrig—	1	10	0
Thurso—First—	9	18	0
Glenelg—	0	16	0
Plockton—	2	0	0
Kilmornivag—	3	3	0
Harris—	0	5	0
Greenock—	1	10	0
Borony—	0	4	0
Lochs—	3	0	0
Bornoway—First—	4	3	6
Pape-Watney—	0	2	6
St. David's—	0	2	6
Mim Elmale, Aberdeen, per late Dr. Duff, for Jewish Bazaar—	5	0	0
A Friend—	0	6	6

## Jews—continued.

Falvey Ladies' Society—	210	0	0
for Prague—	210	0	0
Do, for Constantinople—	10	0	0
M. Phillips, per Rev. Dr. Macnaghtan—	100	0	0
A. B. ...	0	0	0
H. ...	7	0	0
A friend, for Special Purpose—	10	0	0
A Lady, per Rev. A. ...	3	0	0
Donation, Fenwick—	30	0	0
C. C. ...	1	0	0
Mrs. Purves—	1	1	0
The late Mr. and Mrs. John Munro, Aberdeen—	50	0	0
ROSEMARY BUREAU—	30	0	0
G. F. Barbour, Esq.—	30	0	0

## X.—College.

Edinburgh—	4	5	0
Viewforth—	4	5	0
Govan—St. Mary's—	7	0	0
South Kensington—	0	2	6

## XI.—Pre-Disruption Ministers.

Laurelton—	1	0	0
Halfmorton—	1	7	0
Dirleton—	0	10	0
Pennatland—	0	3	0
Langton—	0	12	0
Worcester—	9	7	7
Ancrum—	0	4	0
Kirkpatrick-Fleming—	0	8	0
Halfmorton—	0	18	6
Kirkpatrick-Durham—	0	14	0
Maxwelltown—	2	0	0
Durrioch—	0	6	0
Wanlockhead—	0	6	0
Glenelg—	1	0	0
Dalrymple—	0	7	0
Kirkcaldy—	0	10	0
Fenwick—	2	8	0
Orkney—	1	0	0
Kilbride—	1	0	0
Pollockshaws—East—	0	10	0
Renfrew—	2	8	0
Exisle—	2	8	0
Greenock—	1	10	0
Wellpark—	1	10	0
Bellhill—	0	4	0
Larkhall—	0	10	0
Calcutt—	2	8	0
Glasgow—	0	5	4
Huchanan—	0	5	4
Hope Street—	1	0	0
Partick—	3	4	0
St. David's—	2	10	0
Tron—	7	5	0

## Pre-Disruption—continued.

Glasgow—Wellpark—	25	0	0
Sandbank—	2	0	0
Campbeltown—	0	0	0
Lorn Street—	8	0	0
Lochness—	1	3	0
Archibald—	0	9	0
Coll—	0	16	0
Muckalm—	3	2	0
Stirling-Craig—	0	12	0
Bucklyrie—	1	16	0
Kemore—	1	16	0
Dunfermline—	0	7	0
St. Andrew's—	0	7	0
Glenala—	1	14	0
Petticairn—	1	14	0
Aberdeen—	3	1	1
Don Accord—	3	1	1
East—	3	1	1
Kincaid—O'Neil—	0	12	0
Lumphann—	0	10	0
Kelso—	0	10	0
Strathdon—	0	10	0
Hay—	0	10	0
Stays—	0	10	0
Drumblair—	0	10	0
Dunkeld—	0	10	0
Alves—	1	10	0
Forres—	1	10	0
Kinloch—	1	10	0
Auldern—	1	10	0
Jeau—	1	10	0
Tarbat—	1	10	0
Kilmarnock—	1	10	0
Thurso—First—	1	10	0
Plockton—	1	10	0
Harris—	1	10	0
Heim—	1	10	0
K. M. H.—	1	10	0

## XII.—Building Fund.

Edinburgh—St. George's—	25	0	0
Professor Simpson—	25	0	0
W. Wood, Esq., C.A.—	10	0	0
Mrs. Kemp—	10	0	0
Mrs. Morrison—	10	0	0
Mrs. Bruce—	10	0	0
Sheriff Raper—	10	0	0
Mrs. K. Johnston—	10	0	0
Mrs. Newbigging—	10	0	0
Mrs. Craig—	10	0	0
John Fraser, Esq.—	10	0	0
Mrs. Simpson—	10	0	0
Mrs. Robertson—	10	0	0
C. H. Miller, Esq.—	10	0	0
John Fulton, Esq.—	10	0	0
Aberdeen—	10	0	0
G. Thompson, Esq.—	10	0	0
Mrs. Hog—	10	0	0
A Lady friend—	10	0	0
Gen. Sir D. M'Gibbon—	10	0	0
E. C. H.—	10	0	0
Lady Christina Macle—	10	0	0

## CONGREGATIONAL CONTRIBUTIONS.

Sustentation Fund.										Sustentation Fund.										Sustentation Fund.																								
Sum received for Month from 12th Jan. to 12th Feb. 1878.					Total received for Nine Months, from 12th May 1876 to 12th Feb. 1877.					Foreign Missions Fund.					Sum received for Month from 12th Jan. to 12th Feb. 1878.					Total received for Nine Months, from 12th May 1876 to 12th Feb. 1877.					Foreign Missions Fund.					Sum received for Month from 12th Jan. to 12th Feb. 1878.					Total received for Nine Months, from 12th May 1876 to 12th Feb. 1877.					Foreign Missions Fund.				
£	s	d.	£	s	d.	£	s	d.	£	s	d.	£	s	d.	£	s	d.	£	s	d.	£	s	d.	£	s	d.	£	s	d.	£	s	d.	£	s	d.									
<b>Edinburgh.</b>																																												
Colinton & Currie	4	10	10	941	19	1	302	4	9	24	6																																	
Corstorphine	6	10	0																																									
Cramond	6	10	0																																									
Edin.—Harvey	81	9	11	1019	3	0	1072	16	11																																			
Buccleuch	19	2	8	170	12	3	181	4	6	3	0																																	
Covegate	13	8	3	1	3	4	121	15	5																																			
Covegate Head.	10	1	0	43	12	11	43	12	0																																			
Deer-	14	3	3	114	10	6	117	9	1																																			
Deer-	8	6	11	49	12	6	91	16	4																																			
Fountainbridge.	65	8	4	623	8	7	647	10	4																																			
Grange	32	3	1	186	7	9	225	1	10																																			
Greyfriars	108	6	6	827	11	0	828	13	3	36	9																																	
High	7	17	9	96	12	8	98	7	7	2	10																																	
Holyrood	8	7	8	61	8	5	67	1	3	0	18	0																																
Knox's	30	10	8	323	18	7	342	14	3																																			
Lady Glenorchy's	8	10	8	118	2	3																																						
Mary's	67	3	6	227	4	0	118	3	3																																			
Mayfield.	10	18	10	101	18	1	117	17	8	4	8	6																																
M'Grie	9	18	1	98	6	3	96	5	10																																			
M'Kay	10	18	10	101	18	1	117	17	8	23	10																																	
M'Roy	9	18	1	98	6	3	96	5	10																																			
Nesington	10	18	10	101	18	1	117	17	8	0	18	0																																
New North	65	10	9	564	11	0	545	12	0	9	18	0																																
Phirig	49	18	8	800	13	0	287	12	10	26	18	11																																
Plumance	14	18	3	107	18	3	1	7	15	5																																		
Recessburn	19	18	10	188	7	1	366	15	9	15	8	3																																
St. Andrew's	92	17	0	92	16	0	3	7	6	63	8	6																																
St. Bernard's	21	3	11	290	8	3	265	4	9																																			
St. Columba's	14	19	11	169	12	11	166	19	7																																			
St. Columba's	34	7	0	163	12	7	146	6	3	8	6	6																																
St. David's	45	4	0	163	12	7	146	6	3	8	6	6																																
St. George's	22	6	0	938	1	4	35	6	10	34	8	6																																
St. John's	22	13	3	174	13	3	83	1	10																																			
St. Luke's	29	7	6	847	4	6	935	17	4																																			
St. Mary's	14	10	1	163	12	7	383	16	0																																			
St. Paul's	11	9	3	181	2	11	9	6	4																																			
St. Stephen's.	65	8	7	692	10	0	516	19	1	33	3	0																																
St. Bridget's	19	13	0	226	6	0	294	13	0	19	3	0																																
Tolbooth	32	6	0	346	28	3	311	3	9	31	3	9																																
Victoria	10	18	10	101	18	1	117	17	8																																			
Victoria	49	18	8	800	13	0	287	12	10	22	8	4																																
Westport.	19	8	3	213	16	10	300	10	3	6	18	9																																
Oranark & Wardie																																												
Leath-																																												
North	53	10	1	400	7	4	387	0	3																																			
South	21	1	5	97	17	6	104	15	8																																			
St. John's	31	11	4	143	4	1	136	16	11																																			
St. Michael's	24	0	11	49	1	1	47	5	8	3	14	3																																
Trinity Church.																																												
Liberton.	24	9	15	151	11	6	154	8	3	6	1	7																																
Morningside	27	10	9	238	9	6	282	8	6																																			
Newington	31	1	10	163	12	7	187	3	9	10	1	9																																
Portobello	25	7	0	184	19	11	184	7	7																																			
Ratho.	28	6	6	140	7	9	133	19	6																																			
16924 3 9 16371 15 6																																												
<b>Linlithgow.</b>																																												
Alecrow	1	14	6	8	11	6	21	12	0																																			
Armadale	15	0	0	96	0	0	96	0	0																																			
Baingate	23	6	7	118	19	1	112	3	3																																			
Bonness	6	0	11	101	10	4	101	13	1																																			
Crofthead	5	0	0	20	19	9	66	0	0																																			
Falkirk	9	0	0	184	4	3	181	17	2																																			
Grangequith	21	0	0	126	0	0	126	0	0																																			
Harrhill	9	1	9	96	8	10	25	4	9																																			
Kirkliston	7	8	0	304	6	6	199	17	0	5	18	10																																
Lauriston	11	6	9	95	17	1	87	9	11																																			
Leven	10	1	1	118	1	1	118	1	1																																			
Livingstone	10	0	0	71	0	0	71	0	0																																			
Polmont.	11	16	3	81	3	7	83	11	0	0	19	6																																
Stannan	10	0	2	107	10	7	110	7	7																																			
Torpholton	2	13	3	57	14	3	49	15	11																																			
Upshall	3	16																																										

[illegible]

Subsistence Fund.				Foreign Missions Fund.	Subsistence Fund.				Foreign Missions Fund.	Subsistence Fund.				Foreign Missions Fund.
Month.	9 Months 1877-78.	9 Months 1878-79.	9 Months 1879-80.	£ s. d.	Month.	9 Months 1877-78.	9 Months 1878-79.	9 Months 1879-80.	£ s. d.	Month.	9 Months 1877-78.	9 Months 1878-79.	9 Months 1879-80.	£ s. d.
Glasgow.	8 4 4	8 4 4	8 4 4	8 4 4	Dunblane.	8 4 4	8 4 4	8 4 4	8 4 4	Fife and Orkney.	8 4 4	8 4 4	8 4 4	8 4 4
St. Peter's.	20 16 7	204 8 0	576 3 1	204 8 0	Balquhain.	11 11 9	121 10 0	138 2 3	121 10 0	Kettle and Duff.	7 17 9	46 15 3	96 1 7	96 1 7
St. Stephen's.	41 16 2	334 8 0	576 3 1	334 8 0	Bridge of Allan.	23 0 0	83 0 0	70 0 0	70 0 0	Logie and Gaidry.	9 18 10	87 1 0	80 11 7	80 11 7
Stocks all.	20 17 7	191 8 0	390 3 1	191 8 0	Bucklyrie.	11 7 7	113 18 0	111 8 0	111 8 0	Montrose.	2 19 10	42 13 0	55 12 3	55 12 3
Tollcross.	19 5 4	46 10 0	97 0 0	46 10 0	Buchanan.	11 7 7	30 0 0	30 0 0	30 0 0	Strathgibbon.	17 0 0	67 0 0	74 10 0	74 10 0
Trinity.	25 9 4	239 9 0	324 12 6	239 9 0	Burgh.	4 0 0	48 8 0	44 0 0	44 0 0	St. Andrews.	11 17 11	103 12 7	105 18 6	105 18 6
Union.	28 7 1	297 4 1	307 4 6	297 4 1	Burgh.	19 10 8	138 1 4	136 10 0	136 10 0	Arbroath.	1 14 9	48 10 1	46 1 9	46 1 9
Victoria.	27 14 1	177 11 1	178 19 9	177 11 1	Burgh.	19 10 8	48 8 0	44 0 0	44 0 0	Oral.	8 0 0	70 1 9	71 6 7	71 6 7
Wellpark.	28 19 4	361 1 3	361 19 11	361 1 3	Burgh.	19 10 8	48 8 0	44 0 0	44 0 0	Ellie.	18 7 3	148 8 0	149 12 3	149 12 3
Whitehead.	28 12 1	283 13 9	371 10 11	283 13 9	Burgh.	19 10 8	48 8 0	44 0 0	44 0 0	Ferry-Ford.	22 14 6	188 8 1	189 7 4	189 7 4
Whitely.	16 12 3	169 8 8	36 18 0	169 8 8	Burgh.	19 10 8	48 8 0	44 0 0	44 0 0	Largo.	5 19 7	48 8 0	54 13 0	54 13 0
Wind.	16 12 3	169 8 8	36 18 0	169 8 8	Burgh.	19 10 8	48 8 0	44 0 0	44 0 0	Leuchars.	7 6 4	67 17 11	68 12 11	68 12 11
Young Street.	9 12 9	88 8 0	91 14 0	88 8 0	Burgh.	19 10 8	48 8 0	44 0 0	44 0 0	St. Andrews.	18 19 6	177 8 0	188 10 3	188 10 3
Glasgow.	15 17 10	117 17 1	113 15 8	117 17 1	Burgh.	19 10 8	48 8 0	44 0 0	44 0 0	Strathgibbon.	8 14 0	48 10 0	51 10 0	51 10 0
Do. St. Olm.	21 18 0	184 8 4	181 18 0	184 8 4	Burgh.	19 10 8	48 8 0	44 0 0	44 0 0	St. Monans.	1087 8 4	1113 18 1	1113 18 1	1113 18 1
Do. St. Mary's.	21 18 0	184 8 4	181 18 0	184 8 4	Burgh.	19 10 8	48 8 0	44 0 0	44 0 0	Aberdeen.	5 0 1	64 0 0	65 5 11	65 5 11
Hillhead.	20 10 0	101 10 0	114 0 0	101 10 0	Burgh.	19 10 8	48 8 0	44 0 0	44 0 0	Dunblane.	8 13 11	77 5 0	80 10 4	80 10 4
Kilgilly.	11 17 3	131 16 10	162 12 7	131 16 10	Burgh.	19 10 8	48 8 0	44 0 0	44 0 0	Forfar.	24 5 0	268 18 4	269 18 6	269 18 6
Kirkcaldy.	8 14 0	121 17 8	100 12 6	121 17 8	Burgh.	19 10 8	48 8 0	44 0 0	44 0 0	First.	8 7 1	38 7 0	37 5 0	37 5 0
St. Andrew's.	14 18 9	131 17 10	118 0 0	14 18 9	Burgh.	19 10 8	48 8 0	44 0 0	44 0 0	Kirkcaldy.	6 8 1	68 13 3	68 14 11	68 14 11
St. David's.	10 0 0	171 7 1	186 3 11	171 7 1	Burgh.	19 10								








55<sup>th</sup> year.

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" " " 1873,	467,216
" " " 1874,	550,936
" " " 1875,	632,480
" " " 1876,	656,720
" " " 1877,	683,002

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*(Extract Letter from Lord Cowan to Mr. D. MacLagan.)*

"Having just finished the 'Life of Dr. Buchanan,' I cannot delay to express my entire and intense satisfaction with the work. It is admirably done; and the author deserves the thanks of the Church, and of all interested in such matters, for the graphic illustration he has given of a very noble character, who deserved well of his country, not less than of the Free Church."

*(Extract Letter from the Rev. Dr. Roxburgh to Mrs. Buchanan.)*

"In these days of imprisonment through the discomfort of superabundant rain out of doors, I have found my solace and chief enjoyment in the perusal of Mr. Walker's Life of your beloved husband—never more beloved and revered by me than now. I had glanced over the pages of the book from time to time before. But now that I have read it carefully from end to end, I am struck with admiration of the skill with which Mr. Walker has arranged his diversified materials, and has woven them into a continuous and connected and withal singularly interesting and instructive narrative, throughout which Dr. Buchanan's noble character shines forth in its true colours, and this without any studied efforts at portrait painting. The work discovers an intelligent acquaintance with all the controversies, and with the history and merits of all the schemes of Christian philanthropy with which the name of Dr. Buchanan was associated, and to which, accordingly, his biographer had occasion to advert. He is quite at home with them all, and writes about them *con amore*, like a man who has mastered them thoroughly. And I venture to predict that the 'Ecclesiastical Biography' will hold a first place as a book of authority and reference with regard to the eventful period in the history of our Church to which it relates; and in the conduct and character of Dr. Buchanan will furnish a model which the future ministers, and especially the future leaders, of the Church, in times of difficulty and trial, may copy with advantage. I congratulate you and your family on the fact that your admirable husband has found so able and sympathising a biographer, and that Dr. Buchanan's name has been embalmed in a historical record, so worthy of him and of the cause to which his valuable life was devoted."

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Monthly



Record.

No. 189.—New Series.]

APRIL 1, 1878.

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## THE GENERAL ASSEMBLY.

**I**T is hardly necessary to direct attention to the advertisement which appears elsewhere in the present number with respect to the meeting of the General Assembly. The Supreme Court of our Church will, as our readers are aware, hold its sittings this year in Glasgow; and such earnest and generous efforts are being made by its friends there for its convenience and comfort, that for their sakes, apart even from higher interests, we heartily hope that it may prove in every sense a great success. Mr. Arthur Hart, 41 St. Vincent Place, Glasgow, is acting as Local Secretary, and will, we are sure, be glad to furnish whatever information may be required to all who apply to him. To prevent disappointment, it is well that those who propose being present should remember that there are always more applications for tickets of admission than can ultimately be supplied, and that the names of applicants ought to be sent in without any delay.

## OUR HOME WORK.

### HOME MISSION AND CHURCH EXTENSION SCHEME.

(Collection on 21st April.)

THERE have been few things more distinctive of the Free Church than the high place which she has assigned to Home Mission work, and the persevering energy with which she has prosecuted it from the beginning of her history to the present hour. Her zeal in the cause is no new or temporary impulse; it cannot be ascribed to influences and feelings of recent origin. No charge can be brought against her, no suspicion attaches to her, in this respect. All along her strength has been largely laid out in this field, her most honoured names have been associated with its cultivation, and from it the richest harvest of spiritual results has been reaped. She would not be true to herself, but, on the contrary, would belie her whole character and career in the past, did she now abandon the enterprise, or even for a moment falter or flag in its prosecution.

It is to be feared that not a few of the office-bearers and members of the Church have a most inadequate idea of the nature and extent of the operations carried on in this department, and of the heavy pecuniary demands which these operations involve. The Committee have laid on them the superintendence and support of thirty-six ordinary and eight territorial stations; the providing of grants for forty extension and twenty-five territorial charges; also for nearly one hundred congregational missions, in conducting which probationers, students, and catechists are employed; the maintenance of lay evangelists; the arrangements and expenses connected with the sending forth of the evangelistic deputies appointed annually by the General Assembly; and, besides these, they have to deal with many special cases, and to meet a great variety of claims.

During the past year the work has been extended in several of its branches. The Committee felt it necessary to act with great caution, seeing that for some time the expenditure has exceeded the income very considerably, and has only been met by a previous balance, which is being rapidly diminished. But while they had any means at their disposal, they could not reject applications which were not only legitimate but urgent in their nature. Accordingly they have added four to the list of stations, two of them being in large and necessitous mining districts; five to the territorial missions, two of them connected with Glasgow, two with Dundee, and one in Perth; three to the territorial charges, these having been sanctioned by last General Assembly; and eight to the long roll of congregational missions. Much has likewise been done in the separate department which is specially charged with the spiritual care of the mining population. Assistance has been given in the erection of churches, mansees, and halls, and in the support of ministers and missionaries.

It is matter of regret that the Committee cannot speak of any very large and striking spiritual results as having appeared in connection with the various agencies employed. They have, however, the best reason to believe that not only has much precious seed been sown, but that not a little fruit has been gathered. The forces of evil, never more formidable than at present, have been met, resisted, and borne back at many a point, if they have not been driven from the field. Numbers have been laid hold of when falling away from ordinances and ready to sink into a place among the lapsed masses. Others, who had descended to the lowest depths, have been raised up and set among the princes of God's people. There are not only towns, but single congregations, where the membership of the Church has been increased by hundreds, a large proportion of the accessions having been drawn from the ranks of the aliens and outcasts. Such results are precious, and we doubt not that in many cases similar ones will yet be reaped by those who have sown in tears and hitherto have seen no fruit of their labours.

The work requires to be carried on more vigorously than ever, because of the waste places which still need to be reclaimed, and the constant additions to them which the increase of population, the change in its distribution, and the evil influences everywhere in operation, are making. We need larger resources. It has been stated in former notices and reports that the income falls materially short of the outlay; and this year the outlay, it is calculated, will be in excess of what it was before by nearly £1000. The sums contributed at the annual collection by many congregations bear no proportion to their numbers and circumstances. And it is to be marked that often the congregations most helped are least mindful of the claims of the Home Mission Scheme. We need more general co-operation. It is not enough to have paid agents—ministers and missionaries; they must be supported by bands of willing Christian workers. Here all the Lord's people should seek to take some part, to render some service, according to their several gifts and opportunities. We need more abundant and fervent prayer. God will be inquired of by the house of Israel to do the great things for them which he has promised. We often quote, but how seldom do we duly ponder, the words, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

JOHN ADAM, *Secretary.*

#### ESTIMATE OF HOME MISSION EXPENDITURE FOR THE YEAR 1878-79.

1. Thirty-six Mission Stations.....	£1310	0	0
2. Forty Church Extension Charges.....	1162	10	0
3. Eight Territorial Missions.....	550	0	0
4. Twenty-five Territorial Charges.....	2347	10	0
5. Ninety-seven Congregational Missions.....	2576	0	0
6. Six Special Grants.....	135	0	0
7. Evangelistic Deputies.....	100	0	0
8. Lay Evangelists.....	400	0	0
9. Disruption Probationers.....	230	0	0
10. Assembly Expenses.....	230	0	0
11. Expenses of Collection.....	30	0	0
12. General Expenses.....	770	0	0
	£10,341	0	0

## NOTE BY DR. ADAM.

## ORKNEY.

THE Rev. R. Cowan, Perth, was one of last Assembly's evangelistic deputies, and he has sent the following succinct and interesting account of his work in Orkney:—

"The field of operations assigned me was Orkney. Much might be said in detail of the visit to a part of Scotland so interesting physically as the Orkney Islands, and which we found to be very interesting spiritually. But as it is merely a brief general report that is warrantable in the case of an individual deputy, I shall only say that I spent five happy weeks, in July and August, in these islands, visited fifteen congregations and stations, and preached or addressed thirty-five times. Almost all our meetings were largely attended, in spite, sometimes, of unfavourable weather; the attention given to addresses was marked and earnest, and in very many instances a deep impression was manifest. It was unfortunate that the brother named to accompany me was unable to do so on account of illness. With the sanction of the Secretary, I pressed Mr. Milligan of Dundee into the service, who gave ten days' valuable work. Mr. Buchan of Pathhead also, who was visiting in Orkney, kindly gave a Sabbath to Sanday, which the weather had prevented me from reaching at the time appointed. But with so large a field as Orkney even two deputies for five weeks would hardly have been enough, and one was much less so. The Presbytery naturally do not like to select centres, wishing to give all a benefit. This scatters the

work too much. Four meetings, including Sabbath services, were the most I was able to give anywhere, and generally not more than two. Where, as in one or two cases, three consecutive nights were given, the good effect of the continuance suggested the importance of giving not less than a week to each place. This would probably bring out inquirers, and give opportunity for conducting an evangelistic movement to a definite point. However, there was the comfort of knowing that the able and earnest ministers with whom our Church is favoured in Orkney would take good care of any results of the work, and that we had at least strengthened their hands by coming as strangers and delivering the same gospel message to their people which from Sabbath to Sabbath they are faithfully delivering. We felt deeply that special assistance was given us in speaking the word, and in our own minds we connected this very particularly with the special prayer offered by the General Assembly in sending us forth. For myself, the predominant thought at leaving was, as it had growingly been throughout, of the amazing privilege vouchsafed in having been permitted so many times, within so short a period and in so many different places, to testify the gospel of the grace of God. I ought not to omit mention of the kindness of Dr. Burns, of the London Religious Tract Society, with whom I happened to travel at setting out, who sent us fifteen hundred suitable tracts, which were distributed or left for distribution in the places visited."

## ISRAEL.

## NOTES BY THE SECRETARY.

## CONSTANTINOPLE.

I ENCLOSE part of a letter from Mr. Tomory, which will be read with interest, as showing how mission work progresses at Constantinople in the midst of anxiety and danger. Friends of the Jews ought to be much in prayer that whatever changes may be made in the Turkish dominions the door of entrance for missionary work, which has hitherto been so open, should not now be closed under any new arrangement. Indeed, this seems specially the time when Bible societies and other mission agencies should consider how best to use their influence to secure a continuance of toleration under the new order of things which may be settled in the east of Europe.

"Last Sabbath (17th February) Mr. J— B— and his daughter A— were received by baptism into the visible Church of Christ. He came over last March from Odessa, in quest of truth and peace, as he called it. He is a Hebraist, a Talmudist, and a good mathematician. He was quite infidel in his views, but had no peace, and felt tired of the Russian frivolous life. We have had to deal with such before, and I did not think the task an easy one. A clear statement, however, of gospel truth, and a comprehensive view of God's dealings with Israel, and with mankind in general, never fails to make a deep impression.

"Mr. B— apprehended and received, after a few weeks' instruction, the historical Christianity; but, alas!

there he stopped short. We felt grieved; all of us tried to help him out of his difficulties; but, without repentance and faith, acceptance is impossible, and flesh and blood cannot call Jesus Lord. For months he remained in that state; seeming grieved and offended when heart-felt truth and a saving gospel were pressed upon him for acceptance. Otherwise, he was quite exemplary in his deportment; quiet, diligent, well-behaved, attending on the means of grace, studying German, and improving in every way. Many prayers were offered for him. But the Lord has his own time. One Wednesday evening, at the prayer-meeting, we came upon the affecting passage in Genesis where, after



the burial of Jacob, the brethren waited upon Joseph with a dying message from his father. It is said there, 'And Joseph wept when they spake unto him.' It was pointed out that these were tears of sorrow for their suspicion of him, and tears of tenderness for their submission. This scene was compared with Christ weeping over Jerusalem, and praying for his enemies on the cross, &c. For the first time, the Spirit brought home to Mr. B—— Christ as the crucified, compassionate Saviour, yearning and weeping over sinners. That night brought him the saving change. Some days after, when he called for his regular instruction, he was calm, attentive, and said nothing; but when he arose

from his knees after prayers there was a scene that Mr. Moody or Sankey would delight to see in their inquiry-room. Our God is no respecter of persons. The broken and contrite heart he will not despise. They are accepted in the Beloved, they are washed and cleansed in His precious blood. We all felt that B—— is a changed man; and I began to prepare him for baptism.

"He is a stranger here, had little acquaintance with the Jews, and for once we had a quiet baptismal service. There were a few Jews present, but no crowd. It was quite a relief to me to see a quiet, attentive congregation, taking deep interest in the Word, and in the two new converts."

#### HOLLAND.

We have also, not very long ago, received from Mr. Van Andel at Amsterdam an account of the annual meeting of the Netherlands Society for Israel, which appears to have been a very successful one. The attendance was good. Deputations were present from the various branch associations and from other societies, and for the first time delegates from the Moravian and the Christian Reformed Churches. This latter body has now as a Church taken up the mission to the Jews, and seeks the most friendly co-operation with the Netherlands Society. Mr. Van Andel in his letter writes:—

"It is a rule of the Netherlands Society for Israel that the members of the head committee be elected by the Annual Conference. Now, in consequence of one of our leading members having gone to reside elsewhere, somebody had to be appointed in his place. The choice fell on a gentleman who had for a considerable length of time proved himself a very zealous member of our Society. When this person found that he was elected, and being asked by me, as the president, whether he were willing to accept of this nomination, he rose, and, deeply moved, so that he was scarcely able to speak, he said that he could scarcely believe it possible that such an honour should be conferred on *him*, who had formerly been an enemy to the cause, and who, at the time when that worthy servant of the Lord, Dr. Schwartz, was stabbed by a fanatic Jew, felt even a kind of satisfaction on hearing of that horrible deed, and said, 'It served

Dr. Schwartz quite right; why could he not leave the Jews alone?' True, the Lord had changed his mind since then, and he had long felt great love and zeal for this important work, but still he felt as if it would be too great a thing for him to be permitted to take a seat in our committee.

"I need scarcely say that we were all deeply moved on hearing this statement; and when upon this I asked a dear old brother to engage in prayer, and to thank the Lord for his marvellous doings, a solemnizing power seemed to come down upon the whole assembly.

"Let me add that at the last public evening meeting of the Conference two or three Jews were present, and followed the proceedings with an evidence of the deepest interest. Indeed, one of them in the course of the evening drew nearer and nearer to the platform, and at last lingered in the church till nearly all the people had left."

#### PESTH.

At Pesth for some time an arrangement has been under consideration whereby more assistance could be rendered to Mr. Koenig, especially in his pastoral work. Mr. Andrew Moody of Prague, who has an excellent knowledge of German, has complied with the Committee's request that he should return to Pesth, take charge of the mission school there, and be colleague-pastor to Mr. Koenig over the congregation. The Rev. Superintendent Torok, with his usual deference to the Committee's wishes, has appointed him one of his vicars, and Mr. Koenig and the congregation have signified their hearty approval of the arrangement. Mr. Moody was to preach his farewell sermon at Prague on the 10th of March, and then to proceed to Pesth, where he will doubtless be very cordially welcomed by many of his former friends. The Committee gratefully acknowledge the energy and faithfulness of Mr. Allan, who has fully maintained the efficiency of the mission school, and in all respects promoted the success of the mission while he has been at Pesth. He has recently, as required by the Committee, proceeded temporarily to Prague to take charge of the mission there; and the Committee have no doubt that, should he remain, from his experience and his

love of the Jews, the station there will not suffer even from the loss of so valued a labourer as Mr. Moody. His many friends there, and specially those interested in the progress of the Reformed Church of Bohemia, urged the Committee not to remove Mr. Moody; but it was thought the claims of Pesth were stronger, and as the present state of the mission at Prague is in all respects satisfactory, they trust to it continuing so under the charge of Mr. Allan. F. BROWN DOUGLAS.

## MISSIONS TO THE HEATHEN.

### NOTES BY THE SECRETARY.

THE state of things in South Africa, as described in recent letters, is very painful. In addition to the Kaffir war, which has for the time broken up many of the missions, there is the prospect of severe drought. Of our mission stations, the Idutywa, in the Transkei territory, is for the time abandoned. In the Fingo Mission the work at Cunningham goes on, although necessarily with diminished vigour. Mr. R. Ross remains at his post, sorely burdened. The other station, Blythwood, is occupied by Government troops and fugitives. All mission work is suspended. Pirie has been left by the mission families, who have proceeded for safety to King Williamstown. Mr. B. Ross visits Pirie, and carries on work as well as he can; but the district is greatly disturbed. At Burnshill Mr. Macleod is slowly sinking into the grave; but his influence is still great, and helps to calm the minds of the people around him. The Rev. John Buchanan, formerly of Durban, Natal, has spent the last eighteen months at Lovedale. The arrival of so experienced and judicious a minister enabled Dr. Stewart to leave his important work at Lovedale with much less anxiety than he would otherwise have felt when he proceeded to Lake Nyassa. Mr. Buchanan was far from robust when he took charge at Lovedale; but he has most manfully held on till Dr. Stewart's return. Our readers must often have admired the mature wisdom and deeply Christian spirit of Mr. Buchanan's letters. Mr. Buchanan was to leave Lovedale on 22nd January, and proceed from Cape Town to England—not to arrive, probably, before May.

There was an inexplicable oversight in last month's *Record*, in regard to the mission at Baghdad, carried on by Mr. Groves and others many years ago. The Newman associated with Mr. Groves was not John Henry Newman, but his brother, F. W. Newman.

### VOYAGE ON LAKE NYASSA.

WE have still to express our regret that Dr. Stewart's letter, giving an account of the voyage to the north end of the Lake, has not arrived; but one from Dr. Laws has come to hand, from which we make pretty full extracts. The letter was chiefly written at Livingstonia on 28th November, and sent off from Blantyre station, to which Dr. Laws was paying a visit, on December 10th.

Along with Dr. Stewart, Captain Elton paid a visit to Makanjira [on the eastern shore], which was received in a friendly spirit, although the slave-trade was condemned by them, and copies of the proclamation prohibiting the slave-trade, issued by Seyed Burghaah [the Sultan of Zanzibar], were given to Makanjira by Captain Elton.

Repairs to the steamer, and other necessary arrangements, delayed our departure until September 17th,

when our party, consisting of Captain Elton, Mr. Rhodes, Hoste, Downie, and seven attendants; Mr. Cotterill and three men; Dr. Stewart, myself, two engineers, and sailor; William Koyi from Lovedale, as being able to speak Zulu, should we meet the Maviti, an interpreter, and six others, partly as stokers, and partly to accompany Dr. Stewart in his land journey.

On the afternoon of the 17th we reached Mpemba's, on the west coast; and though he had gone to Quilimane, we were able in some measure at least to show we were friendly to him, and to clear away the tendency to dread us which seems to have followed their unfriendly treatment of some of our men eighteen months ago. We anchored for the night at Malere, one of the three islands to the north-east of his village. To the south of Lake Chia, we wooded on the morning of the third day, anchoring in the evening off the coast to the north of Chia. Towards sunset, the wind from the south freshened on us, and soon a gale was blowing; our anchors dragged, and as there were rocks in our vicinity, we had to slip our cables and run to sea, and a wild night we had.



Mr. Hoste, who was on board, rendered us valuable assistance; and in the afternoon of the following day we were able to make Kotakota [western shore], glad indeed to be once more in calm water, and thankful for God's care of us. Here those who had gone ashore the previous evening (there was not room for all to sleep on board) met us. In the afternoon we went ashore, accompanied by Captain Elton and party, for the purpose of visiting Jumbe, and made him a present of several blankets, dresses, and other articles. Dr. Stewart introduced Captain Elton, as desirous of seeing Lake N'Yassa, and visiting the chiefs on its shores; and then Captain Elton told Jumbe that he had a letter from Seyed Burghash, commissioning him to act in his name, and gave Jumbe copies in Sualheli and Arabic of his proclamation regarding the stopping of the slave-trade. Captain Elton also told him of the imprisonment of the Governor of Kilwa, on account of his infraction of that proclamation, and pointed out one of his servants who had joined Captain Elton. This man had been on the Lake previously, and was known to Jumbe. Jumbe openly defended the slave-trade as his means of making a living. When told he could trade in ivory, he asked if those people round him had ivory. Afterwards, Dr. Stewart explained our being in the country as teachers, and paying him a friendly visit, telling him also of our school, and offering to teach any boys he might wish to send down to us. To this proposal he at once gave a decided refusal, showing us three of his boys who were being taught to read Arabic, and saying he did not wish them to learn English. One of these boys being afterwards on board, Captain Elton showed him Arabic letters; but though able to pronounce their names, he did not recognize the characters.

The chief Jumbe, whom we saw in 1875, died several months ago, and was succeeded by the present one, who is said to be a brother of the former, and whom I had met previously at one of Makanjira's villages. He is a coast man, with a thoughtful appearance, and a Mohammedan, hence his prejudice to an English education being given to his children. When asked if he would give men to accompany Dr. Stewart on a journey through the country on to Mankambira's northwards, or to Mpemba's southwards, he agreed to do so.

I had one day a walk to the north-west behind Kotakota, Captain Elton and Mr. Cotterill having been there the previous day. We came to a large village under the supremacy of Jumbe. This place was fortified by a moat and rude clay wall, surmounted by trees and bushes, and intended as an outpost against the Maviti. Their huts are plastered with the same red clay, and from it also very fair specimens of pottery are produced. The people of the village are tall and well built, having the best developed chest and muscles I have seen in the country. Many of them bear the marks of wounds and hard blows, and a heavy upper lip gives rather a forbidding appearance to their countenances; yet good order, and respect to authority, seem to be maintained

among them, and though they came in crowds to look at the white visitor sitting in the verandah of their chief's hut, there was not the noise and clamour usual on such occasions.

On the morning of the 25th September we left Kotakota for Losewa [eastern shore], Jumbe sending two of his dhows with us to show us the best place in which to anchor.

Nothing struck me more forcibly, both at Kotakota and Losewa, than the blight that had apparently fallen on both places since our former visit in 1875. Instead of the fleets of canoes going and coming to see the steamer, only a few were moving about; and instead of the wealth of calico, formerly indicating commercial activity, it was now conspicuous by its absence. This is the result of the recent treaty with the Sultan of Zanzibar, and Dr. Kirk's efforts to stop the exportation of the slaves along the coast. The Arabs, formerly carrying on the slave-trade at Losewa and Kotakota, have betaken themselves further inland to places called Wisi and Rua, there to carry on their infamous traffic in human flesh.

Next morning we sailed northwards, and in the evening reached the island of Dikomo, where we were detained by sickness among the members of the party, had difficulty in obtaining a supply of firewood, &c., until October 2nd. The former favourable impressions I had formed of the island were considerably modified by my present visit. The fertility it showed, when we were there before, was very much due to the recent rains; and an examination of the whole island showed that only a small part of it, and that the part I had formerly seen, was fertile, while the good anchorage our previous visit had led us to think we had there, a closer investigation, and rather trying experience, showed was not the case. A number of rocks, cropping up among the sand in the bay where we lay, made the anchors drag during a morning gale from the north-east, so that we were almost driven ashore, through a buoy rope having got foul of our propeller. A daily wind seems to set in from the north-east hills about dawn, and several mornings we had to go round to another more southerly bay to be sheltered from it, returning in the afternoon to escape the south wind of the evening and night.

One day we crossed in the steamer to the mainland, and paid a visit to Kitesi [eastern shore]. He is a true native chief, belonging to a tribe differing from both Manganja and Ajawa, but having in their language words bearing a great resemblance to both these, chiefly the Manganja, but marked by more of the sibilant and guttural in expression. Kitesi is a well-built man of medium height, quiet and frank in his demeanour, and with a cautious and thoughtful yet pleasant expression of countenance, giving one a favourable impression regarding him. As in the case of Jumbe, both Captain Elton and myself explained the reasons of our coming, and heard what he had to say in return. His great complaint was regarding the Gwangwara, living to the

north-east, and who often made raids on him; also the Maviti and Mankambira, on the opposite coast, seem to have been disturbing him. He desired peace very much, and complained that the English, merely passing in their ship, could not know the state of the country, saying if they would journey by land they would know more about its wretched condition. When asked if he would like the English to live with him, and teach his people, he replied he hardly knew them yet, but hoped to be good friends with them. On our return to Dikomo, he sent an ox after us in a large canoe as a present, asking some more cloth and some medicine. Captain Elton sent the former, and we supplied the latter.

On the morning of the 2nd October we sailed from Dikomo, hoping to make Mankambira's that evening; but a strong wind and high sea prevented our making the west coast till dark, which compelled us to hold to sea, and go north all night and next day, till about three P.M. we reached Florence Bay.

Here we had to lay in a supply of firewood, and most suffered more or less from fever. Just behind the bay rises Mount Waller, or Chombe, as the natives call it, which, as seen from the north-east, presents a very striking appearance. It has several parallel ranges of almost perpendicular sandstone cliffs running along its sides, giving it a terraced appearance, while the upper part looks like some gigantic fortress. Mr. Cotterill, by his aneroid, found its top to have an elevation of 4000 feet above the Lake. There was no village close by where we anchored, but we saw several natives from villages in the vicinity. Several of these were Maviti, but who had been born in the country, and who, although they knew several Zulu words, were not able to talk that language, but told us the older people in their villages could do so fluently. The majority of the people living near, and who have been conquered by the Maviti, call themselves Afinni, a sub-tribe of the Wakamanga. They formerly inhabited the plain bounding the bay, but were driven to the hills by the Maviti, and many of their people slain.

Next morning we started for the north end, with the recollection of my last visit vividly on my mind, but with the relieving thought that we knew of a harbour near in the event of a south wind rising. We proceeded north and east along the shore till we came to a place resembling what Mr. Young and I took to be a river when here. Anchoring off the bar, I went in the boat; and I can hardly tell you what a relief it was to find a river having three fathoms water inside its bar, and six feet on the bar. The natives call it by several names, but probably "Rombashi" is the one most commonly used. Altogether, the Rombashi partakes more of the character of an estuary than of a river, the current in it being so slight, at least in the dry season.

The country at the north end of the N'Yassa may be described as a vast triangular plain, having the sandy beach of N'Yassa as its base; the mountains which run parallel to the west coast, turning now to the north-

east, at its western side; and the Livingstonia mountains, trending north-north-west, as its eastern boundary. Among these mountains, and to the east and south-east, live the Gwangwara, said to be a warlike tribe, but skilled in working iron, which is found abundantly among these hills. On the western side are the Wakamanga, but no Maviti extend so far back.

Of this plain, the part next the lake, between the Rombashi and Mbaka rivers, is inhabited by a tribe for whom we have received several names, possibly the most common being Malema or Bachusia, a sub-tribe of the Mchungu. The chief has two names, Makulu and Makaweto; but whether we saw the real chief or not is a matter of some doubt.

Our unceremonious arrival, and the powers of our steamer, seemed to take the people by surprise. At first they could scarcely be induced to come near enough to be spoken to; and when they did come, each man carried four or six spears, which were rather formidable weapons from the way in which they were barbed. After a little talk, they seemed to be friendly, and an ox was sent us as a present.

On the departure of Captain Elton, Makuru visited us, and received a present of blankets, cloth, &c. One dozen toy finger-rings was in the bundle, and it was rather amusing, yet sad, to see the childishness displayed, as he fitted all these on his fingers. He was to give a few carriers, so that Dr. Stewart might make a journey to the hills to see the country; but next day only half the number came, and our men not having returned, he declined taking the former until they did so. They were not offered again, and various incidents occurred which led us to suspect that things were not altogether right on their part. We waited till Saturday, lest any mishap might have occurred to Captain Elton's party; but no message coming, we dropped down the river, anchoring a short distance above the bar. Here we intended waiting till Monday, but various incidents on Sunday, such as the refusal of the chief to come and visit us, the keeping back of a lad who had acted as interpreter, showed us that we were making no way in establishing friendly relationships with them. The suspicions of the most trusty natives we had with us were strongly excited, and they gave it as their opinion that Makuru's people wished to get up a quarrel. This weighed strongly with Dr. Stewart and myself on making us resolve on departing at once, so that a collision might be avoided. Accordingly steam was got up, we crossed the bar before sunset, and steamed for Kambwe lagoon, where we anchored in safety before midnight.

Though perfectly convinced of the wisdom of the course we followed, I could not help feeling sorry that these people should have so acted as to put away from them the good we could bring them. We had, however, this satisfaction, that we have not made them our enemies, and that the way for further intercourse between them and the road party, when they arrive, is

not foreclosed by any collision with us. As they get time to think about us, and the news of our upright dealing reaches them from other tribes, they will be the more ready to welcome us when we return.

With regard to the people themselves, they are certainly the most degraded I have yet seen. Some of the men wore a bit of plantain or banana leaf, but nudity seemed the rule. The women wear a very little bit of bark cloth; while the mothers carry their babies tied on their backs by goat-skins, the legs of the skin being tied across the breast of the mother. The men usually shave their heads, and have the crowns be-daubed with red pigment, their faces, arms, and legs in many cases sharing in the adornment; others use a yellow clay; while the women and a few men have their heads, arms, and breasts whitewashed, and in this condition present a hideous spectacle. Intellectually they appear like overgrown children, but with the passions and powers of men unchecked in their gratification by any moral influence.

On the 1st November we reached Koosa Bay, in which is the "Pirate Rock," mentioned in Livingstone's "Zambesi and its Tributaries." Along this bay, and its neighbour to the south, a good many villages are situated, having apparently a large population. The people seem to be industrious, from the large quantity of native cloth they have manufactured and sewn together till the dimensions of a good-sized plaid are reached. Bows and arrows, shields and spears, form their weapons; and not a few have adopted the Zulu head-dress, and have their ears bored, and the holes expanded till pieces of wood three-quarters of an inch in diameter can readily be inserted. Tattooing is also more common, and resembles that of the people under Kitesai, on the east coast. They raise bits of skin, and, leaving them attached by one corner, on healing, an appearance is produced as if a number of beans had been glued on their faces. Their heads are smeared with red clay and grease, which, melting, runs down their necks and bodies, in no way detracting from the rather disagreeable odour they naturally possess. Here, too, we enter the region of peleles (lip-rings), none being found further north; and certainly the women show no half-hearted liking for it. In many cases it was one and a quarter inch in diameter, and not a few had a smaller one in the lower lip also. Some of the women wear a small iron or ivory stud inserted in the left side of the nose, but this practice is not so common as further south.

Here we found Mankambira encamped, having left his village, and, with the people of the surrounding district, entrenched himself on a sandy spit between the Lucia river and the Lake, the approach from the land side being guarded by a triple stockade. He had quarrelled with Maviti chiefs, a day's journey back among the hills. They had attacked him, but he had been able to drive them off in two successive attacks, yet danger was still apprehended.

Mankambira himself is an oldish man, apparently in his dotage, and on our arrival exhibited an impatience for us to visit him. Next morning we went to see him, and had a long conversation with him regarding our object in coming to Lake N'Yassa, and in visiting its various chiefs. We afterwards gave him a present, which gratified him very much. He poured out his complaint to us regarding the Maviti making continual raids upon him, and asked us to give him a supply of "war medicine" to destroy his foes. Nothing would convince him that we could not give it; and it became tiresome, after explaining and reasoning with him, and the headmen about him, to find that superstition had such a hold of their minds as to make it apparently impossible to make any way in overcoming it.

On board we were visited by some Maviti, who, having fled from their own chiefs, were staying with Mankambira. William Koyi was brought, and found he could talk with them in Zulu, and, getting his Kaffir New Testament, read to them the story of the Prodigal Son, &c. I watched them intently, and could readily perceive they understood what he read. The men seemed delighted to meet with a stranger who could speak their own language, and soon William was in close conversation with them regarding their native country, and from this, how he had gone to be with the English, and had learned to love God, and that we were now on the Lake with the desire to communicate to them the blessings of the gospel and civilization. They seemed deeply interested in all he said, and were to communicate the news of the day's proceedings to their friends in the hills. Among the Maviti, then, we hope yet to have a field in which trained natives from Lovedale may at once enter upon work without the labour of acquiring a new language.

At Mankambira's, Dr. Stewart procured a few men, and started southwards by land to Kotakota, so that he might form some idea of the nature of the country, as to the probability of a suitable site being found in that direction; while I proceeded to the same place to await his arrival.

While waiting at Kotakota, I for the first time saw a gang of slaves, chained neck to neck. At first there were only five in all, but before I left their numbers had increased to five men, four women, and a baby. It was a pitiable sight, but most around seemed to look on it with the utmost indifference. From the way Jumbe spoke to some men who had just arrived in his dhow regarding the Sultan of Zanzibar, I gathered that on N'Yassa, at least, his authority is merely nominal; and they seemed to regard his proclamation as a good joke, so far as their immediate vicinity is concerned, although their export to the Kilwa is now at an end, at least outwardly. Some slave gangs may be disposed of along that coast, and probably to the south, in the Portuguese possessions, although the new governor of Quilimane seems to be stringent in opposing the traffic within his jurisdiction; but it seems to me the slave-trade of the

interior will now divide itself into two routes, one striking eastward across the north of N'Yassa to the coast north of Zanzibar, the other down the Nile valley. The latter may also break up into two, a branch being given off from Tanganika towards the N'Yanza lakes.

The west coast of the Lake may be divided into three parts, of which the southern section is mountainous, with only a short distance of flat country between them and the Lake, and often this strip is marshy. The northern section is more undulating in character, especially towards the north end; but further from the water-way of the country, and along part of it, the mountains come down precipitously to the sides. The middle section, from Mankambira's to Kotakota, is central, and the country rises gradually backward by ranges of low hills, through the valleys of which several rivers flow. At present, we think of this as being the likely direction in which our search for a site must be conducted; but this will take most of next dry season, as not only will there be a great deal of land travelling required, but also a careful examination of the coast-line, so that we may find out in how far the mouths of one or two of the rivers may be suitable for a harbour. One or two have already been found useless. Of this, however, it would be absurd to speak at present. So far as Dr. Stewart, by his walk, was able to learn, the district seemed likely. Much of the country was fertile and well watered, while a suitable elevation might readily be obtained at no great distance from the Lake. As you will already notice, the second trip, which formed part of our programme on starting, was given up at the north end of the Lake; and our further delay had made our companions so anxious, that news had been despatched to Blantyre, and Mr. James Stewart had come down, and having launched the *Herga* (Mr. Cotterill's steel boat), had started in search of us two days before our arrival. Thinking they might have seen us, we waited a day, and then went after them, and overtaking the *Herga*, towed her back to Livingstonia.

#### REV. N. SHESHADRI'S NOTES OF DAILY WORK.

(Rev. N. Sheshadri to Dr. M. Mitchell.)

INDAPUR, December 7, 1877.

HERE is a brief résumé of the work in which I have been engaged at this station:—

I keep up my habit of early rising. I believe it is particularly calculated to keep one in good health. From five to six o'clock I go out for a constitutional walk, accompanied by a respectable Brahman, who has long been an admirer of Christianity. We have long conversations on various subjects,—such as social reforms amongst the various classes of the people of this country, or the superior claims of Christianity, the good of the people, and government.

We return home at six o'clock, when my friend, though a Brahman, joins me in what is called in this

country *chota hajri* (small breakfast). As you have been staying in Calcutta for a number of years this may not strike you as wonderful; but what would the old Hindu legislator, Manu, say if he could be supposed to arise out of his ashes? Even near Bombay such things are very common. Does not this remind you of the state of Europe a little before the glorious Reformation in the sixteenth century? The mind must be freed of its prejudices and superstitions before it can act.

My friend after this reads Bishop Porteus's "Evidences of Christianity," which he has carefully gone over; and we have now taken up a little work edited by the late Dr. Lorimer of Glasgow, on the same subject. After this I superintend the studies of the small Anglo-vernacular school in connection with the mission. It is composed of Christian and non-Christian children. I, of course, pay special attention to their religious studies. During my present stay here we have gone over the whole of the Gospel of Matthew. I need not say how interesting these lessons are both to the teacher and the taught. The children are very familiar with the contents of the Gospel. They seem to enter into the subject of every day's lesson with much interest and pleasure. As the number of Christian children is much larger than that of non-Christian children, we conclude the exercises of every morning with prayer and singing Christian hymns, either in Marathi to Marathi tunes, or in English to English or American tunes. Our young boys and girls have by this time become as familiar with that sweet singer of our times, Sankey, as your people in Great Britain, or those of America are. I am happy to say that many of the hymns have been translated into Marathi. Since your days we have made vast progress in our psalmody. Our children still sing some of your own *abhangs* (Marathi hymns); especially the one on the fruitless attempts in search of salvation is sung even by Brahman lads with much zest and pleasure.

The middle of the day I generally give to correspondence, or writing tracts in Marathi on the *Four Deliverances* according to Hinduism.

Towards the evening I have generally a large number of inquirers, with whom we have a good deal of pleasant talk.

You will be gratified to hear that there is a large number of sincere inquirers at Galand Wadi who are literally sighing for the liberty of the children of God. Poor Murari is much more of a Christian than a heathen.\* Oh for the breathing of God's Spirit upon these dry bones! A good many observe the Lord's-day.

\* The man here mentioned was baptised a good many years ago, but unhappily relapsed into at least a partial compliance with Hinduism. Conscience, however, still rebukes him; and he may yet be brought to renew his Christian profession. Let us pray for this.—J. M. M.

#### NOTE.

It would be a favour if local treasurers would kindly send their monthly remittances as early as possible, and not leave them till the last day, the 15th.

## THE CONTINENT.

## WORK AMONG THE OUVRIERS IN PARIS.

BY REV. G. T. DODDS.

AN experience of three and a half months may now enable me to give you, and, through you, the readers of the *Record*, some idea of our mission work in Paris. Though I have seen something of its depth, I cannot say that I have measured its length or breadth; for our stations are in all quarters of Paris, and there are several I have not yet seen. Let any one take a map of Paris, and, starting from Belleville, go to Gare d'Ivry, Grenelle, Passy, Boulogne-sur-Seine, Puteaux, and then return to Rivoli, which is in the very heart of the city, while these are on the confines, and he will have some idea of the extent of the work.

During the past year four stations have been enlarged, and three new ones founded, giving nearly 1000 additional sittings. The average weekly attendance at the meetings for adults has increased by upwards of 2500. The juvenile department of the mission, conducted by Mr. Maitland Heriot, has been attended of late by over 3000 per week. The total of French religious meetings for old and young during the year is 5121, and these have been attended by 460,591 persons. Of course many come night after night, and may be looked upon as regular hearers; but at such a station as Rivoli, which is open every evening, many hear the gospel for the first time. Seventy-four thousand eight hundred and forty-nine persons have attended this meeting during 1877; the majority of the audience are men, and of these again the majority are young. It is a deeply interesting "réunion." True, many come in, as they have been heard to say, merely to pass the time; but they hear the gospel, and go out, their hearts stirred with many questionings, and wonder as to what all this may mean. A workman said to Mr. Macall, one evening, at the door, "Thank you, sir, this is better than going to the cabaret;" and another: "This is excellent; it saves a glass, and leaves no discomfort behind." The conduct of the people at this station has struck more than one person. One of our ministers said to me that he felt as if worshipping among his own people in Scotland. Professor St. Hilaire, in writing to Mr. Macall, acknowledges that he was at first surprised, almost alarmed, at the boldness shown in establishing a daily meeting in a quarter entirely devoted to business. Here is the impression left on his mind after being present: "I watched them attentively, prepared to detect on their countenances the smile of derision or incredulity; but no! they were there respectful, spell-bound, their looks as well as their ears engaged in receiving each word which entered into their heart, as the seed into the earth, there to yield its fruit. I venture to affirm that for one acquainted with the youth of Paris, so greedy of amusement, so little inclined to serious things, the scene presented a complete revolution!"

Such are the outward aspects; they are striking, but

the inner are more so. Let the following instance speak for itself. A young man addressed one of our workers at a book-stall on the Quai, and, after explaining who he was, he related that one night when passing the gateway of our mission-hall in Belleville, the little paper of invitation was put into his father's hand. Arrived at his home outside of the fortifications, he read it: "Des amis anglais et français désirent vous parler de l'amour de Jésus-Christ." "The love of Christ," said he to his wife; "then we must go one of these evenings, and hear what this is." "Now," added the young man, "my father and mother and all the family attend as often as possible; and, more than this, we have all accepted Christ as our Saviour." The testimonies sometimes given by men of no religion are very remarkable. Not many Sundays ago a vast crowd followed the funeral of Raspail to Père-la-Chaise. Raspail was buried without religious rites, and was a well-known "libre-penseur," a free-thinker and democrat. Our meeting was being held at Ménilmontant that afternoon, and many of the crowd came into the room to listen, after the funeral was over. At the end of the meeting three men, wearing funeral badges, came up to Mr. Macall and said: "We are much pleased with what we have heard; this is the true way to preach Jesus Christ; we should like to see these 'réunions' in every part of Paris." At a social meeting held at this same station some time ago, the proprietor of the hall, who is a deist, was present, with some of his family. Let us hope that his heart may yet be touched with the message of love he heard proclaimed that evening; and let the Christians of Scotland pray for him and the crowd that followed Raspail's funeral.

It is a striking thing in the history of the mission how little opposition has been met with from quarters where it might be most expected. It is well known that officious zeal on the part of those who would stop the work has been quietly repressed, and often ignored, when complaints were made. Neither Ultramontanism nor atheism seem as yet to have come to a decision in what light to regard the work. When the Parisian authorities were applied to for the requisite authorization of a station at Puteaux, they gave the reply, that in consequence of the tumultuous and atheistic characteristics of the district we should find it impossible to work there, and should only bring disappointment and trouble on ourselves. Permission, however, was granted. The hall, containing 150 sittings, was densely crowded; the tumultuous audience was nowhere, and in its place the utmost order and interest. At the close the Mayor of Puteaux, and the commissary of police, who were both present, expressed their warm sympathy to Mr. Macall, and their readiness to protect and aid the work. A month later the commissary sent to Mr. Macall a message by M. Dumas, the Lutheran pastor of Puteaux, saying that he had reported to the prefecture the large attendances and perfect order of the meetings, and his

belief that great good would result in the moral amelioration of the district. Thus, as Professor St. Hilaire says, the gospel is taking root by degrees in the country of Voltaire. Indeed, it is a strange irony of circumstances which has placed one of our smaller but flourishing stations on the Boulevard Voltaire. There, on Sabbath and week-day the Immortal Name is brought face to face with that of the mortal, and the living power of Christianity is a witness against the infidel and the falseness of the scoffer's boast. It seems as if the gospel had been most gladly received, and the message most blessed, where infidelity had most abounded. The work at Montmartre, Boulevard Ornano, which is the largest of our stations, being seated for 550 persons, at first encountered much opposition. The gospel had never been heard on that boulevard before; now there is a weekly prayer-meeting, as well as a *rèunion* on Monday and Sabbath evenings. It was enlarged some time ago. On reopening it, Pastor Théodore Monod asked those who had attended the station from its origin, five years before, to hold up their hands. A forest of hands was held up; and not long after several persons who had attended M. Monod's special services during Easter week 1877, said that in these they had found great help, and wished to connect themselves with his church. So many have been gathered in at this station and the adjoining one of La Chapelle, that they would form a considerable congregation. Among these are many decided and living Christians.

There are many more things of deepest interest which I might speak of,—the lending libraries, the distribution of tracts, of Scripture portions, the success of the work among the children, and young men and women. Mr. Heriot can speak of this latter better than I can, but these must be reserved for another occasion. Surely the members of the Free Church will remember this mission to the Parisians and their children. The door is open now, not only in Paris but throughout France, as it has never been before; who knows how long it may continue so? We are to have a "Salle Evangélique" situated immediately opposite the main entrance of the Trocadéro Palace. The visitors to the Exhibition, French, German, Italian, will hear the Word of God in their own tongue. The Evangelical Alliance will hold services in the forenoon, our mission in the afternoon; the latter having a distinctively evangelistic character, while the former will be more for Christians. Let us pray that this great gathering, though it has not a pentecostal object, may, through the Spirit's outpouring and the preaching of the word, have a pentecostal blessing. The members of the Free Church have been giving a proof of their practical sympathy with the struggling French Churches, but it is not too much to say that this great opportunity demands exceptional sacrifices. As Professor St. Hilaire has said: "England will not weary of the sacrifices she has made in order to spread the gospel in France at the very moment when these sacrifices begin to bear fruit."

The "Salle Evangélique" is to become one of our permanent stations after the Exhibition is closed, so that no gift will be lost. The mission is not overburdened with funds, and yet its expenditure, which is most economical, averages little over £8 a day, for 22 stations. Delicacy forbids me to speak of the devotion, and self-denial, and sacrifices made by some connected with the mission, which characterizes the work in its origin as one of real love for the souls' welfare of the French *ouvriers*. Now, it is no longer *ouvriers* alone who flock to the meetings; the influence of the mission is being felt on more classes of society than one. A revolution is going on silently, slowly, but surely in Paris. A revolution, because those whose lips once sung the worse than ribald songs of the café concert-room, now sing with delight "Rock of Ages," "The Great Physician," "Tell me the Old, Old Story;" hear the Bible read, often with wonder, but always with respect and eager attention; listen to the preaching of the gospel; and show an intense desire to possess the Word of God for themselves. Let those who pray, "Thy kingdom come," remember our work at the Throne of Grace. We need it in this vast city, where everything is against the gospel. It is no small comfort and source of strength to know that Christians in Scotland remember our work, and give us proof that they wish to aid us in every way. We plead for help this year. It is as much as resolved to send a deputation to Lyons, there to begin a similar mission. Will those who feel an interest in our work help us not only to take our share in building the "Salle Evangélique," but also to take possession of Lyons, and, carrying the good news into the great cities of France, reap the corn which is ripe for the harvest?

#### NOTES BY THE INTERIM-SECRETARY.

##### CANNES.

FROM Mr. Guthrie we have the following Report, dated 4th March:—

"This is now my fifth week in Cannes, and my sense of the importance and interest of the station grows from Sabbath to Sabbath. We have residents or visitors here of almost every nationality save Russian; and of the English-speaking population alone (including servants) there are between 2000 and 3000. There are three places of worship in connection with the Church of England, one of which holds 400, and is filled every Sunday. But it is clear that our little Scotch Church here meets a felt want; for, besides British and American Presbyterians, we have had worshipping with us each Lord's-day several Evangelical Episcopalians, as well as Independents, Methodists, and Baptists.

"Since coming here, I am greatly encouraged by both the attendance and attention at our services on Sundays and week-days. Yesterday, for example, the attendance was over 125 adults in the forenoon. The Lord's Supper was dispensed for the second time this winter, and 85

communicants sat down at the Table,—this number, I am told, being the largest since the station was opened twenty years ago. Three young persons sought admittance for the first time. Dr. Ainalie, Dr. Wyld, and Mr. Gordon of Parkhill, officiated as elders. Nearly 100 persons returned to the short afternoon service; and the collection at both diets (though not specially announced) amounted to 333 francs,—that is, over £13.

"The pastoral work here is very interesting, but by no means light; our little congregation being scattered among the fifty great hotels and three hundred villas which peep out on all the hill-sides from among the olive-woods and orange-gardens of Cannes.

"There are, of course, not a few invalids to be regularly visited; and as nearly four miles have to be traversed in passing from one extreme of Cannes to the other, the Committee will see that this is not a station which could be effectively served by a minister in broken health."

#### LAUSANNE.

The Committee received, with peculiar gratification, Report, of date 1st March, from Mr. Buscarlet, of which the following is an extract:—

"As the month of March 1877 figures in my account of receipts for this year, I have closed it at the end of February. I trust the Committee will be satisfied. I have to send you now £131, 11s. 8d., being amount of collections, less current expenses.

"I suppose the Committee likes to know all that passes here in the way of collections, &c. Well, our debt is *quite cleared off*; and we have enough to pay, I believe, for some additional furnishings of the church. Since March £580 have been received here and from home for the debt. Then we have started a library, and have got some 280 volumes. The London Tract Society gave us £10 of books, and friends subscribed some £6 for other volumes or gave some books.

"We collected in 1877, for the Bulgarians, Bosnians, and India, about £60. In 1878 (January and February), for Bosnian children, £102, 8s.; and for China, £5, 4s. So that in all we have raised:—

For Church Debt.....	£580	0	0
Bulgarians, Bosnians, and India.....	60	0	0
Bosnian Children .....	148	10	2
China.....	5	4	0
Library .....	6	0	0
For Committee and Current Expenses..	163	6	4
For Italian Work.....	50	15	0

Total.....£1013 15 6

"I may mention that nearly all the money got for the Bulgarians and Bosnians came from Swiss friends, who brought it to me, as I had got articles put into our evening paper translated from 'Christian Work.' Twenty pounds came from our Sabbath school here! Messrs. Symington and Bonar kindly went round with the collecting-book; and I hope to have some one to do this for me every year, as I could not do it very well myself. Hitherto hath the Lord helped us.

"I am thankful to say, too, that in four or five cases

I have reason to believe that there has been a work of grace; and I trust you will all ask that we may be enriched with heavenly grace, and have many built in here into the spiritual temple by the great Master Builder himself.

"Our attendance varies from 100 to 130, and the Bible-classes are very well attended. Communicants about 40."

#### ROME.

The following is the Report of Mr. Balfour, dated 4th March:—

"Having now had a month's experience of work in Rome, I sit down to write a few lines by way of reporting progress. I need not dwell upon the impressions made upon me by the first view of Rome itself, with its countless modern and medieval temples, and its magnificent remains of a still older time. Assuredly this is a city of priests and churches; and whether you look at the handsome marble column erected in the Piazza di Spagna in honour of the Immaculate Conception, or mark the reverence with which high and low kiss the toe of the bronze statue of St. Peter in the great Basilica, or watch the devotees painfully ascending the Scala Santa on their knees, or prostrating themselves in every church before the image of the Virgin, you feel that it is scarcely less true of modern Rome than of ancient Athens, that the city is wholly given to idolatry.

"It has been my lot to be here at a time of great interest to the whole Roman Catholic world. Pio Nono, after a long and chequered life, has been called away to render his account. His pontificate has been a memorable one indeed; first, because during it the temporal power of the Pope has been taken away, let us hope, never to be restored; and, secondly, because, contemporaneously with this, the spiritual pretensions of the Papacy have been carried to the *ne plus ultra* of intolerable presumption by the proclamation of the personal infallibility of the occupant of the Papal chair. How preposterous the dogma, that he who, as Cardinal Pecci, was a fortnight ago as liable to err as any of us, is now, in consequence of the decision of a Conclave, having its own share of human frailty, invested with the power of speaking infallibly to the Church on all matters of faith and morals! I went to see the dead body of the late Pope lying in state; and I happened to be present when Leo XIII. appeared in St. Peter's, and gave his blessing to the people on the day of his election—the only occasion on which he has yet shown himself in public. Both events, of course, awakened considerable interest, but not nearly so much, I am told, as the death of Victor Emmanuel and the coronation of his successor.

"People speak of this as an evidence that Popery is losing its hold over the Italians. And it may be so; but I wish there were more evidence that a purer faith and worship were taking its place. It is true that the Waldenses, the Chiesa Libera, the English and American Methodists, and the American Baptists are doing a good work here among the Italians, while Dr. Philip is

labouring very devotedly among the Jews in the Ghetto. At some of these meetings I have been present already, and I hope to be able to visit them all before I leave. These esteemed brethren are all doing their work faithfully and well. Yet none would be more ready than themselves to acknowledge that it is yet 'the day of small things,' and that there is much need of prayer on behalf of Italy for an outpouring of the Holy Spirit, that her people may know the time of their visitation.

"My work here is of a very different nature—pastoral rather than evangelistic; and the flock committed for a season to my care possesses a peculiar interest in consequence of the variety of sources from which it is gathered. The Presbyterians residing in Rome, or passing through it, who find their way Sabbath after Sabbath to our neat and comfortable church outside the Porta del Popolo, are not very numerous, but, as a rule, they are intelligent and cultured, and they represent all the branches of our common Presbyterianism in Scotland, England, Ireland, America, and the Colonies. The attendance in the forenoon has risen during the past month from 60 to 110, and will probably increase as the season advances. The afternoon attendance is not so good, partly owing to the distance of the church from the centre, and partly, I fear, because some of our fellow-countrymen are apt to take liberties with the Lord's-day, and to 'do in Rome as the Romans do.' This may be discouraging to the preacher; but the very fact shows the importance of keeping up our services in a place where the temptations to mis-spend the day are so many and so strong.

"The readers of the *Record* will be aware that, to prevent unseemly rivalry among Scottish Presbyterians in a place like Rome, a minister of the Established Church has for some years back been associated with our minister here during the latter part of the season. Mr. Marshall of Caputh is my fellow-labourer here. We have worked together most harmoniously, and have had every encouragement from the elders. Not a few of our hearers have spontaneously testified to the enjoyment which they had in the Sabbath services. The communion has been administered twice—the number communicating being forty-five in February, and sixty in March. We find that the resident members of the congregation gratefully receive our visits, as indeed those also do who are only here for a few days or weeks. The prayer-meeting held in Dr. Philip's every Wednesday

forenoon at eleven o'clock is much appreciated, and has risen from little more than a dozen to about thirty-five. I have had some deeply interesting conversation on spiritual matters with strangers passing through Rome and attending our services, perhaps, only for a single day, regarding which it would be obviously improper for me to say more. Altogether the attendance has been encouraging, notwithstanding the fact that an American minister has opened what is called (not very appropriately) a *union* service, which has the effect of preventing many of the American Presbyterians from attending our church. But the work here has an interest and an importance out of all proportion to the number of those who avail themselves of our services. It is a banner displayed on behalf of gospel truth and Scriptural worship in the face of the errors and superstitions of the Church of Rome,—a banner around which not Presbyterians only, but Independents and Evangelical Episcopalians gladly rally, and which, I trust, we shall long be enabled to hold up."

#### GENOA.

Mr. Miller has succeeded, after great trouble and protracted negotiations with Government, in having all our properties in Italy (Roman church excepted) vested in the name of the Free Church of Scotland. The Florence buildings were the last to be transferred. But on 12th February, Mr. Miller received the Royal Decree recognizing them as the property of the Free Church. Transference of the church at Rome cannot be effected, because the ground on which it stands is only rented; but Mr. Miller is satisfied that our tenure of the building is sufficiently secure. Writing of his own affairs, Mr. Miller says: "Last night (12th Feb.) we had our congregational soiree, a largely-attended and very pleasant meeting. It was the first in our own premises, which added immensely to the enjoyment. The children, numbering thirty-five, were all seated together at two tables in the library; and the grown-up people, about ninety, including some sea-faring friends, had their tea in the school-room. The children sang their hymns, and got their Sunday-school prizes in the church; and young and old enjoyed the teaching of the parable of the Prodigal Son, illustrated by a magic lantern. I could not help feeling thankful to God for such a united and happy congregation, and for such comfortable accommodation as our new building affords."

## THE COLONIAL FIELD.

### NOTES BY THE INTERIM-SECRETARY.

#### NEW ZEALAND.

*Meeting of General Assembly.*—The Assembly of the Presbyterian Church of New Zealand met at Wellington on 6th December last, and continued its sittings till the 12th; Rev. G. Barclay, of Geraldine, moderator. The business was varied and interesting. We merely give a

sample of it. *A Sustentation Fund was appointed to come into operation in January 1879. Systematic Presbyterial visitation was agreed on. The Church Extension Scheme was reported on by Mr. Bruce, whose zealous and able agency promises to be a great source of strength and growth to the Church. Fifteen agents—ministers or students—had arrived from Scot-*



land during the year, but more than double that number were needed. *The Church's Foreign Missions Scheme* (New Hebrides) received a good measure of attention. *From the Church of Otago a deputation attended*, whose addresses were in the direction of union at no distant date. In future, the Assembly is to meet in March, from reasons of general convenience.

*Letter from Mr. Bruce.*

It is to be hoped that probationers and students will note what Mr. Bruce says in the following communication from him, of date 8th January, as to the requirements of his Church:—

"We are looking forward with much expectation to the arrival of Mr. Hope. I have no doubt that his visits to the several central points of this colony will be of great and lasting service to the Church..... You will be glad to hear that all the student evangelists you sent out have arrived in safety, and have found suitable spheres of usefulness. All are doing good work, and giving promise of further and greater usefulness. Arrangements will be made by the ministers under whose care they are respectively placed for the methodical prosecution of their studies. And now, as to the future, *I have to urge you, over and above my previous demand from Canterbury, to send us two ministers or probationers, and four student evangelists*, to help us in supplying districts which in the course of my travels as the Church's agent have come urgently under my notice. The number of places calling for supply is so great that it is simply impossible to overtake them as fast as we desire. And I think it better to proceed on the plan of taking up the most urgent cases first, and asking you to send us a definite number of men, with a view to overtake such cases, than to indulge in general statements

respecting our needs and in general demands for supply. We also wish a successor to Mr. Wallace of Whangarei, whom we regret much to lose, from health. There is a manse, with five acres of glebe, and three churches in the parish, presenting a fine field of usefulness for an active and devoted minister. *Do not overlook the claims of this district.*"

CANADA.

Dr. McGregor, of Halifax, writing on 9th February, says:—

"By a late mail I received your letter covering an order for two hundred pounds sterling for the benefit of our Home Mission work in the Maritime Provinces, with notice of a grant of three hundred pounds for the greater mission field of the west.

"I will report this officially to the two committees in the Maritime Provinces having charge of our Home Mission work—namely, the Committee of Home Missions and the Supplementing Committee; and they will, I know, embrace the earliest opportunity of expressing their deep sense of the generosity and Christian sympathy of the Free Church of Scotland toward their brethren of the Canadian Church. I am sure I can say on behalf of these Committees, in advance, that our care will be that your liberality shall not be abused, that we will apply your money to the most distant and destitute fields, and try to train our people to meet their own responsibilities with their own resources as speedily as possible.

"We have done more for Newfoundland and New Kincardine during the year past by your aid than would have been practicable without it; and I have no doubt that this year we will apply some part of what you have sent us to aid our brethren of the west in the evangelization of the people of the great north-west."

## WORK FOR WOMEN,

IN CONNECTION WITH "THE LADIES' SOCIETY FOR FEMALE EDUCATION IN INDIA AND AFRICA."

BY MRS. MURRAY MITCHELL.

As I have said, it was in Bombay that the Ladies' Society began its work for the women of India. This was in 1837. Female education had, however, made some little progress before this even in the Western Presidency, where missions commenced some fifty years later than in Calcutta, and a full century later than in Madras. Interest in the women had shown itself simultaneously with interest in the men. Every mission as it was planted tried its hand at female education—the necessity for this branch of missionary operation being fully recognized by every church and society. But how difficult the work proved is well known, and how impossible it was for many a long year to gain access to married women, or to any women of the better classes and higher castes, though attempts were perseveringly made, chiefly by the wives of the missionaries.

The Bombay Presidency—Maharashtra, or "Great Country," as it is called—is inhabited by the Marathas, a fine, spirited, proud race of Hindus, shrewd, even intellectual, and intensely religious, which means that they are completely under the sway of their unscrupulous Brahmin priests. The Maratha women, though as much the slaves of superstition and prejudice, and equally devoted to their gods and Brahmins, are not so secluded as their sisters in Bengal. Their homes are not called "the Zenana," nor does the Zenana exist as an institution in Bombay—that is, the women are not so much prisoners, nor subjected to the same severe restraint, as in some other parts of India. But freedom in the right sense they have not. They are ignorant, unhappy, enslaved, and in their whole condition of life degraded far below the position which God intended

they should occupy. I may quote a single sentence from one of their greatest lawgivers to show of what sort Hindu enactments are with respect to woman. "A man must keep his wife in so much subjection that she is by no means mistress of her own actions. If she have her *will*, she will behave amiss.....A woman shall never go out of the house without the consent of her husband; shall never hold intercourse with any other man; shall not stand at the door, nor look out at a window; and shall not eat until she has served her husband and his guests." For a widow the laws are harsher still.

The social position of women being thus so much that of inferiors, enlightenment and education of course were not for them. And the problem for these early missionaries was how to gain access to Hindu homes, and influence their female occupants,—how to let light in on these dark dwellings, and tell the poor inmates that there were higher and better laws for them than those of Manu, because of the "good tidings of great joy," which were for them, as for "all people."

It was hard work at the outset, and sorely trying to patience and faith. All that could be done was to gather a few girls—generally very young, and of the lowest castes—into schools, where the instruction was of the most elementary kind. It was indeed the day of small things, but it gave hope of brighter things for India.

The arrival of Dr. and Mrs. Wilson in Bombay in 1829 gave a new impulse to the work. They threw themselves into it with characteristic ardour. Mrs. Wilson at once founded several schools in different parts of the city. She next gathered some girls into the mission premises at Ambrolie—so long the residence of Dr. Wilson—where she had them under her own control, and under direct Christian influence; and finally in 1832 she established her school for "Poor and Destitute Girls."

This formed an era in the history of the work. The idea was to provide an asylum where poor and outcast children, widows, and orphans could be received, fed,

clothed, educated, and trained under Christian superintendence to be useful and happy women. This school was early adopted by the Ladies' Society, and though the beginning was small, and for some years the number of pupils few, yet it grew and prospered, and in process of time developed into the well-known orphanage and boarding-school, which is still doing its useful and important work in Bombay. The importance of this work can hardly be over-estimated, carried on as it has been during a period in which it was impossible to influence the female community more directly, either by day-schools for the higher castes and classes, or by home visitation—now called by the general term "Zenana work."

Some years ago a new and commodious building was provided for the boarding-school through the exertions of Mrs. Nesbit (now Mrs. Anderson), and it is still the centre of our female work there. Much of the good seed of truth has been sown within its walls, and much precious fruit gathered in. Some of it is garnered safe in heaven. Not a few who were trained in this school and converted to a living Christianity have occupied, and happily still do occupy, most important positions as wives and mothers in the steadily growing native Church of India. I may mention one of these dear sisters, whose name is as a household word in Scotland—Mrs. Narayan Sheshadri—who so nobly seconds her excellent husband in his work of faith and labour of love for his fellow-countrymen. Many others might also be named had we room. We may well thank God for this, and the sister institutions in Calcutta, Madras, Poona, and Nagpore.

But now the point for us to consider is, what amount of *increase* and *extension* has the work of the Ladies' Society received in Bombay during the forty years of its existence? We have seen that its original agencies—the boarding-schools and day-schools—are kept up in full efficiency. What more? The openings for work have increased a hundred, or rather a thousand, fold in the last twenty years. Have our efforts had a corresponding measure of increase?

## BIOGRAPHICAL NOTICES.

THE REV. ANDREW CAMERON, D.D.

Died December 17, 1877.

BY REV. PROFESSOR BLAIR, D.D.

VERY special grief must fill innumerable hearts at the sad necessity which places the name of Andrew Cameron in the record of the departed. Cut off in the prime of life, when but a year or two beyond fifty, he has been taken from his brethren at a time when his mature judgment and large experience were every year multiplying the value of the gifts and graces so long and so well employed in his Master's service.

The bitterness of his removal is lessened in no slight degree to those who remember him in 1843, apparently at the point of death, and who cannot but recognize, as a very special gift of God, the prolongation of his life for nearly double the extension given to Hezekiah.

Mr. Cameron came so early into harness, and has so long held a conspicuous place in the Church, that to many he seems as if he had filled the allotted term of life. It must be remembered that he was but a boy in his teens when he became associated with Hugh Miller as reporter for the *Witness*, and accustomed us to that singularly intelligent, careful, and well-proportioned style of reporting which we often miss now. Wonderful, truly, were these Disruption times; for every branch of work, great and small, some one seemed to be raised up, and to be enabled to do his work in a style that has rarely been equalled, and never surpassed, either before or since.

Apprenticed thus to literature, Mr. Cameron for many years made it his great work. And in literature he was an original and originating force. The *Free Church Magazine*, which he took up for a time, he did not continue to edit long, nor did he throw his energies very much into it. The

*Christian Treasury* was his first original literary enterprise, and in its evangelical earnestness, its directness and simplicity, and happy combination of original and selected matter, it bore the impress of his practical and earnest character. In the *Family Treasury* he sought the same great objects, in combination with a higher literary tone and a wider range of thought; and had he done no other service than draw out such gifts as those of the author of the *Schönberg-Cotta Family* he would have greatly enriched the Christian literature of the country. To his advice were due some of the best enterprises of Messrs. Johnstone and Hunter—such as Gould's edition of Owen. The *British and Foreign Evangelical Review* was started by Mr. Cameron, as the result of a conviction that the Churches of this country would be greatly benefited by acquaintance with the able and useful products of the theological press of the United States. The *News of the Churches* and *Journal of Missions* exemplified the catholicity of his heart and his earnest desire to bring together all who were engaged in the service of the same Lord and Master.

The colportage department of the Book and Tract Society was his next great enterprise. The remarkable success of that movement, in connection with which upwards of two hundred colporteurs are now employed, is the best proof of the Christian sagacity and wisdom which Mr. Cameron exemplified in bringing it into existence. Every successive year shows that that most important work was not begun a day too soon. But for his foresight and energy objectionable periodicals would have got a stronger footing in the country, and the work of the colporteur, delayed too long, would have been far more difficult than it is.

Mr. Cameron had, however, always looked forward to the work of the Christian ministry, and was truly thankful when his life-wishes were realized on his ordination to the Free Church at Maryton in Forfarshire. His eminent gifts and powerful character led to his being appointed a few years afterwards to the principal Presbyterian congregation of Melbourne in Victoria, where, as colleague to Dr. Cairns, he laboured with much ability, until considerations of health obliged him to resign and to accept the charge of St. Kilda, a suburb of Melbourne. About this time the degree of D.D. was conferred on him by the College of Princeton, New Jersey, at the instigation of the president, Dr. M'Cosh. The latter portion of his life was signalized by the starting and editing of a weekly religious newspaper, under the name of the *Southern Cross*, one of the most important Christian enterprises ever taken in hand by a Christian minister, and likely to prove a remarkable blessing to the whole colony of Victoria.

Short, comparatively, though his career has been, Dr. Cameron has left his mark on the Christian literature both of his native land and his adopted colony. He had a kind of literary intuition. A glance often enabled him to tell the character of a book or the quality of a paper. All about American theologians and their works he seemed to find out by a kind of instinct. His judgment, so remarkably intuitive, was generally very sound, and it was thoroughly dominated by his evangelical convictions. No man knew better how to combine the conservative and the progressive elements in the arrangements of the Christian Church. His help would have been very valuable in our own Church at the present day, when so much confusion has arisen, and on both sides there is so much risk of one-sided views and hasty action.

In his affections he was warm and tender, attaching his friends by a strong bond of affectionate regard. Dr. Cameron always spoke of the Rev. Dr. Charles Brown as his spiritual

father; and the tone of Christian life which he sought to promote was ever in accord with what he acquired from that excellent minister.

#### GEORGE BELL BRAND, ESQ., KIRRIEMUIR.

Died February 7, 1878.

BY DAVID DUNCAN, EDINBURGH.

In the death of Mr. Brand, the Free Church has lost one of her most attached members and devoted elders. Removed at the age of sixty-four, after having spent upwards of forty years of professional life as a solicitor and latterly also as bank agent in Kirriemuir, he leaves a perceptible blank in his neighbourhood, for few men were more trusted and respected in the "Braes of Angus."

He was one of a class of laymen whose character and influence, at the time of the Disruption, largely contributed to the success of that movement, but whose ranks are, alas! becoming sadly thinned. Few men understood better the principles then at stake, or could maintain them with greater ability or charity, though this was not done without sacrifices of many kinds. His labours both then and subsequently, on behalf of the Free Church, were abundant, and he was rich at once in the reminiscences and the literature of the Disruption. But whilst dearly loving his own Church, he was far more a lover of "the faithful" wherever found. As years increased, so did his sympathies widen; and living in a town of less than five thousand inhabitants, but with seven churches distributed amongst the different Presbyterian denominations, he thought he saw an impressive illustration of the need for union. Always on the side of right, he shared largely with others in the district, alike in the blessing and the labours connected with the remarkable awakening in 1839-42, under M'Cheyne, and William Burns, and his own pastor, the late Rev. Daniel Cormick. The character of that movement influenced his Christian life to the end, tinging it with a certain soberness and gravity, while its memories remained ever green and fresh with him. Long ere Moody had made Bible-marking popular, he was an adept at the work; and in every later revival movement he felt the deepest interest.

Mr. Brand took up his position humbly but openly on the side of Evangelical religion. He was "not ashamed of the gospel of Christ;" and every enterprise, either of a religious or benevolent character, found in him a warm sympathizer. He took special interest in the local branch of the Monthly Tract Society, of which, indeed, he was the founder and main support; and the same might be said of the local colportage and Bible-woman agencies.

Nor were his sympathies confined to his own district. He was one of the first in Scotland to recognise the wonderful work of George Muller of Bristol, and for many years he busied himself in spreading information and collecting money on its behalf. He manifested like interest in the work of Mr. Spurgeon and Dr. Barnardo, and indeed in every effort, at home and abroad, to promote the cause of Christ, giving liberally both of his substance and his sympathy.

He had travelled some, and read still more, and besides being a trusted legal adviser—whose advice was always at the service of every good cause—he was possessed of a large amount of exact general information and literary taste, which he could turn to ready account, whether in conversation or through the press. We may add that alike in social and business life, the widow and the fatherless were his special care, and that he was in every relation of private life ever the most warm and generous of friends.

The end came with impressive and startling suddenness. Mrs. Brand, his partner in every good work, died on the 8th December last. This greatly affected him, and he never quite recovered his former tone. He occupied himself in the preparation of a brief memorial of her, for private circulation, and it was his last work.

On the morning of the 7th February, he rose at his usual hour and in his usual health, breakfasted, conducted family worship, and making some playful remark, walked out into his garden, where, in less than three minutes afterwards, he was found just expiring—heart-disease being the cause of death. It was not too sudden for him, but rather as if in answer to his prayers. He had a dread of prolonged illness, and had often remarked that, subject to his Father's will, he hoped for a speedy dismissal at the end. Such was granted him. On the 12th of February, his remains were laid beside those of his wife in the beautiful hill-side cemetery, in the formation of which he had been one of the chief agents, followed by a large company of sincere mourners of all denominations. Gen. v. 24; Ps. xxxvii. 37.

#### REV. ALEXANDER DUFF, D.D., LL.D.

*Died February 12, 1878.*

BY THOMAS SMITH, D.D., COWGATE-HEAD.

THE life of Dr. Duff has been so public a one, and his public proceedings have for the last thirty years been so minutely detailed in the *Free Church Record*, that a very short obituary notice is all that is required. All the more is a lengthened notice unnecessary, because the universal grief occasioned by Dr. Duff's removal has already found expression in almost every Free Church pulpit throughout the land; and that expression has been extensively circulated by the periodical press. Moreover, it might have been taken for granted, even if it had not been announced—as it has been—that a detailed memoir of so distinguished a man would be produced. In this notice, therefore, I shall do little more than state a few facts and dates in the history of a man who has long been recognized as the most distinguished minister of our Church, the most fragrant of those “flowers of our forest” who are so rapidly being “weed away.”

Alexander Duff was born in 1806 at Auchnahyle, in the parish of Moulin in Perthshire. His parents, little imagining how precious a trust was committed to them, in respect of the influence which their son was to exercise upon the Churches of Christendom and the heathen world, yet recognized the sacredness of that trust, and earnestly sought the divine help in training their child in the nurture and admonition of the Lord. Many a time have I heard Dr. Duff speak in general terms of the unspeakable obligation under which he lay to his Christian parents; but on this, as well as on all subjects relating to his personal history and private feelings, he was ever chary of entering into details. I never heard him speak much of his school-boy days; while he was full of reminiscences of St. Andrews, its architectural wonders, its professors, and his fellow-students. So constantly did I hear him and our beloved colleagues, Dr. Mackay and Dr. Kwart, dwell lovingly upon these reminiscences, that I used to say that I had a more intimate acquaintance with the professors and students of St. Andrews than with those of Edinburgh, and that I was in danger of being led to distrust my personal identity, or to suppose that in a previous birth I had studied under Dr. Hunter, and Dr. Duncan, and Dr. Jackson, and especially under the professor of Moral Philosophy at St. Andrews, rather than under the professor of Theology in Edinburgh.

From the constancy of his references to all the events of his college life and surroundings, as contrasted with his reticence respecting those of his school-boy days at Kirkmichael and Perth, I should infer that his mind made a rapid start on his transference from school to college. This is the case with many young students, and I could well believe that it would be so with him, on whose mind the traditions of the place, and the thousand associations connected with its buildings and its streets and its colleges, must have made a most profound impression, and must have called forth and developed, as no other influences could have done, the peculiar powers of his mind and the ardent emotions of his heart. His career at the university was a distinguished one. But the extra-academical influence of Dr. Chalmers, in leading him and others to take part in Christian work, and in encouraging their aspirations for the spread of the knowledge of the glorious gospel, was the main element that contributed to making him what he became. At the close of his curriculum he was licensed by the Presbytery of St. Andrews, and was immediately appointed by the Foreign Missions Committee as the FIRST MISSIONARY OF THE CHURCH OF SCOTLAND. On 30th July 1829 he married Miss Ann Scott Drysdale. On the 12th of August he was ordained to the office of the ministry; and in October he set sail for India. “The Wreck of the *Lady Holland*” was, so far as I know, his first publication; and it is characterized by the same peculiarities of thought and language which distinguish his numerous public utterances through nearly half a century. His early doings in Calcutta are known to all in every land who take interest in the cause of Christ, and I must not—as I need not—dwell upon them here. It is very manifest that he “lighted the candle at both ends,” and entered upon his work with a zeal which no human body, and no human mind, could long sustain. But this was precisely what was needed at the time. His five years’ work in India, though followed by six years’ enforced cessation, accomplished more of what it was most important to have accomplished then, than could have been effected by the appliance of eleven years of more judiciously husbanded strength; and I am not sure but that those six years of absence from India were in reality the most efficacious of his life in promoting the cause of Indian evangelization. His address to the General Assembly of 1835 took the Church and the country by surprise. It was followed up by addresses in many places, and by various publications, all of which were means, in God’s hand, of leading Christian men to lay to heart what is involved in the profession of the Christian name,—what is the legitimate outflow of God’s grace in the heart.

With scarcely recruited health, he returned to India in the beginning of 1840; and although he was continually lamenting that he was not able for the amount and kind of work that he had done before, yet he was indefatigable in the arduous routine work of carrying on the operations to which the more fiery vigour of his powers had been necessary to give the initial impulse. His work in the Institution was a wonderful union of the painstaking accuracy of the teacher with the burning zeal of the evangelist. The power that he wielded over the students, and the influence that he exerted over the natives of all classes, was immense, and was ever exerted for the promotion of their best and highest interests. Gradually, too, he gained, unsought, a most influential position in the European community, amongst whom he came to be regarded as the strongest connecting link between the governing and the governed races. In 1847, on the death of Dr. Chalmers, there was, as is well known, an almost universal desire that Dr. Duff should succeed him in the New College; and

it was with the greatest difficulty that he was able to make up his mind as to the answer which he should return to this call. Having been in daily conference with him on this subject at the time, I can state with more authority than any man now living can, that his sole ground of hesitancy was not the desire to return to the native land which he loved with all the passionate fondness of the mountaineer, nor the ambition to occupy the place from which the greatest of Scotchmen had been removed; but simply and exclusively the somewhat morbid apprehension that his physical strength was breaking down, and that he was becoming incapable of realizing his ideal of what an Indian missionary ought to be and to do. If he had had his former strength, he would not have hesitated for an hour in deciding upon the rejection of a proposal to transfer him from Calcutta to any other position in the world. I think it was I that suggested to him the compromise which was eventually carried out, that he should return to this country for a time, with a view to the renovation of his strength, and should endeavour to give a fresh impulse to the missionary spirit. In order to prepare himself for a fuller accomplishment of the latter object, he made an extensive tour through India, from Cape Comorin to Lahore; visited almost every mission station in the south, east, and north; and then proceeded down the Indus to Bombay. In the course of this journey, he actually saw more of India than almost any one individual ever saw of it. His visit to this country was in the fulness of the blessing of the gospel of Christ. The introduction of the system of collecting the funds for the mission by means of congregational "associations," instead of annual collections, was itself a great step in the direction of enlarging the contributions and quickening the interest of our people in these missions. His visit to America, too, produced most blessed results, and laid the foundation of many friendships which were to him a source of great and lasting joy. He returned to India early in 1856. No one who was in India then will ever forget the awful period of 1857-58, when India passed through a dire crisis, when the boldest heart quaked with fear, and the strongest faith was sorely tried.

The ultimate failure of Dr. Duff's health, and the necessity of making a permanent arrangement for the convenership of the Foreign Missions Committee, which had been held by the late Dr. Tweedie for fourteen years, led to his final recall. In 1864 he became convener of the Committee, and threw the whole of his powers into the discharge of the duties of that office. In 1866 he was, by the unanimous voice of the General Assembly and of the Church, appointed Professor of Evangelistic Theology in the New College. The work that he went through would have taxed the unbroken strength of a strong man, yet he went through it under the pressure of severe chronic disease. In 1873 he was called, in specially difficult circumstances, to occupy for a second time the chair of the General Assembly, his previous moderators'hip having been in 1851. The labour that the moderators'hip entailed upon him was very great, and very painful to him was the necessity of refusing to undertake engagements which it brought upon him. He did not do half of what was asked of him, yet he did far more than double of what he ought to have done.

During the sitting of the Assembly of 1875, he met with a severe accident, from the effects of which I do not think he ever completely recovered. Shortly afterwards he had first one and then another attack of a choleraic character. In the summer of 1877 he was seized with jaundice. Relapse followed relapse; and although medical skill pronounced that, unless some complication should arise, recovery was not altogether hopeless, yet those of us who saw him from

day to day either hoped not at all, or hoped against hope; and when I parted with him on the eve of his departure from Edinburgh, it was with the conviction that our next meeting should be inside the gates of pearl.

While he was reduced to the extremity of physical weakness, his mind and his heart were unchanged. He was as able to grapple with the details of a complicated case, and as able to conduct a continuous train of thought, as he ever was. And so he continued during the three months of his stay at Sidmouth. At last the exhausted body absolutely refused to obey the behests of the still vigorous mind and the still strong will. For two days and nights he was speechless, motionless, apparently without suffering or consciousness; and on the morning of the 12th February there ceased to beat as warm a heart as ever throbbed in the breast of fallen man.

The world knew him as the impassioned orator; numerous friends loved him for his homeliness and his simplicity, and those who knew him best invariably loved him most; the members of his family with an intensity of devotedness which only so strong a nature as his can inspire. His body, having been brought to Edinburgh, was laid in the house of a relative, and thence the procession started, which wound its solemn way through thousands of solemnized spectators to the Grange Cemetery, where, side by side with the dust of the wife of his youth, the sharer for forty years of his joys and sorrows, loving hands committed his mortal remains to the tomb.

Having had occasion, at the beginning of last winter, to give a sketch of Dr. Duff's life and character, I may take the liberty of quoting a few sentences from the notes then prepared:—

"I rejoice to have this opportunity of saying that the longer and the more intimately I have known him, I have proportionately admired and loved him. The world knows the vigour of his intellect, the glow of his fancy, the splendour of his imagination, the brilliancy of his genius. The world knows also what may be regarded as the shadow cast by so much brightness,—the scarcely evitable tendency of such a character to be impatient of contradiction, and over-sensitive to opposition, perhaps more resolute than cold reason would dictate or justify that its own views shall be acquiesced in and adopted by others. But the world does not know all the nobleness and the generosity of the man, knows little of the womanly tenderness which mingles with the manly vigour of his character. The world sees and acknowledges his powers of impassioned eloquence; those who are brought into contact with him in the ordinary intercourse which his position as Convener of our Foreign Missions Committee necessitates, admire his clearness of apprehension, and his power of dealing with the practical details of administration. But only a comparatively small circle of very intimate friends have come to know the depths of human love, the ready sympathy with all human interests, which are essential parts of his natural character sanctified by grace. The world knows the fervour with which he throws his soul into the advocacy of God's cause, and the burning eloquence with which he is ever ready to denounce all in the world that is opposed to that cause, and all in the Church that is indifferent to its success. But the world does not know the profound humility with which he is ever ready to acknowledge that it is of God's unspeakable mercy that he himself has any part or portion in the kingdom of God. The spirit that breathes through his habitual communings with his most confidential friends, and which doubtless pervades his communings with the Father of his spirit, is that which finds fittest expression in the words of the great apostle of the Gentiles: 'Christ Jesus came into the world to save sinners; of whom I am chief.' 'God forbid that I should glory, save in the cross of our Lord Jesus Christ.'"

## MISCELLANEA.

## ON THE TEACHING OF MUSIC IN CONGREGATIONAL CLASSES.

BY THE REV. J. THOMSON, M.A., LEITH, CONVENER  
OF THE PSALMODY COMMITTEE.

## PART IV.

## ILLUSTRATIONS.

THE following extracts are submitted as giving illustrations, from parties not connected with the Free Church, of statements made in the preceding articles.

1. *As regards the System.*—In a Church of England paper the Rev. Canon Mather of St. Paul's, Clifton, writes:—

"Not quite three years ago, Mr. Stone persuaded me to make a trial of the Tonic Sol-fa system. First of all the boys had to be taught to sing, as it is almost needless to state that not one of them could read music. In about three months most of them had taken the elementary Certificate. The adult members of the choir, not caring to learn the new system, retired, as the boys had advanced beyond them. Others, principally very young men, were speedily found, most of them already certificated, and, with one exception, all volunteers. From this point progress was rapidly made. We soon had a choir of about thirty voices singing more effectively, and in better taste, than we ever had before.

"We used to find that if any new music had to be introduced, it generally required a month or six weeks' practising before we could safely venture on it in church. Now it has only to be sung over once to the Sol-fa syllables, then vocalized once or twice, and it is perfectly known. Indeed, were it desirable, we could, with one practice, manage an entire new set of chants and tunes for the following Sunday.

"I need scarcely say that with the improvement of the choir our singing is even more congregational than formerly."

The following passage occurs in one of the Reports of the Inspector of Psalmody for the Established Church of Scotland:—

"I should be doing an injustice to an Edinburgh teacher were I not to tell you of a splendid congregational class I found in Mayfield Parish Church. I had previously visited several churches in Edinburgh, but had no opportunity of seeing congregational classes; and when I learned there was one at Mayfield, I went specially through to see it. The class, which in England would be considered a very large one, met in the church, and amongst the singers sat the minister and several of the leading members of the congregation. Mr. Young, the precentor, began the evening's work with a voluntary on the modulator. The church being in reality a 'new station,' the class is made a means of drawing people to it, and the minister told me that he was quite convinced the class was helping to build up the congregation."

2. *As regards the Book.*—A writer in the *Aberdeen Daily Free Press* of 18th January 1877, whose paper shows him to be very fully qualified to give an opinion, and whose testimony, as he is not a member of the Free Church, may be regarded as unbiassed, thus writes:—

"After a long search for a congregational book, I came on the Scottish Psalmody of 1873 edition. My discovery was quite accidental. I got a few copies, and had it tried by friends and in choir, and we found it sung most admirably. We got it tried in the congregation too. Some complained, and quite naturally, of the altered harmonies; but after a short use of the book this was got over, and we found that the tunes went with a gusto and power,—a mighty rush of

sound never before experienced. We were at no time afraid to face a portion of a psalm of 8, 10, or 12 common metre verses; and for longer portions we took to the chants, of which there is a very superior collection, all useful and varied, at the end of the psalm tunes. The hymn tunes we found of sufficient variety, and of the greatest excellence, for our purpose,—congregational worship.....There are all through the book some magnificent specimens of harmony,—beautiful and popular, too, of which I might instance Doversdale, a perfect study, and wondrous in effect when sung, having both refinement and breadth; St. Gregory, a stroke of genius in harmonization; Coleshill, a minor, but a grand, bold war song when delivered with speed and energy; and Walsal, a pure minor, but beautifully rearranged and reharmonized with rare perception of the true genius of its music. I could instance many others.....One of the editors is Professor of Music in the Andersonian University, Glasgow; and if the public success of his pupils in taking prizes and honours in the School of Arts Examination in London is any test, he or his students bear the palm. I am not a Free Churchman, and have nothing to do with the book except paying for and using it. I have experimentally and honestly tried upwards of forty collections of psalm and hymn tunes, including the best published in Great Britain and a few American, and have deliberately come to the conclusion that, for the purpose of congregational worship,—that is, the great body of the people joining in praise to God,—the Scottish Psalmody of 1873 is by far the best yet published."

The following sentences occur in a letter which appeared in the *Daily Review* of 11th January last, from a correspondent whose knowledge of music, and of psalmody in particular, is equally undoubted:—

"I am not a member of the Free Church, but have for nearly thirty years taken a deep interest in psalmody, and am familiar with the book compiled under the auspices of their committee. I would strongly urge and advise Church members generally, to study music sufficiently to read psalm and hymn tunes at sight. The Tonic Sol-fa method will easily and delightfully lead them up to this point, and a great deal further if they wish it. When they have attained this, they will, to their own surprise, find out what a treasure of the most beautiful Church music is in the Free Church Psalmody, and how wondrously beautiful congregational singing may become with some practice and with harmonies and arrangements, true, scientific, and easy of execution, as are the harmonies and arrangements of that book."

3. *As regards Superintendence.*—The following is from a letter of the Rev. R. B. Stoney, M.A., Rector of St. John's, Wednesbury:—

"I became Rector of St. John's, Wednesbury, in November 1869, and commenced a class of 150 in last February. I had these, singing in my church, at our School Festival in May. My schoolmaster has taken the Intermediate Certificate, and about 16 or 18 children the Elementary. I hope to do much this winter to further Congregational Singing in parts, and must say that the influence I gain, and the love bestowed upon me by the members of classes of Sol-fa, have given me untold assistance in my work as a minister. Little boys, gone out to sea with a few pence worth of music, have written to tell me of the tears of delight from old sailors' eyes, and to thank me for their little treasure of song. As for myself, I have no hesitation in saying that this system is one of the pleasures of my life, and one of my greatest means of

usefulness. I can say that as far as I can see, I know of many, many souls brought to the foot of the Cross as truly penitent sinners, through the glorious words wedded to the simple telling music in the Sol-fa system. Only the last day will reveal the good done in this work of love, and beauty, and truth."

#### ECCLIASTICAL REGISTER.

**THE Register** is under the care of Mr. JOSIAH SINGLET, Secretary of the Probationers' Committee, to whom, therefore, it is requested that all intimations of *Calls*, *Ordinations*, &c., shall be addressed, at the Offices of the Free Church, Edinburgh.]

**Election.**—Rev. D. A. Macdonald, probationer, Iona, to Fort Augustus.

**Call.**—Rev. Robert Kay, of South Ronaldshay, Orkney, to Crofthead.

**Ordinations.**—At Cruden, on February 14, Rev. Patrick John Murdoch, M.A., lately assistant to Rev. John M. Sloan, Aberdeen; at Camlachie, Glasgow, on March 15, Rev. John Hanson, M.A., lately assistant to Rev. S. M'Phail, Elgin, as colleague and successor to Rev. James Findlay; at Johnstone, on March 28, Rev. John Jeffray, lately assistant to Rev. Dr. Macdonald, North Leith.

**Induction.**—Rev. David Somerville, late of St. John's, Dundee, to West Church, Rothesay, in room of the late Rev. Joseph Davidson.

**Deaths.**—Rev. John Johnston, Balmaghie, on February 27; Rev. George Fairley, Mauchline, on March 4.

#### NOTES ON BOOKS.

WE ask the attention of our readers to a lecture lately delivered to young men by the Rev. E. A. Thomson of Free St. Stephen's, Edinburgh, on the subject of the *Revision of the Confession*. (*MacLaren and Macniven*.) The matter is one which is occupying the thoughts of many at present; and attempts have been made to excite prejudices which would not remain an hour in the minds of some if they really knew what the controversy is about. Mr. Thomson's competency is well known; and we are very anxious that his lecture should have a wide circulation. There is nothing elaborate about it. It puts the case very briefly and simply; but it is not the less telling on these accounts.

*History of the Westminster Assembly of Divines.* By W. M. Hethrington, D.D. Fourth Edition. Edited by the Rev. Robert Williamson, Ascog. (Edinburgh: Gemmel.)—Dr. Hethrington's History well deserves preservation, and the Churches in Scotland have been placed under a debt of obligation by Mr. Gemmel for reissuing it in so attractive a style. The value of the present edition has been greatly enhanced by the care and judgment with which Mr. Williamson of Ascog has re-adjusted its contents, and added what brings its information into accord with the light of the latest discoveries. We join in the hope expressed that funds may by-and-by be provided for the publication of the whole of the *Original Minutes* of the Assembly, which, as our readers are aware, have been found since Dr. Hethrington's death.

#### RETURNS ON TEMPERANCE.

THE Assembly's Temperance Committee earnestly request all Presbytery Clerks who have not written to the Secretary as to work done by their Presbytery in this cause to do so without delay.

D. D. B.

#### FREE CHURCH SABBATH SCHOLARS' MISSIONARY ASSOCIATION.

THIS association, whose aims are to create and foster among the children a prayerful and practical interest in Foreign Missions, held its annual meeting on the 18th of February, when interesting addresses were delivered by Rev. Dr. Andrew A. Bonar, Dr. Elder, Madras, and the office-bearers of the association. The treasurer's report for last year showed that about £380 had been raised for Madras and Livingstonia. The schemes for this year are, *first*, to support a native medical evangelist (T. K. Itty) at Madras; *second*, to build a steamer for the Zambesi, in connection with Livingstonia; and, *third*, to support a cot in Nazareth Medical Mission House. The under-mentioned gentlemen are the association's office-bearers, to any of whom communications may be addressed.

**President.**—Rev. ALEX. ANDREW, 23 Abbotsford Place, Glasgow.  
**Secretaries.**—Mr. S. T. BAKER, Offerton House, Rutherglen. Mr. DAVID PERRY, Sheriff Park, Rutherglen.

**Foreign Secretary.**—Mr. DAVID CRAWFORD, 7 Hampden Terrace, Mount Florida, Glasgow.

**Treasurer.**—Mr. ROBERT M'CALLUM, Ross Bank, Camboislang.

#### GRAMMAR-SCHOOL BURSARIES FOR GAELIC-SPEAKING YOUNG MEN.

THE Competitive Examinations will be held (D. V.) on the first Wednesday in August, on the following subjects:—1. GAELIC—translation of Gaelic into English, and of English into Gaelic. 2. BIBLE—lives of Moses and of Paul, and Shorter Catechism. 3. ENGLISH—including Grammar, Outlines of Geography, and Scottish History. 4. ARITHMETIC and EUCLID, Book I. 5. LATIN GRAMMAR. 6. TRANSLATION of Latin into English, and of English into Latin. 7. GREEK GRAMMAR.

Intending competitors are requested to send their name and address to the Secretary before the 1st of July.

J. CALDER MACPAIL.

PILGRIM WALKER, March 1878.

#### BOX FOR NAGPORE.

122 HILL STREET, March 12, 1878.

DEAR SIR,—In the absence of Miss Mure of Perceiton, who usually sends at this season the box of work to Nagpore, I have undertaken to fulfil this duty. Please intimate this in the *Missionary Record* for next month, and say that intending contributors are requested to send their work to the care of Mrs. Roxburgh, 122 Hill Street, Glasgow, on or before the first day of May next.—I am, &c.,

CATHERINE ROXBURGH.

#### SUSTENTATION FUND.

State of the Fund at 15th March 1878.

Total for 10 Months to 15th March 1878	£133,302	5	11
Do. Do. 15th March 1877	132,374	18	9
Increase	£927	7	2
Associations, 1878	£130,307	7	8
Do. 1877	129,697	14	7
Increase	£609	13	1
Donations and Legacies, 1878	£3,094	18	3
Do. 1877	2,677	4	2
Increase	£417	14	1
Total increase, as above	£5,927	7	2

**LADIES' SOCIETY FOR FEMALE EDUCATION IN INDIA AND SOUTH AFRICA**

**Contributions from 1st to 28th February 1878.**

Associations, Congregations, and Individuals	J. H. G. Co.	J. H. G. Co.	Per Miss Fraser—	J. H. G. Co.	Per Miss Fraser—	
Aberdeen—Trinity Church	217	2 6	Wanda Free March	21 8 0	Mr. Wm. Thompson	20 15 0
Woodside Young Women's Class	0	7 0	Mr. Arthur, Padden	1 0 0	Mrs. Mary, Dundas	1 0 0
Arden	0	3 4	John Clark, Esq., do	2 0 0	Mrs. Symon, do	1 0 0
Edinburgh	1	0 8	Mrs. and Miss Hog	0 0 0	Mrs. Reid, do	0 5 0
For Mrs. Clighorn	1	10 0	Miss C. Maitland	0 10 0	Rev. John Fraser, Greenlaw	0 5 0
For Mrs. Murray Mitchell, for Sennar Work	25	0 0	Mrs. Scott	0 5 0	J. G. Fairbairn, do	0 10 0
Leith—Leith Church	1	0 0	Mrs. Baird	0 5 0	Mr. A. Cameron, do	0 10 0
Nairn	1	0 0	Mrs. Benders	0 5 0	Mr. James Johnston, Ruth- glen	0 5 0
Old Melrum	1	19 8	Mrs. Bell	0 5 0	Rev. Lewis Davidson, do	0 10 0
Perth—St. Leonard's	0	8 0	Tulin Missionary Basket	0 10 0	Mrs. Anderson, do	0 5 0
Rosebank	0	0 0	Mrs. Van, do	0 10 0	Mr. Yorkham	0 5 0
Watson	3	0 0	Babshah School Class	0 4 0	Mrs. M'Kie	0 10 0
			Mrs. Newbury, Foranay	0 10 0	Mr. Oldham	0 5 0
			Miss Ellis, do	0 5 0	Mrs. Craig, Ruthven	1 0 0
			Miss Gillison, do	0 5 0	Rev. W. Ross, do	0 10 0
			Mr. W. Farnes, do	0 5 0	Rev. Dr. Elder, do	0 5 0
			George Cowan, Esq., do	0 5 0	Rev. Dr. Gardner, per Miss Brail- wood	1 13 6
			John Cowan, Esq., do	1 0 0	Mrs. James, do	1 3 6
			Mr. Thompson, do	1 0 0		
			Chryston Babshah School	1 10 0		
			Miss G. G. Glasgow	1 0 0		
			Miss Campbell	1 0 0		

Donations and Legacy.	J. H. G. Co.	J. H. G. Co.
A. M. G., for Sennar Work	1	0 0
For Mrs. Anderson, Hilton	3	10 0
House, Anderson, do	2	0 0
Legacy by Miss Isabella Hallett	1	0 0

NOTE.—The Juvenile Offerings are, or will be, acknowledged in the *Children's Record*.

**JOHN PRINGLE, Treasurer.**

### Contributions Received by the Treasurer of the Free Church,

**From 15th February to 15th March 1878.**

[illegible]



### CONGREGATIONAL CONTRIBUTIONS.

[illegible]



	Sustena- tion Fund.	Foreign Mission Fund.	Con- tinental Fund.	College Fund.		Sustena- tion Fund.	Foreign Mission Fund.	Con- tinental Fund.	College Fund.		Sustena- tion Fund.	Foreign Mission Fund.	Con- tinental Fund.	College Fund.
<b>Glasgow.</b>					<b>Dunblane.</b>					<b>Fife and Criech.</b>				
St. Peter's	44 3 11	15 10 0	14 0 0	13 0 0	Balquhider	14 19 4	..	0 15 0	0 14 0	Keith and Culter	3 2 4	..	13 6 1	..
St. Stephen's	72 4 11	5 10 0	8 0 0	10 0 0	Bridge of Allan	..	..	0 0 0	7 0 0	Kettle and Gaulty	3 7 4	..	8 8 0	..
Stockwell	30 1 1	35 0 0	5 0 0	..	Buchlyvie	..	..	1 0 0	..	Logie and Gaulty	6 4 4	..	1 8 0	..
Tolbooth	14 10 0	..	..	..	Callander	..	..	4 4 0	3 10 0	Monimusk	7 11 9	..	1 8 0	..
Trinity	32 5 7	..	..	..	Dunblane	10 0 0	..	3 0 0	..	Strathmiglo	..	..	1 0 0	..
Troun	124 15 8	13 13 6	..	7 0 0	Gartmore	36 0 0	1 12 0	..	..	North	15 0 0	6 18 0	1 0 0	1 10 0
Union	77 12 1	..	7 15 0	..	Kilmadock	..	5 5 8	1 7 0	3 15 0					
Victoria	18 12 5	6 18 7	2 5 0	3 0 0	Kippen	..	..	1 10 0	1 5 0	<b>St. Andrews.</b>				
Wellpark	26 6 3	..	7 9 7	6 15 0	Kirriemuir	..	..	1 10 0	1 5 0	Austruther	10 5 8	..	2 0 0	3 0 0
West	25 5 9	17 8 1	5 10 0	13 5 0	Leuchan	..	..	1 10 0	1 5 0	Carbree	7 0 10	..	0 8 0	1 10 0
Whiteinch	28 3 4	..	0 10 0	1 10 0	Tillicoultry	14 11 6	..	1 2 0	1 10 0	Crail	8 2 5	..	1 0 0	1 10 0
Wynd.	9 16 3	1 9 0	1 10 0	1 5 0						Kil	21 12 7	..	6 0 0	11 4 0
Young Street	12 10 0	..	1 0 0	1 0 0	<b>Dunkeld.</b>					Ferry-Ford	12 6 9	..	2 0 0	15 0 0
Govan	12 10 0	..	..	..	Auchtermuchty	1 7 2	4 11 1	0 15 0	1 3 0	Forgen	7 7 2	..	0 15 0	15 0 0
Do, St. Columba	9 12 6	..	..	..	Blair-Athol	22 13 5	..	0 0 0	0 5 0	Leuchan	3 27 3	..	0 15 0	15 0 0
Do, St. Mary's	21 8 8	..	3 10 0	1 0 0	Burroton	6 0 0	..	0 14 0	0 15 0	St. Andrews	5 12 2	..	0 15 0	15 0 0
Hillhead	8 0 0	..	1 0 0	1 0 0	Cargill	15 6 6	1 2 0	0 15 0	0 18 0	St. Andrews	17 14 4	4 17 3	0 15 0	15 0 0
Kilbrith	9 17 1	..	2 12 10	3 2 3	Clackmannan	..	..	..	..	St. Andrews	6 14 8	..	0 12 0	15 0 0
Kirkintilloch	8 5 0	..	..	..	Clackmannan	..	..	..	..	St. Andrews	11 1 0	..	1 8 0	..
St. Andrew's	35 17 8	3 4 6	4 0 0	..	Dunblane	..	..	1 0 0	1 10 0					
St. David's	27 12 1	..	3 8 0	3 0 0	Dunkeld	..	..	1 0 0	1 10 0					
Hutcheson	10 0 0	..	..	..	Kirkintilloch	..	..	1 0 0	1 10 0					
Do, East	10 0 0	..	..	..	Leithen, &c.	13 1 6	..	1 0 0	1 5 0	<b>Meigle.</b>				
Kaplanian	10 0 0	..	..	..	Moulin	1 18 10	..	1 10 0	1 3 6	Airth	3 10 0	..	1 0 0	1 10 0
Kaplanian Mission	..	..	..	..	Struan	..	..	..	..	Alyth	11 15 10	..	6 3 0	1 10 0
Post Park	7 10 0	..	..	..						Balgownie	..	..	..	..
					<b>Breadalbane.</b>					First	19 0 6	..	2 16 0	1 10 0
<b>Dunoon, &amp;c.</b>					Aberfeldy	9 17 4	..	2 18 0	3 10 0	South	24 11 8	..	6 1 0	1 10 0
Ardrishag	4 15 10	..	0 7 0	8 8 0	Ardsheal	5 4 8	..	0 15 0	1 0 0	Coupar Angus	3 8 11	..	3 7 0	1 10 0
Dunoon	30 5 6	..	1 1 0	1 1 0	Forfar	..	..	0 15 0	1 0 0	Craig	2 1 8	..	0 15 0	1 10 0
Do, Gaelic	14 0 0	3 4 0	1 1 0	1 1 0	Glenis	..	..	1 3 0	1 0 0	Meigle	3 17 0	..	0 15 0	1 10 0
Inveraray	35 0 0	..	0 15 0	0 9 3	Kennore	..	..	..	1 17 0	Newtyle	11 0 0	..	0 15 0	1 10 0
Kilbrannan	..	..	1 15 0	..	Kiln	60 0 0	..	1 15 0	1 17 0	Hatray	19 7 11	1 9 1	1 10 0	..
Kilbrannan	..	..	..	..	Lavers	..	..	1 0 0	1 0 0					
Kilbrannan	..	..	1 9 0	1 10 0	Logie	6 1 10	..	1 0 0	1 1 0	<b>Forfar.</b>				
Kilbrannan	..	..	0 15 0	1 10 0	Strathkilly	..	2 9 0	0 10 0	0 11 6	Aberlemno	15 1 1	1 1 0	0 15 0	1 10 0
Kilbrannan	..	..	2 5 0	0 15 0	Tumult Bridge	..	..	0 13 4	1 2 0	Dunblane	14 16 8	..	1 10 0	1 10 0
Do, South	..	..	..	..	Avon	..	..	0 10 0	0 15 0	Forfar	27 14 8	..	4 10 0	1 10 0
Lochgilphead	18 7 6	8 7 11	1 10 0	1 10 0						East	17 3 7	3 15 3	1 0 0	1 10 0
Do, Mary's	8 5 6	..	0 7 1	0 7 6	<b>Perth.</b>					Kinnethil	..	..	..	..
North Bute	..	..	3 8 0	3 8 0	Abernethy	4 3 1	..	0 12 7	0 12 9	Kinnethil	..	..	..	..
North Bute	..	..	..	..	Argyll	15 0 0	..	1 10 0	1 15 0	Kinnethil	..	..	..	..
North Bute	..	..	..	..	Colonsay	3 5 5	..	1 10 0	1 15 0	Kinnethil	..	..	..	..
North Bute	..	..	..	..	Dunbarney	31 10 8	..	1 3 0	1 0 0	Kinnethil	..	..	..	..
North Bute	..	..	..	..	Kerr	9 1 1	..	0 12 0	0 12 0	Kinnethil	..	..	..	..
North Bute	..	..	..	..	Forquary	24 5 0	..	1 3 0	1 0 0	Kinnethil	..	..	..	..
North Bute	..	..	..	..	Kinn	4 11 1	..	1 10 0	1 15 0	Kinnethil	..	..	..	..
North Bute	..	..	..	..	Logie	4 11 1	..	1 0 0	0 15 0	Kinnethil	..	..	..	..
North Bute	..	..	..	..	Methven	1 14 0	..	0 10 0	0 10 0	Kinnethil	..	..	..	..
North Bute	..	..	..	..	Perth	10 10 10	..	1 14 0	1 10 0	Kinnethil	..	..	..	..
North Bute	..	..	..	..	Knock	25 15 1	10 12 3	7 9 0	7 0 0	Kinnethil	..	..	..	..
North Bute	..	..	..	..	Middle	21 11 9	24 16 9	11 0 0	10 10 0	Kinnethil	..	..	..	..
North Bute	..	..	..	..	St. Leonard's	18 15 3	..	2 11 1	3 1 0	Kinnethil	..	..	..	..
North Bute	..	..	..	..	St. Stephen's	35 4 0	20 12 4	9 10 0	10 8 0	Kinnethil	..	..	..	..
North Bute	..	..	..	..	West	28 11 1	..	1 6 0	1 7 0	Kinnethil	..	..	..	..
North Bute	..	..	..	..	Wick	15 17 8	..	1 2 0	..	Kinnethil	..	..	..	..
North Bute	..	..	..	..						Kinnethil	..	..	..	..
North Bute	..	..	..	..	<b>Auchtermuchty.</b>					Kinnethil	..	..	..	..
North Bute	..	..	..	..	Abernethy	5 0 2	..	1 10 0	1 6 0	Kinnethil	..	..	..	..
North Bute	..	..	..	..	Auchtermuchty	19 11 1	..	3 0 0	2 10 0	Kinnethil	..	..	..	..
North Bute	..	..	..	..	Blackford	15 0 2	..	3 0 0	2 5 0	Kinnethil	..	..	..	..
North Bute	..	..	..	..	Brace	4 15 3	..	3 10 0	1 1 0	Kinnethil	..	..	..	..
North Bute	..	..	..	..	Comrie	3 0 4	..	3 10 0	4 3 9	Kinnethil	..	..	..	..
North Bute	..	..	..	..	Craig	24 19 10	..	8 12 0	8 12 6	Kinnethil	..	..	..	..
North Bute	..	..	..	..	Dunblane	3 15 6	..	1 12 6	1 2 0	Kinnethil	..	..	..	..
North Bute	..	..	..	..	Maddery	28 18 6	..	8 12 6	3 12 6	Kinnethil	..	..	..	..
North Bute	..	..	..	..	Monie	6 2 3	..	3 15 0	3 15 0	Kinnethil	..	..	..	..
North Bute	..	..	..	..	Muthil	8 10 7	..	1 14 4	2 3 11	Kinnethil	..	..	..	..
North Bute	..	..	..	..						Kinnethil	..	..	..	..
North Bute	..	..	..	..	<b>Dunfermline.</b>					Kinnethil	..	..	..	..
North Bute	..	..	..	..	Aberdeen	8 16 10	..	0 12 0	1 0 0	Kinnethil	..	..	..	..
North Bute	..	..	..	..	Carnock	8 12 3	0 10 0	0 12 0	0 11 0	Kinnethil	..	..	..	..
North Bute	..	..	..	..	Culross	13 10 0	..	1 3 0	1 5 0	Kinnethil	..	..	..	..
North Bute	..	..	..	..	Dunfermline	..	..	..	..	Kinnethil	..	..	..	..
North Bute	..	..	..	..	Abbey	72 13 6	10 0 3	8 10 0	8 0 0	Kinnethil	..	..	..	..
North Bute	..	..	..	..	North	13 10 0	..	1 0 0	1 0 0	Kinnethil	..	..	..	..
North Bute	..	..	..	..	St. Andrew's	31 3 3	..	1 7 6	1 5 0	Kinnethil	..	..	..	..
North Bute	..	..	..	..	Kelso	8 11 3	..	0 12 0	0 13 0	Kinnethil	..	..	..	..
North Bute	..	..	..	..	Torryburn	10 11 11	..	0 14 0	0 14 0	Kinnethil	..	..	..	..
North Bute	..	..	..	..	Tulliallan	11 1 5	..	1 0 0	1 0 0	Kinnethil	..	..	..	..
North Bute	..	..	..	..						Kinnethil	..	..	..	..
North Bute	..	..	..	..	<b>Kinross.</b>					Kinnethil	..	..	..	..
North Bute	..	..	..	..	Overton	4 0 0	..	1 10 0	1 14 0	Kinnethil	..	..	..	..
North Bute	..	..	..	..	Kelso	17 11 0	..	0 10 0	0 15 0	Kinnethil	..	..	..	..
North Bute	..	..	..	..	Kinross	5 1 5	..	0 10 0	0 15 0	Kinnethil	..	..	..	..
North Bute	..	..	..	..	Leuchan	7 10 0	..	0 5 0	0 4 0	Kinnethil	..	..	..	..
North Bute	..	..	..	..	Orwell	3 5 1	..	1 0 0	2 0 0	Kinnethil	..	..	..	..
North Bute	..	..	..	..	Portmunk	4 6 3	..	0 7 0	0 4 0	Kinnethil	..	..	..	..
North Bute	..	..	..	..	Strathmiglo	6 8 3	2 10 0	1 4 0	1 10 0	Kinnethil	..	..	..	..
North Bute	..	..	..	..						Kinnethil	..	..	..	..
North Bute	..	..	..	..	<b>Kirkcaldy.</b>					Kinnethil	..	..	..	..
North Bute	..	..	..	..	Buchanan	8 0 0	..	0 4 0	0 5 0	Kinnethil	..	..	..	..
North Bute	..	..	..	..	Hurricane	17 4 0	2 12 9	1 0 0	2 10 0	Kinnethil	..	..	..	..
North Bute	..	..	..	..	Dryden	14 12 8	2 12 3	2 10 0	1 10 0	Kinnethil	..	..	..	..
North Bute	..	..	..	..	East Wemyss	24 12 8	1 0 0	0 10 0	0 14 0	Kinnethil	..	..	..	..
North Bute	..	..	..	..	Kennoway	34 2 7	0 13 9	0 10 0	0 14 0	Kinnethil	..	..	..	..
North Bute	..	..	..	..	Kinghorn	34 6 8	1 0 7	1 2 0	0 13 0	Kinnethil	..	..	..	..
North Bute	..	..	..	..	Kinglame	8 0 0	..	..	..	Kinnethil	..	..	..	..
North Bute	..	..	..	..	Kirkcaldy	13 1 1	..	1 12 10	1 0 0	Kinnethil	..	..	..	..
North Bute	..	..	..	..	Abbotshall	12 5 0	0 17 0	1 0 0	1 10 0	Kinnethil	..	..	..	..
North Bute	..	..	..	..	Dunnith									

Aberdeen.				Strathbogie.				Tongue.			
Sustentation Fund.	Foreign Missions Fund.	Constitutional Fund.	College Fund.	Sustentation Fund.	Foreign Missions Fund.	Constitutional Fund.	College Fund.	Sustentation Fund.	Foreign Missions Fund.	Constitutional Fund.	College Fund.
Abertouff...	26 1 10	...	3 8 10	2 6 10	...	...	...	...	...	...	...
East...	26 8 10	...	4 10 0	7 8 0	...	...	...	...	...	...	...
Ferryhill...	34 6 2	...	8 10 0	11 10 0	...	...	...	...	...	...	...
Gairloch...	34 0 0	...	0 10 0	...	...	...	...	...	...	...	...
Callergate...	20 8 0	0 5 0	0 4 0	...	...	...	...	...	...	...	...
Gilcomston...	18 16 1	...	7 5 0	13 4 0	...	...	...	...	...	...	...
Greyfriars...	13 8 8	...	0 17 4	0 14 8	...	...	...	...	...	...	...
High...	20 0 0	...	4 10 0	8 8 0	...	...	...	...	...	...	...
H. Burns...	11 14 9	...	1 0 0	1 0 0	...	...	...	...	...	...	...
John Knox's...	25 7 2	...	4 10 0	1 10 0	...	...	...	...	...	...	...
Muirhead...	3 7 8	...	0 14 0	0 15 0	...	...	...	...	...	...	...
Neill...	11 19 7	...	0 16 0	0 11 0	...	...	...	...	...	...	...
North...	16 9 8	...	1 18 4	3 13 8	...	...	...	...	...	...	...
Old Aberdeen...	4 1 2	...	0 10 0	0 12 0	...	...	...	...	...	...	...
Rutherford...	12 7 0	...	0 19 0	0 15 0	...	...	...	...	...	...	...
Rutherford...	16 0 0	...	0 18 0	3 0 0	...	...	...	...	...	...	...
South...	60 8 2	...	10 10 0	11 0 0	...	...	...	...	...	...	...
St. Clement's...	16 6 7	...	1 5 0	1 5 0	...	...	...	...	...	...	...
Trinity...	61 19 7	...	30 0 0	34 5 0	...	...	...	...	...	...	...
Union...	6 15 1	...	1 11 9	1 5 0	...	...	...	...	...	...	...
West...	71 12 2	...	14 0 0	15 0 0	...	...	...	...	...	...	...
Woolhouse...	16 4 6	4 15 8	1 5 0	2 0 0	...	...	...	...	...	...	...
Woolhouse...	9 5 0	...	0 10 0	0 13 0	...	...	...	...	...	...	...
Woolhouse...	3 5 7	...	0 15 0	0 17 0	...	...	...	...	...	...	...
Woolhouse...	...	...	1 10 0	...	...	...	...	...	...	...	...
Woolhouse...	...	...	0 10 0	...	...	...	...	...	...	...	...
Woolhouse...	21 2 4	...	0 18 0	1 2 0	...	...	...	...	...	...	...
Woolhouse...	30 0 0	...	...	0 4 0	...	...	...	...	...	...	...
Woolhouse...	3 3 2	...	...	0 5 0	...	...	...	...	...	...	...
Woolhouse...	22 8 7	1 6 1	...	1 10 0	...	...	...	...	...	...	...
Woolhouse...	16 6 7	...	0 15 0	...	...	...	...	...	...	...	...
Woolhouse...	6 14 1	...	0 16 0	1 0 0	...	...	...	...	...	...	...
Woolhouse...	4 15 6	...	...	...	...	...	...	...	...	...	...
Woolhouse...	3 2 10	...	...	...	...	...	...	...	...	...	...
Kincairdine O'Neil.				Elgin.				Caithness.			
Abertouff...	...	2 5 0	0 15 0	0 10 0	...	...	...	...	...	...	...
Abertouff...	...	2 2 1	0 7 0	0 12 0	...	...	...	...	...	...	...
Abertouff...	11 7 7	...	1 5 0	4 8 0	...	...	...	...	...	...	...
Abertouff...	6 15 6	...	0 12 0	0 18 0	...	...	...	...	...	...	...
Abertouff...	19 0 0	...	0 9 0	0 9 0	...	...	...	...	...	...	...
Abertouff...	6 14 6	...	0 12 0	0 14 0	...	...	...	...	...	...	...
Abertouff...	...	1 10 0	0 11 0	0 10 0	...	...	...	...	...	...	...
Abertouff...	...	...	0 10 0	0 10 0	...	...	...	...	...	...	...
Abertouff...	...	1 13 0	0 7 0	0 8 0	...	...	...	...	...	...	...
Abertouff...	22 0 0	...	1 0 0	0 10 0	...	...	...	...	...	...	...
Abertouff...	20 0 0	...	0 10 0	0 15 0	...	...	...	...	...	...	...
Alford.				Inverness.				Lochcarron.			
Abertouff...	8 6 5	...	0 5 0	0 8 0	...	...	...	...	...	...	...
Abertouff...	10 11 6	...	0 5 0	0 10 0	...	...	...	...	...	...	...
Abertouff...	17 11 8	...	0 12 0	0 10 0	...	...	...	...	...	...	...
Abertouff...	5 0 8	...	0 12 0	0 10 0	...	...	...	...	...	...	...
Abertouff...	...	...	...	...	...	...	...	...	...	...	...
Abertouff...	4 14 0	...	0 4 0	...	...	...	...	...	...	...	...
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*(Extract Letter from the Rev. Dr. Roxburgh to Mrs. Buchanan.)*

"In these days of imprisonment through the discomfort of superabundant rain out of doors, I have found my solace and chief enjoyment in the perusal of Mr. Walker's Life of your beloved husband—never more beloved and revered by me than now. I had glanced over the pages of the book from time to time before. But now that I have read it carefully from end to end, I am struck with admiration of the skill with which Mr. Walker has arranged his diversified materials, and has woven them into a continuous and connected and withal singularly interesting and instructive narrative, throughout which Dr. Buchanan's noble character shines forth in its true colours, and this without any studied efforts at portrait painting. The work discovers an intelligent acquaintance with all the controversies, and with the history and merits of all the schemes of Christian philanthropy with which the name of Dr. Buchanan was associated, and to which, accordingly, his biography had occasion to advert. He is quite at home with them all, and writes about them *con amore*, like a man who has mastered them thoroughly. And I venture to predict that the 'Ecclesiastical Biography' will hold a first place as a book of authority and reference with regard to the eventful period in the history of our Church to which it relates; and in the conduct and character of Dr. Buchanan will furnish a model which the future ministers, and especially the future leaders, of the Church in times of difficulty and trial, may copy with advantage. I congratulate you and your family on the fact that your adorable husband has found so able and sympathizing a biographer, and that Dr. Buchanan's name has been embalmed in a historical record so worthy of him and of the cause to which his valuable life was devoted."

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Monthly



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MAY 1, 1878.

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*NOTE.*—Our readers will, we are sure, make allowance for the form in which the "Record" of this month appears. When the number for May was almost complete, the Establishment of the Publishers was entirely destroyed by fire. With characteristic energy they at once addressed themselves to meet the catastrophe. A new printing-office was extemporized, and new type procured. But in the few days that were available, it was found impossible to put everything into its accustomed shape, and we regret especially that it has been necessary to omit the usual figure matter. The amounts contributed for the two months will, however, be given in June, and we ask the indulgence of any whose communications may not now appear as they expected.—ED.

## EDITORIAL NOTES.

**T**HE GENERAL ASSEMBLY will meet in the New Public Halls, Glasgow, on Thursday, the 23rd day of May. Before the opening, a sermon will be preached by the Rev. William H. Goold, D.D., Moderator of last Assembly, public worship commencing at Twelve o'clock. Admission to all parts of the Hall will be by Ticket only, except on Thursday the 23rd, when admission will be Free. Tickets of admission (price 2s. each) for Members, Ministers and Elders not Members, Deacons, Probationers, and Students, admitting to those parts of the Hall set apart for them respectively, will be issued in the Common Hall of the New College, Edinburgh, on Saturday the 18th May, between Twelve and Two o'clock; and on Monday the 20th May, between Eleven and Three o'clock; and within the New Public Halls, Glasgow (Entrance from Berkeley Street), on Tuesday the 21st May, between Twelve and Two o'clock; on Wednesday the 22nd May, between Ten and Three o'clock; and on Thursday the 23rd May, at Ten o'clock. Tickets for the Public (Price 15s. for the Moderator's Gallery, 7s. 6d. for the Season in the Side Gallery, and 6d. for a single day's admission) will be issued by the following Booksellers on Monday, 13th of May—namely, Mr. A. Elliot, 17 Princes Street, and Messrs. Maclaren and Macniven, 138 Princes Street, Edinburgh; Messrs. D. Bryce and Son, 129 Buchanan Street, Mr. John Mackie, 106 Queen Street, Mr. J. N. Mackinlay, 421 Sauchiehall Street, and Messrs. John Maccallum and Co.,



Religious Institution Rooms, Glasgow. It is specially requested that all concerned will notice that application for Tickets must be made to one or other of the above. *Tickets will not be supplied through any other channel.*

A London newspaper, the *Echo*, has called the attention of the public to some important statistics illustrative of the state of religious life in Germany. The pastors of the State Church in Prussia are very poor, and a collection is annually made from Königsberg to Saarbrück "for the relief of the most urgent distress in the Church." The ecclesiastical authorities have published the results on the last occasion. A total sum of £15,868 was collected. The population appealed to cannot be under 17,000,000, and the collectors went from door to door, not omitting the house of any Protestant. Prussian Protestants residing abroad were also applied to, and their contribution is included in the above total. The whole does not amount to one farthing a piece from the nominally Protestant population of Prussia! The Protestants of Scotland raise for religious purposes a million and a half sterling—nearly seven shillings per head of the population. Of course, by far the larger portion of this is contributed by the non-established Churches of Scotland, the Free Church taking the lead with upwards of half a million. The causes of the state of things thus proved to exist in Prussia are manifold, but may probably all be included under the paralyzing influences of the Establishment and the inveterate hostility of the German universities to the religion of Christ.

What seems a movement in mass towards Christianity has taken place at Tinnevely. There missionary effort has been for long wonderfully successful, but nothing in all the past has occurred to compare with recent results. In seven months more than 16,000 souls have placed themselves voluntarily under instruction with a view to baptism, and the movement is still spreading, so that it is impossible to surmise how far it will reach. Village after village is laying aside its heathenism and seeking admission into the fold of Christ. It is the Church of England which has the chief charge of the district, and the work is under the care of good Bishop Caldwell.

The establishment of mission stations in Central Africa is not to be accomplished without many difficulties. The London Society's enterprise has been arrested midway between the sea and Lake Tanganyika, and Mr. Price, its leader, has come home to consult the directors. It will be remembered that this party is proceeding overland, and what has chiefly hindered their progress is the difficulty of transport. The Church Mission has been still more unfortunate. News has reached home that its chief has met his death by violence. Before this sees the light, the full particulars will probably have reached England.

## THE COLONIAL FIELD.

### REV. P. HOPE IN AUSTRALASIA.

WE have much pleasure in inserting two notes from our valued Secretary, which speak for themselves:—

(To Messrs. Balfour and Mackintosh.)

CHRISTCHURCH, CANTERBURY,  
February 11, 1878.

Instead of writing a letter to each, I content myself with *one*, more especially as I presume the Convener is now at Rome.

After a pleasant voyage of eighty days from Plymouth, we landed at Lyttleton on the 20th ult. While in the tropics my health improved, but when we stretched into the southern latitudes the

weather became cold, my old ailment returned, and I suffered considerably during the rest of the voyage. Needing complete rest after coming here, I could not undertake much work for a time. However, I picked up a good deal of information from the ministers and other friends who came to see me, and I have since met with the Presbytery of Christchurch, and had a full conference with them. I need not say that as the deputy of the Committee I have received a most cordial welcome. Letters expressing this have come to me from all parts of the colony, as well as from Australia.

I am leaving to-day for Otago, where, health permitting, I shall find enough to occupy me for two or three weeks. Then (*D.V.*) I go to Wellington, Auckland, &c.; thence to Australia. I quit-

understand the importance of my mission, and if God give me life and strength, I believe it may be made by his blessing very fruitful. After this letter comes to hand, my address will be, "Care of Rev. Dr. Steel, Sydney, New South Wales." Will you remember me in the kindest manner to the Committee?

I trust I shall be able to write at greater length, and to give you more details at no distant date.

(To Mr. Walker.)

CHRISTCHURCH, NEW ZEALAND,  
February 11, 1878.

During the short time which has yet elapsed since my arrival in New Zealand, I have done little more than break ground on the work of the mission intrusted to me. I found that I urgently required rest after our long voyage, and contented myself with picking up useful information and suggestions from the ministers and other friends who came to see me. Last week, however, I had a pleasant meeting with the Presbytery of Christchurch, from all of whom I received a cordial welcome. I have also letters from ministers in all parts of the colony, and also from Australia, expressing the utmost satisfaction that the Committee acting for the Church has at length sent a deputy to visit the Australasian Churches. I earnestly hope and pray that I may be enabled in some measure to discharge the important duty which has been put into my hands. I am leaving Canterbury to-day on my way to Otago, where, if my health permit, I shall find plenty to occupy me for two or three weeks. I then intend (*D.V.*) to move northward to Wellington, Auckland, &c., and I may probably have more details to give you per next mail. Meanwhile let me just say that in this province alone I have had named to me not fewer than six or seven localities which would gladly receive a minister for each, and at least two or three places where ministers are immediately and urgently required. The Brindisi mail leaves to-day, and I must close abruptly.

#### NOTES BY THE INTERIM-SECRETARY.

##### VICTORIA.

*Christian Colportage.*—From the *Southern Cross* we extract the following:—

"One of the most important associations for Christian enterprise has just been formed in Melbourne, which will in due time, we trust, make its influence felt, under God's blessing, over the whole colony of Victoria. A few Christian gentlemen, having in view the necessity for securing the circulation of a pure literature amongst the homes and families in country districts, have resolved to make an effort to supply this long-felt want, and have

started the *Christian Colportage Association of Victoria*. The basis adopted is that of the Religious Tract and Book Society of Scotland, which has been so wonderfully successful in improving the reading taste of that country, and now employs nearly two hundred and fifty agents in carrying out this work. The colporteurs of the Victorian Association will be the allies and friends of all forms of pastoral and evangelistic labour, and, as in the Fatherland, will call at all houses in the districts they visit, and offer for sale Bibles and Testaments, a great variety of books of an evangelical character, and useful and interesting periodicals. They will also distribute tracts, and be ready to read the Scriptures, and pray with the aged and sick who may be disposed to receive their visits. A fund will be established to enable the association to distribute useful periodicals and tracts free where they are calculated to do good."

##### NEW ZEALAND.

*Otago.*—Dr. Stuart of Dunedin writes:—

"We need help at present. In fact, we have not been so bare of preachers for many years. We are hoping that three of our young men who are studying divinity at home will, on the completion of their course, return to the land that helped them through their undergraduate course. If you sent us two or three men of good sense and strong hope, they would soon be settled in fields of labour which would try all their powers.

"You will be sorry to know that Mr. Elmslie, of Christchurch, is obliged to get change and rest for two months. This is depressing, so closely after the opening of the new church. I am now trying to get supply for him. His silence for even this period is a great loss.

"I am pushing ahead as best I can. We had the Communion three days ago, when 588 sat down at the table,—the greatest number that ever sat down under one roof at one time in this country. Such services are reassuring amid the loud talkings of infidelity."

In a later letter Dr. Stuart says:—

"Our Synod is in session now. There is a large representation of the ministry and eldership. And hitherto, while there has been vigorous discussion, there has been no acrimony. Sabbath schools and the religious instruction of the young have received much attention. The Synod has strongly and affectionately recommended ministers and kirk-sessions, besides giving catechetical instruction on Sabbath-days in the church, in the presence of the congregation, to devote a day weekly to the catechetical instruction of the children in the Scriptures and Shorter Catechism in such places as will be convenient for their coming together.

"Our Sustainment Fund gives a dividend for the year of £216, 12s."

#### SOUTH AFRICA.

*East London.*—From Mr. Brown we have the following letter:—

"It is quite five months since I last wrote you, during which period we have as a congregation been progressing. The small hall where we at first met was found insufficient for our audiences, and so we have been occupying the largest in the town; and the numbers who come, especially in the mornings, fully justify the change of place.

"It is matter of deep regret to me and many of my worthy people, that so few of the Scotch emigrants, who are thought to be representatives of our Scotch peasantry and working-classes, and from whom so much was expected in the way of building up the cause here, should throw off their religious habits and despise the services of the sanctuary so soon as they arrive out. The voyage, and residence in the homes provided for the emigrants on their arrival, bring out their true character pretty well; and while a few identify themselves at once, the greater number pass at once into a state of careless indifference and Sabbath profanation.

"I proposed, about the time of the outbreak of the war, to hold a week-day service among twenty-two families, who, having gone out and settled on their lands, about ten miles off, said they could not come to our Sabbath diets. An opportunity for carrying this proposal out may shortly occur, as these families must not be allowed to drift quietly away into an irreligious condition. For their own sake, and the sake of the colony, such a result would be disastrous.

"Had it not been for this uncalled-for war, we would now have been doing something towards our new church; but as business is upset, and trade paralyzed, and agriculture at a complete stand, money is scarce, and we have a difficulty in getting in our promised guarantee for ministerial support. Articles, always too high, are now greatly up; our staples are double, and wood and water can scarcely be had."

*Fort Beaufort.*—From Mr. Berry we have the following, written on 20th February:—

"As you will expect, we are feeling quite at home in Africa now. The place and people we like very much, though the weather has of late been rather trying. The heat is at times oppressive, and the drought has been of such duration that everything of a vegetable kind is burned up; fruit and other trees are dying; crops are quite lost. War is still going on, and business at a standstill. All combined make things indeed look seri-

ous. We trust, however, that affairs will soon become more settled and prosperous.

"I am very happy to say that our work here is prospering. The Lord is blessing us. We have now got our kirk-session and deacons' court formed and in working order. Several alterations and improvements are to be made upon the church very soon. The Sabbath attendance is very encouraging, and of late there have been several additions to our membership.

"We have commenced a service for the natives on the Sabbath afternoons in a large hall on the barrack ground. It is well attended by men and women. They asked whether we could not have service with them in the evening too. We may perhaps do so, though it must then be conducted by one of our members, as there is evening service in our own church. A Thursday evening meeting has been commenced by us, which is also promising well.

"Please remember me and my work at the throne of grace, that saving blessing may be largely experienced in our midst."

#### MALTA.

Mr. Macphail, who assists Mr. Wisely, writes from Gozo, to which place he has been temporarily transferred:—

"IMPERIAL HOTEL, GOZO,  
March 18, 1878.

"From the heading of my note you will see that for the present I have changed my residence. A detachment of the 42nd being stationed here, numbering nearly 400 men, I have been sent across here to minister to them. As the majority of them are Presbyterians, I have a congregation of about 300 on Sunday, meeting in one of the large barrack rooms; and I am happy to say that they are a most attentive congregation. There is only the parish service in the morning, as no place could be got for an evening service. I have, however, a second service in the hospital, for the men there; and though there are not many present, it is a very enjoyable service. The work during the week is not so arduous as in Valetta. I only wish that it were not such a distance, so that I might help those there a little. How long my services may be required in Gozo I cannot say, as it is very uncertain what will be the next move of the troops: but as the 42nd have been here since the middle of January, they expect to be recalled to Malta next month.

"Gozo is a very pretty little island, much more so than Malta, though, like it, completely under the power of the priests, the Jesuits reigning supreme. Our service is the first Presbyterian service that has been held here."

## I S R A E L.

## NOTE BY THE SECRETARY.

April 11, 1878.

As intimated in the *Record* of last month, Mr. Andrew Moody has gone to Pesth, and has entered on his work there, having had a very cordial reception. On the day of his arrival there was an interesting gathering of teachers and scholars to meet him in the Mission Hall. The following day there was a social meeting with the elders of the congregation at Mr. Koenig's house; and on other occasions the members of the mission, with several German and English friends, assembled to bid him welcome. His departure from Prague was made the occasion for presenting to him an address, by many German, Bohemian, and English friends, expressive of their sincere regret at his removal from the city where devotedness to his Master, and the kind, friendly interest he had taken in them all, had greatly endeared him to his congregation and to others. This was accompanied by the presentation of an album, and of a beautiful centre-piece for flowers to Miss Moody, who has gained the universal esteem and respect of those who were in any way interested in our mission. Mr. Allan has taken charge of the Prague station, although only for a short time, as he has accepted the call of his former congregation at St. Thomas to be their pastor. The Committee, accordingly, are anxiously looking for a suitable successor to Mr. Moody in the important work which he has been called on to leave, and they trust to be guided in their selection of a missionary as they believe they have hitherto been. Mr. Tomory writes anxiously from Constantinople—greatly obliged to the Committee for the help they have afforded by a grant of £50, to enable him to relieve abounding distress among the parents of the children attending our schools. The sufferings, he says, are very great, but our chief anxiety is more about the sanitary state of the place. Contagious diseases are raging, affecting all classes; many Europeans have died. May the Lord help us!

## OUR HOME WORK.

## NOTES BY DR. ADAM.

## EVANGELISTIC DEPUTIES, WELLGATE, DUNDEE.

THE Rev. J. Duke reports as follows regarding the Rev. J. Riddell's work as an Assembly deputy in connection with his congregation:—

"I must apologize for delay in communicating with you in reference to the evangelistic services conducted in Wellgate Church by the Rev. J. Riddell, Paisley Road, Glasgow. They were held in the church nightly (Saturdays excepted) for a fortnight, preceded by short open-air meetings. The addresses to which we had the privilege of listening were, as might be expected, full of the gospel, pointed, heart-searching, calculated to arouse the slumbering conscience, and to be eminently conducive in leading the soul to joy and peace in believing. The word was indeed with power. Whilst God's people experienced a time of quickening and refreshing, of others we feel very hopeful that they have passed from death unto life. We are fully confident that blessed fruits of these meetings will yet come under our notice, of which we are at present not cognizant. A daily prayer-meeting was held in the church at the dinner-hour.

Sometimes a considerable number met for the purpose of uniting their cry at the mercy-seat for blessing on the work in the evening. We felt it to be a great joy, and esteemed it to be no ordinary privilege, to have the much-valued services of our dear brother from Glasgow."

## COWDENBEATH.

One of our lay evangelists has lately laboured for some weeks in this place, which has a large population, chiefly made up of miners. Our congregation has been weak there, and the spiritual state of the people has been matter of deep concern. It is cause of thankfulness that a special blessing appears to have attended Mr. Steven's work there, as has been evidenced by a general religious interest and movement, both within and without the congregation, by an increased attendance on the means of grace, and by the profession of not a few that they have sought and found salvation. It is hoped that this goodness will not be like the morning cloud and early dew, which pass away,—that it will stand the test of time, and that the impression will diffuse itself among the multitudes who still care for none of these things. Meanwhile the minister feels

much encouraged, and it will be the endeavour of the Committee to give him all the assistance in their power.

In connection with this instance of great good resulting from the labours of our lay evangelists, I take the opportunity of stating that the applications for the services of these agents have not been nearly so numerous or pressing of late as they were at a former time. When one of them lately resigned, that he might enter on a fixed sphere of mission work, the Committee did not feel warranted in supplying his place by a permanent appointment. More recently, however, they have entered into a temporary engagement with Mr. Lamont, who has been doing good service at Bainsford; and it will depend largely on the demand for such labourers whether they can renew and continue the engagement, as they desire and hope that they may be enabled to do.

#### BAINSFORD, FALKIRK.

A station has existed here for a considerable number of years, but on an independent footing, having been conducted and supported by the Rev. E. M. Rate. It is felt that the large population, the spiritual necessities, and the growing importance of the district, call for the planting of a congregation in it with as little delay as possible. In the most generous way Mr. Rate has made over to the Presbytery the schoolhouse in which his operations have been chiefly carried on, and has promised liberal assistance for the employment of a probationer at present, and ultimately for the support of a minister. A site has been selected, energetic measures are in progress for proceeding with the erection of a church, and an application is going up

to the approaching General Assembly to have the mission sanctioned as a regular charge. Mr. Sinclair of Grangemouth and Mr. Mair of Falkirk are interesting themselves greatly in the cause, and other friends are affording valuable help. In the meantime the Home Mission Committee have readily responded to the request of the parties and the Presbytery for a grant to aid in the maintenance of the station until it shall be placed on a higher and permanent footing. The field is of great extent; it is much in need of the spiritual husbandman; and we cannot doubt that, were a faithful and able minister settled in it, he would in due time, by the divine blessing, reap a rich harvest.

#### CHURCH EXTENSION BUILDING FUND.

A large number of the Presbyteries of the Church have now been visited in connection with this fund, and many meetings have been held in the leading towns and other centres throughout the country. It is hoped that the work of obtaining subscriptions is being vigorously prosecuted by the committees which have been formed, and by individual congregations. The interval between this and the Assembly is now very short, and not a day should be lost in completing the work and communicating the results to the writer, who is Convener of the Assembly's Committee on the subject. It is to be regretted that so little is yet known of what has been done in so many places, and in order to the preparation of the report it is necessary to obtain early and definite information. Great and just disappointment will be felt if, through supineness or unnecessary delay, that report should be found of an unsatisfactory nature.

## WORK FOR WOMEN.

### IN CONNECTION WITH "THE LADIES' SOCIETY FOR FEMALE EDUCATION IN INDIA AND AFRICA."

BY MRS. MURRAY MITCHELL.

We gladly devote our page this month to the following very interesting journal from the pen of Miss Lorimer, Glasgow, who is now paying a visit to Africa. She gives a graphic and most pleasing picture of medical work at the Gordon Memorial Mission. Our readers will remember that this mission was founded by the Countess of Aberdeen and the members of her family, in commemoration of the Honourable James Gordon. It is under the charge of Dr. and Mrs. Dalzell; Mrs. Dalzell is sister to Miss Lorimer, who writes:—

#### GORDON MEMORIAL MISSION.

September 12, 1877.

.....I don't think I have said much of the medical mission work here. It is very interesting to see

the command, "Preach, saying, The kingdom of heaven is at hand; *heal the sick*," carried out under outward circumstances differing somewhat from those at home. There is no hospital, no dispensary, no waiting-room; all is conducted in the open air. Being so makes the resemblance somewhat closer to the first medical mission, though, of course, there are many points of difference. The Great Physician healed at once, and needed no hospital or dispensary; nor did the first medical missionaries, endowed with the miraculous gift of healing, as with that of tongues. His servants now have to tread in his footsteps through the use of means, and in many cases the want of these seriously interferes with the success of the treatment. Even at home, medical missions should have a hospital attached,

where the doctors might watch over their cases. Here still less than at home are the patients to be trusted to attend to the doctor's orders. In fact, they can do nothing, not even make and put on a poultice. They have also a provoking way of not coming back. If they think a thing is going on well, or if they feel satisfied to let it alone, they cease coming for treatment. A baby with a burnt hand has had much additional suffering in consequence of such carelessness. In a few months now we hope to have the manse ready, with its dispensary attached; but when shall we have a hospital of even half a dozen beds?

One does not require to live long at a foreign medical mission station in order to see the wisdom of the double command. The attraction it has for the natives, and the influence which it gives the missionary, are self-evident. How J—— does wish that there were as visible cures of souls as of bodies! But when the Spirit breathes on the gospel truths taught, there will also be speedy cures of sin-diseased souls. Here, as elsewhere, there is the noted special blessing which seems to rest on the treatment at medical missions, the more signal that often the doctor has everything to do himself, even in operations in which at home he would have several assistants. Every day J—— has cases, less or more, but always several. The patients, generally accompanied by a relative or friend, gather, between eight and nine A.M., on the grass about the door; and, although it is winter, are much warmer sitting in the sun than people are at home with fires in the waiting-halls. One advantage—that of perfect ventilation—is secured by our airy hall! There are old and young; men, women, and babies; and all sorts of cases, from serious tumours to teeth extraction. Kaffirs bear pain well, if they see its cause; but one who would stand an operation splendidly will lie prostrate under headache or indigestion, as if dying, and apparently thinking himself so. I have seen illustrations of this latter fact. The first I saw gave me quite an alarm.

"What has come over our waggon-driver?" "Oh, nothing," said Mr. Dyke; "they were all feasting yesterday, and he has eaten too much!" The serious operations have chloroform, but not tooth-extraction. The Kaffir way is to dig the tooth out; and the spoke of an old umbrella is a perfect wind-fall as an instrument! The process is one of time and pain; so the speedy extraction with a proper instrument is quite painless enough without wasting chloroform. What a look of amazement and exclamations of wonder when the tooth is held up!

I must tell you of a few of the cases which have occurred since I came. The first was a nice-like girl, of ten or eleven, with a diseased toe, so bad, indeed, that amputation was necessary. The table was brought out to the verandah, and the necessary preparations made. The father had heard of "the medicine that causes to sleep," and the child went over beautifully; but he got frantic, and declared she was dead. When J—— began the operation, he howled, beat his breast, and tried to arrest J——'s hand, and made quite a scene. Bakop (the servant, who is quite up to surgical cases) supplemented J——'s vigorous push with a strong grasp; so he grew quieter and watched. Speedily it was over, and she was laid in his arms on the grass. She opened her eyes and smiled; looked at her bound-up toe, and said she was not hurt..... Day after day, for some weeks, they came to have it dressed; the father, in his striped blanket, or soldier's old greatcoat, stalking first, long staff in hand, and followed by the mother, carrying the girl on her back. The story of his panic entertained not a few of the patients while waiting, and he joined heartily in the laugh against himself. He was a nice, sensible-looking man. I noticed him listening very attentively at the Sabbath services. Finally, they departed for their distant kraal, happy and grateful. Let us hope and pray that there may be fruit from the gospel-seed sown while here.

## THE CONTINENT.

### NOTES BY THE CONVENER.

At the March meeting of Committee the grants to Continental Churches and Societies are made, and are regulated as to amount by the number of applications and the available funds.

The following are the sums voted for the present year:—

FRANCE—Union of Evangelical Churches and Société Evangélique .....	£100	0	0
<i>This is in addition to the sum of £605, being part of the sum raised by the Committee's special appeal in 1877, at the time of the political and ecclesiastical crisis.</i>			
Rev. Mr. Al'Al's Work in Paris .....	30	0	0

Miss de Broen's Mission to the Communists .....	£30	0	0
Madame de Pressensé's Mission in Paris ..	10	0	0
SWITZERLAND—Société Evangélique, Geneva ..	75	0	0
Ecole de Théologie, Geneva ..	75	0	0
Eglise Indépendante, Neuchâtel .....	50	0	0
Mission at Berne ..	20	0	0
Commission des Etudes, Canton de Vaud ..	40	0	0
BELGIUM—Société Evangélique, Brussels .....	100	0	0
ITALY—Waldensian Committee of Evangelization .....	200	0	0
BOHEMIA—Native Protestant Church .....	50	0	0
SPAIN—Native Protestant Church ..	50	0	0
PORTUGAL—Native agency in connection with the Congregation in Lisbon .....	30	0	0
SWEDEN—Madame de Ramsay's Work at Wilhelmro .....	15	0	0

It is always a source of deep regret to the Committee that the number and amounts of their grants are so small. The work being done by every one of the agencies to which they have contributed is of the most sterling character, and merits far larger gifts from our Free Church, to which all of them assure us they look in a special way for sympathy and help. It is at the same time a source of much thanksgiving that the grants, such as they are, prove of great service to our Continental friends, who acknowledge the receipt of them in the most cordial and affectionate terms.

The venerable Dr. Fisch of Paris acknowledges, on behalf of the Union of Evangelical Churches and Société Evangélique, the sums raised on their behalf by our Free Church during the past year.

These gifts approach £800, and reached them at a time when everything was dark and cheerless in the prospects of evangelical religion. Brighter days have come; and Ultramontanist has received, for the present at least, the severest check which it has encountered for many years in France.

Dr. de La Harpe, on receiving the grant for the Société Evangélique and Ecole de Théologie of Geneva, expresses the "grateful remembrance" which both bodies have of our Church's sympathy, and the thankfulness which they feel for our "help—doubly grateful, when it is hallowed by prayer."

Dr. Godet—a name dear to all the Churches of Christ—writes that the Committee's gift reached him on the same day on which the Synod of the Eglise Indépendante was meeting; and in their name he sends a message of "deep gratitude and affectionate respect." "It was with emotion," he writes, "that I read your letter. The expressions and proof of affection which it contained were well fitted to go to the heart.....This evidence of sym-

pathy and of fraternal regard was not needed to assure us of the sentiments of our Scottish brethren, of which we have received so many proofs.....It is sweet to feel that we are loved. 'Now He that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness.'"

From Italy, from Belgium, from Bohemia, and the other countries to which our help has been sent, the same story of need and of thankfulness reaches the Committee. Would that our Church more fully apprehended the wide and effectual door which is open on the Continent for Christian work, the large and varied agency now available for its prosecution, and the great influence which our Free Church has obtained among the Churches of Christ abroad, who trust and lean upon her with a very touching and tender confidence and affection.

The attention of the Committee has been directed to the approaching "Exhibition" at Paris, commencing in May, and to the duty of making some provision of ordinances for the large number of persons from this country who will no doubt visit it. The "Salle Evangélique," which is now being erected by public subscription, will no doubt be available for Presbyterian as well as other ministers, for the purpose of holding evangelistic meetings. But the Committee propose, in concert with other Presbyterian Churches of this country, to make arrangements for regular Sabbath and other services during the period of the Exhibition. These, when completed, will be duly announced. Meanwhile the expenses connected with this manifestly right movement will, it is hoped, be provided, without drawing upon the ordinary revenue of the Committee. The Convener will gladly receive and acknowledge any contributions sent to him for this special purpose.

## MISSIONS TO THE HEATHEN.

### OUR MISSIONS IN SOUTH AFRICA, AND THE WAR.

THE news now arriving from South Africa is much more serious, so far as *our* missions are concerned, than any previous news. The lamentable struggle has entered, apparently, on a third stage, and one likely to be not less but more prolonged and embittered and disastrous than the two that have gone before it. Hitherto the fighting has been in comparatively open country, and the weight of mission loss has fallen on the United Presbyterians, who were the only labourers among Krel's people, and the chief agency among the Gaiikas. They have suffered much; and it may be safely predicted that after the war they will have to break entirely new ground, and just begin over again, in many cases. But now the fighting is among our stations too, and we may soon have to suffer scarcely less, if less at all, than our United Presbyterian brethren have suffered, or than we suffered in 1835, 1846, and 1853. The Amatole mountains are the Kaffirs' home. Even to see them is a joy to them. But to be banished from them, and forced to live far away, has been one of the hardest trials to their proud hearts, as any one may learn from the recently published life of Tiyo Soga. It seems that

somehow the rebels have now made their way into the dense bush and deep kloofs of these hills. And if once they get fairly among them, it will only be after a long time and at much expense of life that they will be dislodged again. Experienced and cautious men do not expect to see the war ended in 1878. It may be otherwise. God grant it may! But meantime the Free Church may expect to lose not a little, and to have its missions in South Africa weakened and retarded to a degree that only years of fresh labour will recover. At the end of all this the door may be more open, but it may just as likely be faster shut. Meanwhile let us pray.

#### CHILDREN SAVED FROM THE FAMINE.

(*Mr. Stevenson to Dr. M. Mitchell.*)

As I paid a visit last week to our Home for destitute children at Conjeveram, it may interest you, and perhaps others, to get some account of it.

The Home is situated on a well-raised and open piece of ground, just on the outskirts of the town, and about seven or eight minutes' walk from our mission premises. The site has been generously given by a kind native, a pandaram. Pandarams are usually beggars, or, at least, more ready to receive than to give; but this one is an exception to his class, being both well-to-do and liberal. His fields and gardens lie around, most of them at present rich with the promise of good crops, though one field through which we approached the home had a crop of grain which would come to no good for want of rain. The Home consists of three separate sheds, one large and two small. The large one is divided into two unequal parts by a partition, the bigger half being the sleeping-room for the boys, and the smaller for the girls. The former serves also as a schoolroom for all. The two smaller sheds are the hospital and kitchen. They are about twenty yards from the main building, on different sides. The sheds are made of bamboos, thatched with palm-leaves, and are airy and cool. The floor is of hardened mud, and covered with clean sand. On this they lay their mats at night and sleep comfortably. In their ordinary homes they would not have such a clean and airy bedroom.

The number at present in the Home is just three short of a hundred. Thirty-one are girls and sixty-six are boys. Their ages range from four to twelve years. The majority have been in now for two or three months, and are therefore in good condition although they were miserable enough when first brought in. One of the biggest and strongest girls now was in a very wretched condition when she was picked up. She belonged to Tadputri, a place about thirty miles off. Before the famine began, she lived comfortably with her grandmother; but after rice became dear, and the money was all spent, her grandmother, who was an old woman, was not able to provide for her, and so sent her out to shift for herself. For months she begged from village to village, gradually getting thinner and

feeling the pangs of hunger more severely, until, as she said, she was "just like a broom!" She had wandered all the way from her home to Conjeveram, quite alone and friendless, until she was picked up and taken into the Home. Now she is hearty enough. This is a specimen of the experiences some of them have gone through. A number are still very thin and weak, with sunken cheeks and wasted limbs, and their bones staring through the skin. One little fellow is very weakly, being almost bloodless. He looks very pallid, and if he hadn't a dark skin he would be ghastly. He gets milk and special gruels, to put, if possible, a little blood into him. There are in the hospital some cases of measles. Of the whole number, fourteen are orphans, the rest have either one or both parents alive, but unable as yet to take care of them. As to caste, forty-one are weavers, a class of people that have suffered terribly in the famine. In the best of times they are very poor; for they cannot, with their old-fashioned hand-loom, compete with Manchester to advantage, and the caste system raises a strong barrier to change of employment. In hard times, accordingly, they are brought to the brink of starvation, and many of them over it. There are a considerable number of this caste about Conjeveram. The little villages, Rajampett and Irjempett, where we have schools, are largely inhabited by weavers. Now that the famine is passing, they must receive aid from Government or the Famine Committee, to enable them to resume work. The caste most largely represented next to them is the Venian, a rather low cultivating caste. The others are very various.

Let us now see how they spend the day. Like most in the East, they rise with the sun, or rather before it, and betake themselves to a tank near, where they wash their faces, and brush their teeth with the finger, or a particular twig used for the purpose. On Saturdays they have a special bath, with oil. About seven o'clock they get some rice water, which staves off hunger till breakfast-time. At eight they begin lessons, which go on till ten. They are divided into three classes, at different stages, though none of them very far advanced. The most forward have books, but the beginners learn to write their letters in the sand strewn on the floor. Some can read very fairly, and know a



little arithmetic. The Home being as yet only temporary, their caste is not interfered with, nor any obstacle put in the way of their returning to their own homes and society; but they are taught the Word of God, and will go back with some knowledge of the great truths of the Christian faith, specially of the facts of our Lord's life, death, and resurrection.

Ten to eleven is the breakfast-hour. When it is ready, a small drum, such as is used in a native temple, is sounded. At the first beat they form in marching order in the school-room. At the next signal they march out in order, walk round the kitchen where their earthenware bowls are laid out, all take up their own, then they walk in order still to their dining-room, and take their places. The dining-room is a splendid one, being a clean swept place under the shade of a magnificent tamarind tree. You remember Mr. Arnot's anecdote of his father, given in one of his illustrations of the Book of Proverbs. I was reminded of that when I saw the children sitting on the ground under that rich leafy canopy. Two "tables" were marked out, so that they sat in four rows, two facing each other. The sick children sat somewhat apart by themselves. When they were all seated with their bowls before them, the hot rice was brought out in large vessels, and two capacious handfuls given to each; then the pepper-water was poured over it, and, lastly, some vegetable or other curry placed on the top. While the last is being given, they have to stand up; for the dish then becomes too tempting, and they must not begin till grace is said. When all is ready, Mr. Venkatarungum, who superintends it, and does it so well, stands at the head and asks God's blessing. Then they set to, and I can't say that I observed any bad appetite, except the little bloodless boy. Most got a second supply, and made a clean dish. After all are done they go aside, get water poured into their bowls, wash them out, put them in their places in readiness for the next meal, arrange themselves in order, and march away. At eleven they again go to their classes, and remain in school till half-past three. Then for an hour and a half they have play, and at five supper, which is gone through in the same orderly way as breakfast. After supper they have a short walk, and then go inside for the night. A watchman looks after them, and also assists in teaching during the day. A son of the pandaram who gave the ground also teaches. In the evening, when I was at the Home, the old man came to pay me a visit, bringing fruit, betel-nut and leaf, sandal-water and a garland. He presented them with a speech, extolling my charity and that of the mission. I explained to him, as I had done to the children in the morning, where the money had come from, and the spirit in which it had been

sent. I also thanked him for his share in the charitable institution; which he made of very little account, and said was all "by master's favour." Mr. Venkatarungum mentioned the fact that he was blessed with sixteen children; which special number is considered a piece of rare good fortune by the Hindus. I congratulated him on his wealth and happiness; and that too he said was all by my favour! But in spite of the usual Hindu obsequiousness, he is a kind and liberal old man.

Although the children were generally in very bad condition when they were admitted, not one has died, except one little child that was brought in a dying state. Those that require medical attendance go to the dispensary in the town, which is not far off; good food, cleanliness, fresh air, and regularity do the rest. Many lives have no doubt been saved by means of the Home; and, through God's blessing, we trust they are deriving something more than merely physical benefit.

The schools at the various stations have all opened for the year with good promise. There is a good deal of distress prevalent still, so that we cannot expect that they will recover the effects of the famine all at once; but I trust they will do so ere very long, now that improvement has begun.

#### FAMINE ORPHANS IN WESTERN INDIA.

(By the Rev. Narayan Sheshadri.)

THE famine has given rise to two orphanages in connection with our Rural Mission; the one at Indapur, and the other at Jalna. In the former there are forty children, and in the latter forty-eight. Their number could be indefinitely multiplied at Indapur, but we were obliged to be very careful in admitting. A good many of them promise to turn out very promising young men and young women, if spared. It is our earnest endeavour to bring them up in the nurture and admonition of the Lord; and, while they are under religious training, we mean to render them as useful members of society as we can. The boys learn to become masons, carpenters, smiths, shoemakers, and such like. We earnestly hope that our friends in a distant land, who have so kindly come forward to relieve the distresses of these poor, forlorn little ones, will continue to take an interest in them, and remember them in their approaches to the throne of grace.

#### THE LIVINGSTONIA MISSION.

(By Dr. James Stewart.)

THE question has been frequently asked, "What are the prospects of the Livingstonia Mission? Are they satisfactory?" This has been generally

put by shrewd business men, accustomed frequently to sum up results, and ascertain their value, with the view of obtaining guidance for the future.

To the question which stands above, the reply has always been—"At present, the prospects of the mission are just as satisfactory as could be reasonably expected; and the progress made during the two years of its existence is, so far as we are able to judge, surprisingly rapid, and more than enough to satisfy all who can fairly estimate the nature of the work, and the rate of progress possible." One real disaster only has befallen the mission,—the death of two of its most energetic workers; and beyond this, no unforeseen or insurmountable obstacle has suddenly arisen to block the way, appal the workers, and arrest the progress of the enterprise. This might have happened, as it has done to some missions. We know of one effort to plant a mission among the Gallas, where the hostility or unwillingness of the natives to receive the mission prevented an entrance into the country for the long period of sixteen years, and only recently has the way been opened. No such opposition has been experienced by the mission on Lake Nyassa. Almost everywhere the natives have been friendly; and with the exception of one chief, Mpemba, who was not particularly civil or obliging, all our nearest neighbours have always been glad to see us, ready to sell us provisions, to accept our presents, and to make others in return. The tribe of the Usungu or Chungus, at the extreme north end of the Lake, whom we visited in October of last year, are also an exception to this rule; but they are too far away from us to give us any trouble, and at present they cannot affect us either for good or evil. With the Maviti, who are the great troublers of the whole western side of the Lake, we have had as yet only a slight acquaintance. One of the minor chiefs, or headmen, of this dreaded tribe came with a few followers to visit the station. He was hospitably entertained for a few days, and went home apparently quite satisfied that the English were friendly people, and their intentions not such as to cause suspicion. This man, Nyampala by name, betrayed his Zulu origin by being able to converse freely in Kaffir with William Koyi, from Lovedale, and seemed delighted to meet with one whom he called his countryman, and recognized as coming from the original home of the fighting Maviti. If the negotiations which will be begun this year are carefully managed, probably we shall secure the Maviti as our friends, and thus find ourselves at home on the west side of the Lake,—the district in which the permanent site of the mission will probably be finally selected. Our readers are aware that the original site of 1875 has not been found satisfactory. Its position, though favourable as a harbour, is otherwise unsuitable. It is not high

enough in position, its soil is poor, and the area small, and its capability of sustaining a large population is therefore limited. There is no permanent stream near the station, and therefore no means of irrigation; and, worst of all, there exists the tsetse,—that minute but formidable foe to the progress of civilization in certain parts of the African continent. A portion of the west side of the Lake has already been examined for a site, but the exact spot has not been finally determined. This cannot be safely done without further experiment and observation during the wet season.

It is not safe to venture on any prediction or too confident forecast of what may be the general future history of this mission: that lies in God's hands, and he can and will, without doubt, order things for the best, though that may not appear to us at the time. Meanwhile, the friends and supporters of this mission may rest assured that no real obstacle as yet discovered stands in the way of the successful establishment of the Livingstonia Mission. Time may alter this opinion, but that is the only opinion we can express at present. The site question has caused delay, and the early death of two of our fellow-workers has raised a measure of anxiety, which can only be allayed by further experience of the country. There is also the fact that during the last six months, and possibly now, the intensity of the heat has been almost unparalleled, even in the hot regions of East Central Africa. It is possible that we may receive bad news before or about the end of June. Beyond this, there is no other ground for anxiety, unless some utterly unforeseen disaster, such as may befall any enterprise, should suddenly occur; but if no life be lost, the mischief done will only be a matter of time, money, and work to repair. The mission at present is under the charge of Dr. Laws, with whom is associated Mr. James Stewart, C.E. Direct missionary work is regularly carried on, both on Sundays and week days. There is a thriving school, with an attendance of about thirty-two. The boys all take their share in the industrial and out-door work about the place. In the carpentry department, a very considerable amount of useful work has been done. In the agricultural department, most of the efforts with foreign seeds have been, necessarily, experimental; yet a fair measure of success had been gained, and the growth of wheat proved possible, though only three hundred pounds weight had been raised on a small piece of ground. The *Nala*, after two years' work, appears as sound as when first launched. Communication with the coast is improving almost every month; and the writer, in his downward journey, was little more than seventeen days' actual travel between Livingstonia and Natal, even including a five days' voyage in a canoe. The native population about the place

is constantly increasing, and likely to continue to do so. All this indicates that the confidence of the natives in those strangers who had suddenly dropped down among them, is likewise steadily growing; and the people at the stations are apparently contented and thankful for the protection and security they enjoy. There are, of course, no converts as yet; it would probably be a suspicious matter if there were.

All the members of the permanent staff, also, are men earnest, practical, and hard-working, and have thoroughly at heart the real and ultimate objects of the mission.

The Blaentyre station, which has been wrought during the greater part of last year by a portion of the Livingstonia staff in conjunction with those on the spot, has also every prospect of success. It has an incomparable site; a high and cool position; abundance of excellent soil and timber. There is a small but permanent stream close to the station; there is iron of good quality, easily accessible by the simplest digging, in the immediate neighbourhood. The houses, including workshops and school, which are immediately necessary, are now all nearly finished; and the population in the surrounding district is perfectly friendly.

This was the state of matters when we left Livingstonia, on the afternoon of the last day of November of last year. If God protect the workers at these missions, give them health and strength and his blessing, there need be no anxiety about the results, which will in due time be forthcoming.

#### MISSION TO THE GONDS.

(Mr. J. Nordfors to Dr. M. Mitchell.)

CHINDWARA, CENTRAL PROVINCES,  
15th January 1878.

I DID not write to you the last quarter, as had been my duty, because I felt so disappointed and sorry that I had not got on so well with my study of the Hindi language as I had wished and hoped. And when I had not been able to begin any mission work, I felt that I had nothing to write about.

First, on the 6th November, I tried to go out alone to a village to preach to the people. Though my experience in this kind of work, as yet, must be very commonplace to you, yet I feel it a privilege to tell you a few instances, as I know that you follow with interest whatever is done in the mission field, even though it should be only the feeble attempts of a beginner.

In the morning of the said day I went out to Nonia, a village only half a mile from this, which is inhabited mostly by weavers. I sat down in front of a house and began to sing a hymn, accompanied by my concertina, and soon I had about

twenty men and some boys and women gathered around me. I was glad at this number, as I knew that it was difficult to get any people gathered in this village. I read the parable of the Prodigal Son, and made the explanations and remarks I could afford. They seemed all very attentive and interested; and when I told them that I had come from a country very far away to teach them about the only true God, our heavenly Father, and to ask them to return to him from their idols, a number of them gladly exclaimed, "*Achaha! achikki bi!*" ("Good! good news!") By asking questions, I found that they had well understood me; and when I left them they were quite in a lively discussion about what I had said. I returned much encouraged, as I had got on a good deal better than I had expected. It was, of course, of some help to me that I had taught a class in our Sabbath school since 2nd September.

In order not to be too long, I shall mention only one more tour, to a village about two miles from this, which I made a few days later. As soon as the *malguzár*, a young Brahman, understood why I had come, he frankly called the people together, and then sat down to listen. When I had talked to them a while, I asked the *malguzár* to read from the sixteenth verse of the third chapter of John's Gospel; and this he did with a loud voice and much pathos, and so well, as if he were familiar with it. I asked if he had got this book. Yes, he said, he had got a copy of the New Testament from the *Padri Sahib*. I asked him to read this often, and to call the people together to listen when they had *jima*. He said that he used to do so. Another Brahman, too, I asked to read; which he did, having apologised for not reading so well as the first one. I gave him a copy of John's Gospel, of which he seemed very glad, and promised to read it. Behind the men sat a row of nice, intelligent-looking Brahmanical women, heavily laden with silver ornaments, and not so foolishly shy as women generally seem to be. When I had got the men to repeat the sixteenth verse of the above chapter till they should know it by heart, I also asked the girl who sat nearest me to do the same. But now I had gone too far. The whole row of women started as if I had touched them with an electrical battery, and, having covered their faces in their *sarees*, they began to laugh. I said, "The women, too, have got immortal souls, and need as well as the men to know God; and God loves even them, and desires to save them." At this they uncovered their faces, and looked quite pleased. However, I did not insist upon molesting their bashful feelings any further. When I had done speaking, the *malguzár* asked me some questions,—such as, if Mr. Dawson was my brother; if I was married, or if I was to be; how large salary we had from the Go-

verment! To the last I answered, "Not a rupee." He was surprised, and asked how we then got anything to eat. I said that our friends in Europe know that the people of this country do not know the true God, and therefore they send us so much money for support, that we shall be able to spend our time here in preaching and teaching. When I, the next morning, passed by the same village to go to another, I heard in the calm morning, while yet at a great distance, somebody there reading solemnly and with a loud voice, as if he had been preaching to a large gathering. And I rejoiced in the supposition that it was the mulgazar who was reading the New Testament to the people.

On the 3rd December I set off for a trip to Bombay, to meet the Swedish missionaries who were to come to the Central Provinces. The Rev. Dr. J. Neander had asked if I could come to meet them in Bombay; and, having got Mr. Dawson's approval, I promised to do so. On going down to Nagpur, I

met on the road, a little more than half-way from this, Mr. and Mrs. Cooper, and Mr. Whitton, who were staying in tents by the wayside. They were out on a preaching tour, and had a number of native Christians with them. I stayed with them till the next morning, and had a very happy meeting with these warm-hearted missionaries, by whose encouraging and sympathizing kindness I felt strengthened and refreshed. Also in Bombay I was happy to meet and converse with our missionaries, except Mr. Stothert, who was not there. There I also had the privilege of spending a forenoon in the Institution. The 14th December my Swedish friends arrived, after a slow and not altogether pleasant voyage. I thought I would almost cry when I should hear Swedish spoken again, but now I had not time to think of that. They speak with enthusiasm of Scotland and the many kind people there. I am very glad to learn of the kind interest you have taken in them.

## MISCELLANEA.

### ON THE TEACHING OF MUSIC IN CONGREGATIONAL CLASSES.

BY THE REV. J. THOMSON, M.A., LEITH, CONVENER OF THE PSALMODY COMMITTEE.

#### PART V.

#### DETAILS.

The following practical suggestions as to some matters of detail have been read to the Psalmody Committee and approved of, and are now respectfully submitted by them to the consideration of the congregations of the Church:—

1. *As to Teaching.*—The teacher should in all cases, if possible, be the precentor. With this view great care should be taken at his appointment that he be a person capable of teaching, and that he possesses the power of attracting and retaining young people around him: good teaching power is of greater importance than even a superior voice. Congregations will find the possession by candidates of the Committee's Certificate of great use in guiding them to a right choice. In cases where the precentor does not possess in any good measure the power of teaching, or where, from distance or some other cause, he cannot undertake this work, some member of the congregation may be found possessed of the requisite qualification. Better still, a schoolmaster possessing a tonic sol-fa certificate in one of the adjoining public schools may be induced to give his services: one trained to the business of teaching will teach any branch of learning with which he is acquainted better than any one outside the teaching profession. Such teachers may be found even now in many places, and will soon be found everywhere. Should both of these expedients fail, the Committee earnestly recommend the employment of an experienced teacher from a distance.

As to manuals for beginners, if any should be needed in addition to the Scottish Psalmody, any of Curwen's elementary books will be found to be very suitable. Every teacher should also possess for his own use either

Curwen's New Standard Course or his Teachers' Manual, or both.

2. *As to Leading.*—It is no part of the duty of the precentor to sing to the congregation, or of the choir to sing for them—they are neither substitutes nor performers: their duty is simply to lead. In good leading the great object aimed at will always be to draw out the voices of the members of the congregation, and neither to drown them by loud singing nor to silence them by complex music. To secure this end, special attention should always be paid to correct, distinct, and clear utterance of the words both as regards the vowel sounds and the consonants: it should be as easy for every one to understand the precentor when he sings the psalm or hymn as it is to understand the minister when he reads his text. Unless the leader also distinctly mark the accent of the music, and sing in correct time, pausing to take breath at proper intervals, the people cannot easily follow him. In all cases where there is part-singing the tunes should be announced by number and not by name, as the use of books having different arrangements of the harmonies produces intolerable discords, and the announcement by the number will lead to the use of the same book.

The leader, in addition to everything else, should be a man of God, and before beginning to guide the praise of the congregation should lift up his heart to God and endeavour to have his whole soul moved by the devotional feelings and the actings of faith and love to which he is about to give utterance. Similar remarks apply equally to those who occupy the choir seat. These should not only be members of the congregation in full communion, but also persons of recognised Christian character and spiritual feeling; the choir should contain the very best of the members of the congregation in respect of education and refinement; and it should be considered to be as honourable for any member of the church to appear in the choir seat as it is for the minister to appear in the pulpit.

3. *As to Congregational Singing.*—It is a matter of deep regret that in many places little interest is taken by the members of the congregation at large in the service of praise. The people expect that the minister should spend much labour and thought and prayer in the preparation of his discourses. But should they not take pains to prepare themselves for their special department of divine service—that of praise? Yet how little this is done! Not only might the minister and elders be present, at least occasionally, at the meetings of the psalmody classes, but very many members of the congregation might always attend these meetings, either as helpers, or as listeners, or as scholars. Might there not also be a praise-meeting, either alternately with the prayer-meeting or once a month?

Even during divine service on the Lord's-day how many are to be seen with closed lips, or if they utter any sound at all, singing only in whispers. To listen to others singing is not to praise the Lord. No doubt public prayer is, on the part of all except the minister, necessarily mental; it is of its very nature to be so. But public praise must, from its nature, be vocal. The Divine word addressed to all is: "Lift up your voice aloud to Him, sing praises and rejoice;" "Sing praises to God, sing praises, sing praises unto our King, sing praises." It is in the service of praise that the worship of the Church below approximates most nearly to the worship of the Church above. "I beheld," says John, "and I heard the voice of many angels round about the throne, and the number of them was ten thousand times ten thousand and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

The remarks made above as to leader and choir apply, of course, to all the members of the congregation. The words should be distinctly uttered; the supreme importance of the words above all music should be felt; and the whole soul, with all its spiritual feelings and powers, should be thrown into the service. "By Him let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to his name."

In closing this series of short papers on the teaching of music in congregational classes, the writer desires to say that he has not written for the purpose of praising or censuring any system or any book. Neither of these, in fact, needs any recommendation. The system is now triumphant; and as to the book its sales have amounted to nearly 40,000 since 1873, and to nearly 4,000 in the course of 1877.

The last General Assembly passed a resolution "recommending the improvement of psalmody by congregational instruction." It has been under this remit that he has written. And he has written what he has written for the single purpose of bringing before the Church a plan—namely, the combined use of system and book referred to, which, from acquaintance with the subject and from personal experience, he knows will, with a little perseverance and tact, produce, under even ordinary management, in all our congregations, even the hum-

blest, a psalmody such as Scotland since the earlier days of the Reformation has never seen. And he has asked admission for these papers into the *Missionary Record* on the obvious ground that the plan which he has ventured to recommend will, he believes, greatly promote the spiritual life and prosperity of congregations, and that whatever promotes these will tend to the advancement of all the Church's missionary undertakings.

#### ECCLIASTICAL REGISTER.

[The Register is under the care of Mr. JOSIAH SINCLAIR, Secretary of the Probationers' Committee, to whom, therefore, it is requested that all intimations of *Calls*, *Ordinations*, &c., shall be addressed, at the Offices of the Free Church, Edinburgh.]

*Elections.*—Rev. Robert Forrest, M.A., as colleague and successor to Rev. Sir Henry Wellwood Moncrieff, Bart., D.D., St. Cuthbert's; Rev. J. Wilson Harpe, to Alloa, East, in room of Rev. J. M. Scott, translated to Ladyloan, Arbroath.

*Calls.*—Rev. J. M. Shirreffs, Towie and Cushnie, Aberdeenshire, to Martyrs' Church, Lochgilphead, as colleague and successor to Rev. C. N. M'Craig; Rev. John Rae, M.A., to Wigtown, as colleague and successor to Rev. D. C. A. Agnew; Rev. D. M. Macalister, Kennoway, Fife, to Old Aberdeen, in room of Rev. Thomas Gardiner, deceased; Rev. James Gibson, Abbotshall, Kirkcaldy, to Holderness Road Church, Hull.

*Ordinations.*—Rev. Charles G. Ross, at Berriedale, Presbytery of Caithness, on March 12; Rev. James Angus, at Skirling, Presbytery of Biggar and Peebles, on April 5; Rev. Peter Yule, at Temple, as colleague and successor to Rev. Mr. Duncan of Temple and Carrington, on March 20.

#### GRAMMAR-SCHOOL BURSARIES FOR GAELIC-SPEAKING YOUNG MEN.

THE Competitive Examinations will be held (D.V.) on the first Wednesday in August, on the following subjects:—1. GAELIC—translation of Gaelic into English, and of English into Gaelic. 2. BIBLE—lives of Moses and of Paul, and Shorter Catechism. 3. ENGLISH—including Grammar, Outlines of Geography, and Scottish History. 4. ARITHMETIC and EUCLID, Book I. 5. LATIN GRAMMAR. 6. TRANSLATION of Latin into English, and of English into Latin. 7. GREEK GRAMMAR.

Intending competitors are requested to send their name and address to the Secretary before the 1st of July. J. CALDER MACPHEAL.

PILGRIM MANSE, April 1878.

#### ERRATUM.

IN the *Record* for March, in the acknowledgment of money received for the Church Extension Building Fund, the contribution of £2000 from John Fulton, Esq., was given under the congregation of St. George's, instead of Morningside, Edinburgh.

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## EDITORIAL NOTES.



HE Protestant Churches are not to be allowed to occupy unchallenged the Lake Districts of Central Africa. From the *Athenæum* we learn that the Papacy also has its eye upon these regions:—

“Pope Leo XIII.,” it says, “has sanctioned a plan for the conversion of Central Africa, which was prepared by Cardinal Franchi whilst Prefect of the Propaganda. The missionary work has been intrusted to a congregation established some ten years ago by M. Lavigerie at Algiers. Twelve missionaries have already left for Zanzibar, and it is expected that they will be able to leave in April for the interior. P. Livinsac will take charge of

the missions to be established on Lakes Victoria and Albert; P. Parcail will fix his headquarters on the Tanganyika; and it is proposed to push forward as far as the capital of the Muata Yanvo, which might certainly be reached far more easily from the west coast. The missionaries have been instructed in the use of scientific instruments, and, whatever benefits the negroes may derive from the existence of this mission, geography is almost certain to profit from it.”

It would appear from this that Lake Nyassa is not within the scope of this enterprise, which we dare say will be a comfort to Dr. Laws and his associates.

What sort of teaching will be given in Africa by these missionaries from Rome may be inferred from the terms of a letter written during the famine in India. “The famine,” writes a French resident in Pondicherry, “is becoming intensely severe, and whole villages of heathens come to ask for the baptism which will open the gate of heaven to them, in exchange for the wretched life which is but expiring.....The missionaries have already baptized seven thousand persons; they have three thousand catechumens, and fourteen hundred of these were quite recently regenerated. The instruction of these poor people, and their board and lodging for about six weeks on the average, entail an expense of ten francs a head. With ten francs one can send a soul to heaven, for most of them will die of hunger. The funds are exhausted, and it will be necessary to let them expire in suffering without having been able to regenerate them. What pain to the minds of our apostles!”

Of the reports given in at the London May Meetings, one of the most thoughtful and suggestive is always that of the Baptist Society. That Society has had a good deal to encourage

it during the past year. Its income is the largest it has ever received, except at its jubilee; and, while the Divine blessing has rested on its efforts abroad, it has been greatly cheered by signs of the revival of the missionary spirit at home. We refer to the report now, however, for the purpose of quoting from it the following sentences. They describe the peculiar state of feeling and opinion in India :—

"There are many thousands of thoughtful persons, especially among the younger section of the educated classes (and these are multiplying year by year), whose secular education has given the death-blow to the religious ideas they entertained. Christianity has been presented to them as the only true resting-place for their consciences and hearts; but, at the same time, their attention has been directed to the assaults made upon it from various quarters in this country, and it is a fact that our sceptical and materialistic literature is very widely read by the more cultured Hindus. In their case, it is no longer polytheism or pantheism with which we have to contend, but doubt, filtering down to a condition of *no belief*. This ferment of religious thought in India is one of the most remarkable and momentous signs of the times. As in England, so there even the daily and secular press busies itself with religious matters, and the theological questions which have of late given so much life to sundry newspapers among us are doing the same office for the contemporary press abroad. In a word, the educated Hindus are set on thinking, with the risk of mis-direction, and it is ours to

prevent this evil if we can. Closely allied with what we have thus indicated, is the movement of the Brahmo Shamaj. As a protest against the polytheism of India, it has done a good work, and, so far, we do not withdraw one generous word of any we have already spoken in its favour. But we fear there are signs that it has done its best. Starting, as it did, with a warm appreciation of the moral teachings of the Saviour,—though without any true perception of what we hold to be Evangelical doctrine,—it now claims to have discovered a higher standard. Thus, not very long since, the acknowledged leader of the Shamaj stigmatized the 'Golden Rule' of Christ as 'utilitarian,' and as involving 'false doctrine;' and, a little later, the organ of the Society ventured to state that, 'by showing a higher ideal of faith and spiritual development, the Brahmo Shamaj has at once stopped the progress of Christianity.' These utterances are as foolish as they are bold, and as far from the facts of the case as they are childish. Nevertheless, they tell, to a certain extent, and they create a new kind of difficulty with which our missionaries have to contend."

Reference was made last month to the murder of Church of England missionaries on their way to establish a station in Central Africa. Since then some particulars have reached this country regarding the manner of their death. Here is the account given in the *Intelligencer*. We are sure it will be read with the deepest interest :—

"When Lieutenant Smith and Mr. Wilson went across the Lake to Uganda, Mr. O'Neill remained on the island of Ukerewe to finish the boats and complete the preparations for a final removal. In August, Lieutenant Smith, having left Mr. Wilson with King Mtesa, returned to Ukerewe; and on October 14th, the date of our last letters, he and Mr. O'Neill were nearly ready to leave. It now appears that when they were about to sail, Lukongeh, the king of Ukerewe, made a claim on account of the wood which had been used to complete the dhow; and, to satisfy him, they left some of their goods behind, in pledge. They then proceeded to Kagei, on the mainland, to fetch the stores, &c., which had been left there in June; but the dhow was wrecked there, and, delaying no longer, they started across the Lake for Uganda in the *Daisy*. The winds being contrary, they seem to have turned back to Ukerewe, where they found the dispute about the dhow still pending between

Lukongeh and the Arab, Songoro, who had sold it to them.

"Apprehending danger, Songoro asked Lieutenant Smith to let the *Daisy* take his women and children to a neighbouring island for safety; and this, unfortunately, seems to have been regarded by the people of Ukerewe as a signal of war. On the morning of December 7th, they attacked both Lieutenant Smith's and Songoro's party. The fight, it is said, lasted till the afternoon, when the ammunition being entirely exhausted, the natives rushed in and murdered them with their spears. The whole party—whites, Arabs, and all their followers—save three men who escaped into the brushwood, were killed. Next day the *Daisy* returned from the other island, when the three men who had hidden themselves got away in her, and so escaped to Kagei. They attempted to recover the bodies of Smith, O'Neill, and Songoro, which were seen lying on the shore, but failed to do so."

The Church Missionary Society has not been overwhelmed by this catastrophe. Any idea of abandoning the mission in consequence was not thought of for a moment. On the contrary,

four new men have started for Lake Nyanza, by the Nile, and another party will move to meet them from Zanzibar. There is no discharge in that war. We must fight till all the world is subjugated to the Messiah.

The Rev. John Kay, late of Coatbridge, has sent us a note from a friend of his in Germany, Dr. Grundemann, which we publish with a great deal of pleasure. It will be seen that the note refers to something which was quoted here last month from the London *Echo*. Dr. Grundemann says that the *Echo* does great injustice to his country, which contributes much more liberally than is supposed toward the maintenance of religion. We need not say how gladly we accept the correction, so far as it goes. We say *so far as it goes*, for, of course, sums paid "under compulsion" can scarcely be called free-will offerings. Nor, alas! can we receive with absolute confidence the assurance that, for the last generation or two, rationalism has ceased from almost all the German universities. The following is the letter. It is so well-expressed that the writer needs to make no apology for himself:—

"The other day I got a copy of the May number of the *Free Church Missionary Record*. It contains on page 106 a note, taken from a London newspaper, on Church-giving in Germany, which involves a serious mistake. I should like the editor would correct the respective statements. But as my writing English becomes more and more deficient (for I have rarely an occasion to write a few lines in that language), I do not venture to address the editor himself. Perhaps you will be kind enough to communicate to him, in a better-styled form, the following statements.

"The collection alluded to in said paper is but a very small part of what is given by Prussian Protestants for Church matters. It seems the reporter was misled by the name, 'Collecte für die dringendsten Nothstände der evangelischen Landeskirche.' This urgent 'need' by no means is related to the financial condition of our Church in general, but only to such congregations which are gathered in the diaspora. Evangelical Christians living in the midst of a Roman Catholic population are formed into congregations as far as practicable. Such young congregations, being too weak to pay all the expenses of church and manse building, are subvented by the Church authorities, the funds for that purpose being collected through the whole of the Landeskirche. I think it is a matter quite congenial to what you call 'Home Mission' in your Church.

"As to Church-giving in our country in general, I cannot give you exact statistics. However, I can state that my own small country congregation, consisting of some five hundred souls, mostly in a very poor secular condition (we are living in what is called the 'sand-box' of the German Empire), pays every year for Church purposes above one thousand Prussian dollars. This makes more than eighteenpence per head of the population; not, as the reporter was thinking, below a farthing. It is true that many of these contributions are compulsory, according to the old ordinances of our Church connected with the State. However, voluntary giving is not unknown with us. Only for foreign missions, Evangelical Germany, together with Switzerland, expends every year above two million marks (one hundred thousand pounds). For the 'Inner Mission' a much larger sum is expended.

"That note alludes to the inveterate hostility of the German universities to the religion of Christ. I can assure you that this hostility—to say rationalism—since a generation or more, has ceased from almost all of our universities. Our young theologians are fairly introduced into the sound doctrine of Christ crucified.

"Now, dear brother, if your time would permit you, please to send to the editor such a short note as might be suitable to correct that mistake."

## THE COLONIAL FIELD.

### ANNUAL COLLECTION.

THE history of the British Colonies during this nineteenth century has been a remarkable one indeed. Some of them, such as Canada and South Africa, have within that period received a vast accession of territory and population; while others in the southern hemisphere have, Minerva-like, sprung into existence fully equipped, with laws and parliaments of their own. Looking at the wide

extent of this Colonial Empire, the variety of its climate, its mineral riches, its indefinite capabilities of production, and above all the energy of its people, we cannot doubt that it has a great future before it. These colonies must one day become great nations—confederated, let us hope, with the mother country, yet independent of it—exercising a powerful influence on the destinies of the human race.



If this be so, how loud and urgent is the call addressed in providence to the Home Churches to see that these great countries are impregnated from the very outset with the seeds of gospel truth! We do not grudge to send forth missionaries of the Cross to win souls to Christ from among the members of some feeble and rapidly decaying race. How much more earnest should we be in seeking to awaken and increase spiritual life among the colonies of our own kinsmen in the West and in the South, which are so full of intense vitality, and so sure to prove important factors in the history of the world. Now, the first years of a colony are for this purpose the most important, upon the principle implied in the words—'Train up a child in the way he should go, and when he is old he will not depart from it.' Let the Church but seize the propitious moment, and she will gain for herself a place in that young community which she will ever afterwards retain. Let her neglect to follow her expatriated children promptly with the means of grace, and she will lose an opportunity that may never again arise. Of this we have an illustration in the position of Puritanism in New England and Presbyterianism in Otago, where the first emigrants went forth with their respected pastors at their head, as compared with the state of religion in some other colonies that were too tardily cared for by the Church at home.

It is true that in most of the larger colonies the Presbyterian Churches, having consolidated their

strength by happily consummated unions, are organizing schools of theology, and doing everything in their power to provide a native ministry for themselves. But with so vast a home-mission field to overtake, and so many emigrants from the mother country pouring in upon them every year, they must still look to us in great measure for the man and the means to enable them to accomplish the work which God in his providence has given them to do. It has been the aim and endeavour of the Committee to give them this assistance, and at the same time to maintain a number of isolated but most important stations in Europe, in the East and West Indies, and elsewhere, which are not in connection with any Colonial Church. So far as pecuniary support is concerned, they are thankful to say that the liberality of the Church has enabled them to render some material help in various parts of the field, especially to the Canadian Church in connection with the territory of Manitoba, and to the small but energetic Church of Queensland. They regret, however, to have to report that, notwithstanding all their efforts, they have not succeeded in sending out so many agents to the colonies this year as they did last year. They wish they could persuade young men to give themselves in large numbers to a field at once so necessitous and so hopeful. And they wish they could so impress the membership of the Church with a sense of its importance as to lead parents to point their sons to it as a suitable and honourable sphere of labour.

During the past year several things have tended to bring the colonies more prominently under the notice of the Home Churches, and thus to encourage the hope that a larger number will be found ready to offer themselves for this field. One was the meeting at our own headquarters of the first great Presbyterian Council, where the Colonial Churches were largely and ably represented. Another was the meetings held by Mr. Campbell of Geelong, one of the deputies to the Council, with the divinity students of the three Presbyterian Churches at the four Scottish university seats.

The visit of Dr. Somerville of Glasgow to Australia and New Zealand is another notable event in the history of the Colonial Churches. Arriving in Melbourne in the month of June, he at once began his evangelistic labours, throwing himself into them with an ardour and impetuosity quite surprising in a man of his years. Wherever he went, in Victoria, New South Wales, and Queensland, an extraordinary impression was produced. Noon-day prayer-meetings were organized, and attended as such gatherings had never been before. The largest halls were secured for his evening services, and were filled to the utmost limit of their capacity; a deep solemnity prevailed; many remained as inquirers at the after-meetings; and not a few date their conversion to God from the time when they heard Dr. Somerville's fervid evangelical appeals. His visit has been unquestionably a

great blessing to the Australian colonies. It has been the means of a revival of religion there, attested by ministers of all Christian denominations as second only in its extent and power to that which Messrs. Moody and Sankey were the instruments of promoting in our own land. Dr. Somerville has now gone to New Zealand, where we trust that a like blessing will attend his labours. From month to month most gratifying reports of his work have reached this country, the substance of which was published in some of our own religious papers. They have been referred to in our noon prayer-meetings, and have there furnished matter for thanksgiving and prayer. All this should have the effect of laying these colonies, with their great capabilities and their clamant need, more than ever before on the heart of the Church at home.

The amount arising from the Annual Collection and the Donations and Legacies fell somewhat short this year of the sum they reached the year before, while the expenditure of the Committee has been unusually large. Hence the balance at their credit,—a thing quite necessary for the safe management of so extensive a scheme,—has been considerably reduced. They trust this will be borne in mind on the day of the Collection. And while they trust that the needed funds will be liberally supplied, they would further ask for the prayers of the Christian people, that wisdom may be given to administer these funds aright, that more labourers may be sent forth unto the harvest, and that a rich blessing may crown their work.

ROBERT G. BALFOUR, *Convener*.

#### NOTES BY THE INTERIM-SECRETARY.

##### EUROPE.

*Odessa*.—Mr. Clark, writing on 1st May, reports: "The attendance at church is excellent, never at any time having been better, and happily including the majority of all classes. The services in the Harbour also bring me much comfort."

*Gibraltar*.—The health of Mr. Coventry, we regret to say, is not so good as might be wished. On his return from this country in December, while only partially recovered, he undertook the full amount of his ordinary work, under the strain of which his strength gave way. He sought change at Tangier, but was not benefited by it. He is now resting at Gibraltar, having happily got relieved from work through the assistance of Mr. Ross, who for some months previously had filled his place with acceptance. It is probable he may have to leave the Rock for some months for a more bracing climate.

##### SOUTH AFRICA.

*Pietermaritzburg*.—Mr. Smith, the valued minister of this charge, writes thus, on the 18th March: "You inquire about my own work in this colony. I cannot profess, in this hastily-written note, to enter into minute details, but possibly a few notes of a general kind may serve your purpose. Although it is now nearly thirteen years since I arrived in Natal, yet, owing to circumstances with which you are doubtless acquainted, I need only speak of the last eight years of my work here. It is nearly that length of time since the congregation of which I am minister was formed by the Presbytery of Natal. During that period, the work has gone on quietly and steadily. The membership has been trebled, numbering at the present time one hundred and seventy; the Sabbath school has expanded very gratifyingly; and other branches of congregational organization and work have done the same. The church, which was built four or five years ago, is now found to be too small, and steps have been taken to build a larger one. The spiritual work, too, though not by any means all that could be desired, is yet encouraging in many ways.

"A month or two ago I received a call to the

vacant pastorate of the Durban Church; but, in the present circumstances of my present charge, I felt it my duty to decline the change.

"I suppose you will be receiving notes from the other Presbyterian ministers and churches in Natal, so I shall say nothing of them in this note, which I find I must hastily close."

*Cape Town*.—From Mr. Russell we have the following interesting letter, dated 2nd April:—

"The work of this congregation has gone on pretty much as usual during the past year. Amongst our young communicants there have been three or four cases of apparently decided conversion, and, though the evidence in other cases was not so outwardly manifest, the profession of faith was intelligent. But we are longing for more life, for more unity, for more power. And we have a hard fight with distance. Our Sabbath morning attendance at Sabbath school and at church is generally very fair; but that is the only time in the week when our whole congregation is gathered together. People who come two, three, four, or five miles to church in the morning do not return in the evening; so that our Sabbath evening attendance is always very thin. And the same has to be said of our prayer-meetings, except that I can hold weekly prayer-meetings at various points, whereas I cannot multiply Sabbath evening services. I am very anxious to get a Sabbath-school-room built at the other end of the town, in which we could have a Sabbath afternoon school, and a weekly or monthly prayer-meeting. I am glad to be able to say, that our collections since June 1877 are larger than they have ever been in the history of this church. This has surprised many members of session, as the people contributed most liberally to a bazaar which we held last October, and which realized upwards of £800. But when the spirit of liberality is stirred up all the streams increase.

"We had a public meeting in the Commercial Exchange last night, to welcome Dr. Stewart on his return from Livingstonia. The room was crowded, though the Young Men's Association, under whose auspices the meeting was held, charged 1s. for admission of non-members. The Governor was in the chair. Lovedale is the most popular

missionary institution in South Africa with people here, and Dr. Stewart is, both at Cape Town and Port Elizabeth, the most popular missionary in South Africa. Our colonists, I am sorry to say, have not shown much faith in the purely spiritual work carried on at ordinary mission stations; but they have faith in the union of the industrial with the religious, which they see at Lovedale, and they believe in Dr. Stewart.

"I intended to mention one step in advance which our people at Sea Point have taken this year. They have had a Union Service there for

many years, as the members of various Churches cannot come into town a second time to church. They are now building a new chapel, vested in trustees representing the Congregational, Wesleyan, Dutch Reformed, and Scotch Presbyterian Churches. The Rev. Dr. Cameron, Registrar to the Cape University, and a Congregationalist, conducts the service there. The Evangelical Churches in town have also established a Home for Aged, Infirm, and Indigent Ladies, and for Christian workers, which is likewise managed by a Committee representing the various Evangelical Churches."

## WORK FOR WOMEN.

IN CONNECTION WITH "THE LADIES' SOCIETY FOR FEMALE EDUCATION IN INDIA AND AFRICA."

BY MRS. MURRAY MITCHELL.

MISS LORIMER'S JOURNAL CONTINUED.

ONE morning two waggons, which had been here for some weeks, left. They had brought heavy hearts; they took away glad ones. One belonged to Christian Kaffirs. It was nice to hear, on the very first evening, the hymn-singing of family worship, telling of "one Lord." The wife was the patient. They had applied to several for medical advice, and tried various remedies; but she got worse instead of better, and was told that nothing more could be done for her. They heard of J——'s skill, and, although they live nearly ten days' journey off, they resolved to come. It was a very serious case; but, with God's blessing, J——'s treatment was successful. You can imagine their joy and gratitude, both to God and the doctor. The husband produced £4, saying that he knew it was far too little, but that he trusted the doctor would let it suffice, since it was all the money he had left, after paying much to those who had not done her any good. J—— said he would not take a penny, but was glad and thankful that he had been able to cure her. They were overflowing with gratitude, and left praying fervently for God's richest blessings on the doctor, his wife, and his work. They asked for a *carte*; and said they would never forget him, nor cease to pray for the mission. I had a view of the waggon from my window, and enjoyed seeing how truly, by Christianity, "all things are made new," as was shown in the kind and constant nursing of the husband, and, though a Kaffir, cooking and doing everything for his wife.

Again: a middle-aged man, having a large tumour under his chin, came, accompanied by two friends. Having been put under chloroform, it was removed, to the great astonishment and admiration of his friends, and not less so of himself when he came to his senses. He spent the day on

our little lawn, his grass mat and block-of-wood pillow being brought there that he might be under the doctor's eye, and be prevented taking unsafe liberties. A grandson, clad in a soldier's old coat, sat beside him, watching and attending to his wants. The patient's own garment was also an old military greatcoat. He came every day for a time, and left lately, rejoicing in his cure. Carefully did the doctor impress upon him by whose blessing he was healed, and tell him of the great disease of sin and the gospel cure. He listened attentively, and assented to all that was said.

A few days after this operation, a young wife came, accompanied by her husband and mother. They were marshalled up and introduced by an old headman of a kraal near—a former patient. Their own kraal is at some distance. She is at present under treatment, and comes every morning with her baby on her back, whose woolly head keeps popping up above the blanket. I am much interested in her. She is really a pretty girl. Zulu Kaffirs are not at all like negroes; they have noses, and their lips are not very thick. She is small and young. Her wee son is the nicest and liveliest Kaffir baby I have seen. They are generally very phlegmatic, but this one is quite an exception, and is as lively and funny as our home pets. He is about eighteen months old. I often play with him, entertaining him while J—— attends to his mother. I have a game of ball with him with some fallen wild fruit. The little creature runs about shouting merrily, and tossing the balls into my apron. Sometimes I bring him into the house, and feed him with sugar, or astonish and delight him with a view of himself in my looking-glass. His mother said yesterday she would send him to us when he was so high,—indicating five years old,—to go to school. I hope she will keep her promise, as I do covet for the little Inakilimbani a life of Christian usefulness, and for his mother also. We must just pray and

hope for their being brought into the fold. You can imagine how keenly one feels being tongue-tied, and unable to share in the blessed work of telling the gospel message.

I had said to J—— that I had not seen any babies so miserable as those we used to see often in the Glasgow Medical Mission. A few mornings thereafter he called me to look at one. She was a deplorable wee creature of about two years, emaciated to a degree, the skin hanging quite loosely. One poor little hand tried to protect a broken swelling on her neck from the flies. She looked up touchingly with her soft, dark eyes, keeping up a low, feeble wail. Her father seemed much concerned for his poor motherless baby, and held her most carefully in his arms. Her mother had died some time before of "coughing always." A yard or two off, little Inakilimbani was frisking and laughing. One felt stirred to pray for both, committing each little lamb, in its very different circumstances, to the good Shepherd's care.

Although things here are necessarily only at the beginning as yet, still a good start has been made, and we have reason to hope that a career of much usefulness, with God's blessing, lies before this mission. It is on the borders of Zululand, that large territory so full of inhabitants, and has, so to speak, both in it and through it a wide entrance into heathenism.

#### ZENANA WORK.

May I put our many friends who are interested in Zenana Missions in mind of our Annual Zenana

Bazaar, which will (*D.V.*) be held on the first and second of November next? In arranging work for summer holiday quarters, by which to meet the claims of many bazaars, will they kindly remember this one? I would ask chiefly for useful articles, pretty and good, and also for warm things, such as shawls, petticoats, and jackets, suitable for giving away at Christmas to the poor. And while they work, will all seek God's blessing both on the bazaar and the great cause which its object is to help? Our motto is, "Prosper Thou our handy-work."

I am sure our readers will be cheered to learn that a friend has very generously placed at our disposal a donation of £100 toward the travelling expenses of Zenana teachers for India.

The following sentence occurs in a late letter from one of our own teachers: "We are a large household—six of us upstairs—and you will be surprised to hear that we don't get a single religious periodical. Please order a good one to my account." But instead of doing this, it has occurred to me to say how great a kindness it would be if friends who, when they have read them, no longer require their copies of such magazines as *The Family Treasury*, *Good Words*, *Leisure Hour*, and *Sunday Magazine*, would send them to any of our stations in India or Africa, where they would be so highly appreciated. If any should feel inclined to adopt this suggestion, will they kindly communicate with me (18 Napier Road), and I will furnish them with names and addresses.

## THE CONTINENT.

### NOTES BY THE CONVENER.

#### PARIS.

ARRANGEMENTS have been made by which services are to be conducted during the time of the Exhibition by ministers of the Presbyterian Churches of Scotland. The Convener and the Acting-Secretary of our Church's Continental Committee have been in communication with the representatives of the other Churches specially in charge of their Continental work. Mr. Mackintosh also visited Paris in order to expedite matters, and was met in the kindest spirit by the Rev. Mr. Paterson, minister of the permanent Presbyterian congregation there in connection with the Established Church of Scotland.

It has been arranged that on Sabbaths a morning service shall be held in the chapel of the Oratoire, as at present; and that an afternoon service shall be held, ultimately, it is hoped, in the fine old church of the Oratoire itself. Ministers from this country will go in rotation to officiate; and already the consent of leading ministers of the United Presbyterian Church, and of our own, has been obtained to share in the work.

Services will also be conducted by some of the Presbyterian brethren in the "Salle Evangelique," late on Sabbath afternoons, and on the forenoon of at least one day during the week.

This whole movement is earnestly commended to the prayers of our people. The gathering in Paris will, without doubt, be one of very large proportions, affording a wonderful opportunity

for preaching the gospel; and the arrangements now intimated may, with the blessing of God, be fruitful in results of the highest value.

It is suggested to our Scottish visitors of the Exhibition how important it is that they should avail themselves of the provision thus made by the home Churches, and that they should make it manifest that observance of the Lord's-day is not neglected while absent from their own country.

The detailed announcement of the places and hours of meeting, and of the officiating ministers, will be made from time to time in the newspapers, and through other channels.

It is to be hoped that all who have an interest in gospel work in Paris will, while there, visit Belleville and see something of Miss de Broen's work. They should also make themselves acquainted with the remarkable evangelistic efforts of the Rev. Mr. M'All, by attending the services at one or more of the twenty-two stations he has now established throughout the city, in which the ministers from this country will bear a part during their sojourn.

#### PROGRESS IN FRANCE.

The following extract from a letter addressed to the Convener by the venerable Dr. Fisch, who hopes to be present at our General Assembly, will be read with deep thankfulness. He says:—

"The door is opening still wider before us. Since I last wrote you a new warrior has entered the battle-field—a distinguished advocate of Troyes, M. Reveilland. He has published a book on the necessity for France becoming Protestant. He was himself a freethinking Roman Catholic; but his book shows that his thought is no more free, but bound to the gospel truth. He is now in Paris endeavouring to found a new daily political paper, in order to advocate before the masses the claims of the Protestant truth."

A copy of M. Reveilland's book, entitled "*La Question Religieuse et la Solution Protestante*," has reached the Convener. It is well worthy of a perusal by all who have an interest in the advancement of the Protestant cause and of gospel truth in France. No doubt the position of the able and earnest writer is partly political, his observation leading him to see how Protestantism always favours and helps the cause of civil and religious liberty; but the impression left on the reader's mind is that the author is seeking for truth, and with a desire to find it in connection with the gospel teaching and ecclesiastical attitude of the Protestant Churches.

Dr. Fisch goes on in his letter:—

"I was last Wednesday at Gueret, the chief town of the department *de la Creuse*. There were only three or four Protestants in Gueret when I preached in a shoemaker's shop fifteen years ago to ten Roman Catholics. And now what a change! It had been placarded and advertised that I would deliver a lecture in the theatre on the Protestant religion. In spite of horrible weather, the theatre was already full an hour before the opening. It was crammed everywhere, and large numbers of people were not able to get in. In that bigoted city I

had the magistrates, the administrator, all classes of society, and, what is more amazing, two hundred ladies who had come in spite of their confessors. They listened for more than an hour with the deepest religious *recollection*, and at the end applauded warmly. This shows the disposition of our people just now. A lecture on the same subject, which I gave at Alençon in Normandy, was printed *in extenso* by one of the political newspapers of the city, and circulated thus in every town and village of that department."

#### ITALY.

In the May number of the *Record* a list was given of the grants made by the Committee. An additional grant has since been agreed to.

An application having been made to the Committee that, in distributing the sum at its disposal, the Free Italian Church should receive aid, a Sub-Committee was appointed to consider its claims for a grant. The Sub-Committee communicated, in the first instance, with the Free Church Presbytery of Italy, who reported with great care and minuteness on the subject. The following report by the Sub-Committee, which was adopted at once and unanimously by the Continental Committee, is self-explanatory, and will, it is believed, commend itself, in present circumstances, to the Church at large:—

*Minute, Sub-Committee on Free Italian Church of 15th April 1878, adopted by the Continental Committee on 16th April 1878.*

"There was laid before the Committee, 'Statement by Presbytery of Italy in regard to the Free Italian Church, for the Sub-Committee of the Continental Committee of the Free Church of Scotland.' Also, 'Counter Statement, containing Rev. J. R. M'Dougall's objections to the Statement,' as printed for the use of the Sub-Committee.

"The Sub-Committee, after careful consideration, were of opinion that on many grounds it would be inexpedient for them to go into the details as brought out in the papers, on which the Presbytery and Mr. M'Dougall respectively maintain their positions. In regard to the

conclusion to which the Presbytery have come, they find it in these words (p. 21): 'When it is a question of formal approval or recognition of the Free Christian Church by the Free Church of Scotland, the Presbytery feel that they would neither be true to the highest interests of the work of evangelization in Italy, nor heedful of the character of their own Church, if they did not, with their full knowledge of the facts, give it as their decided opinion that the Free Christian Church is not yet in a position to claim or merit from the Free Church of Scotland such recognition as a grant would undoubtedly involve.'

"The Sub-Committee, having regard to this decided opinion of the Presbytery of Italy, do not think that the

Committee would be warranted, at the present time, in making a grant to the Free Italian Church in such a way as would be held to imply 'formal approval and recognition,' though they cherish the hope that ere long the difficulties that stand in the way of this will be removed. But considering that Professor Henderson is a highly esteemed minister of this Church, and that there are good grounds to hope that his professorial teaching will be of much use, and that his influence will be directed towards bringing the Free Italian Church into closer harmony with the formularies of other Protestant Churches, the Sub-Committee recommend that, for this year, a grant of a hundred pounds should be made to the fund from which his salary is defrayed."

## MISSIONS TO THE HEATHEN.

### MADRAS: OPENING OF A NEW FEMALE SCHOOL.

(Rev. W. Stevenson to Dr. M. Mitchell.)

MADRAS, April 9, 1878.

ON Thursday last an event of considerable importance in connection with female education took place here. This was the opening of the new premises just erected for Mr. Rajahgopaul's Chetty Girls' School in Black Town. The Chetties are, as you know, a very respectable Sudra caste,—merchants by hereditary occupation, and, for the most part, cleaving to their own department of industry, though an increasing proportion of the young men are going out into other employments. In crowded Black Town, the third and fourth streets from the beach, running parallel with it, are named from this caste, and are largely inhabited by members of it. At the south end of these streets stand most of our mission buildings, so that we have always been in close proximity to the Chetties, and had a considerable number of them in the Institution. On Thursday last, the street presented quite a holiday appearance,—not very far behind that which it wore when the Prince of Wales passed along it on his entry into Madras in December 1875. It was known that the Duke of Buckingham and Lady Mary Grenville were both to be present at the opening, which no doubt helped to give *clat* to the proceedings. From the Esplanade as far as the school, the street was gay with flags, placed at intervals on both sides. And when the hour of five o'clock approached, it was crowded with spectators, even the roofs of the houses being covered,—the sight of which made His Grace remark that there was evidently no want of a population to educate. The building itself, which is a substantial two-storied one, designed to accommodate 200 children, looked with its decorations particularly handsome. Its noble front, with Saracenic arches, makes it a conspicuous object in the midst of the low, one-storied native houses which, for the most part, surround it. Most of the rooms are large, and all are airy, and a good broad stair leads from the ground-

floor to the upper story. At the top of it, on this occasion, was a very graceful arch of flowers, constructed in native fashion, with the name of Lady Mary Grenville wrought into it. When the Duke and Her Ladyship entered, the largest room in the building was already filled to overflowing. At the one end were the Chetty girls, seated in a gallery, and presenting a very striking appearance in their bright colours and gorgeous jewellery. To a stranger seeing it for the first time, the sight is dazzling; as the wealth of ornament, heaped on in necklaces of sovereigns and pearls, frontlets studded with diamonds and rubies, ear-rings and nose-rings—as many as these members can well carry—hides everything else, not excepting the faces they are presumably designed to set off. Such a display might seem to imply enormous riches behind it; but it must be remembered that jewellery is the commonest form of investment, and that the family jewels are heaped on any relative who has an opportunity of making a show of them.

On looking a little closer at the girls, and discerning the faces through the jewels, one could not fail to be struck with the bright intelligence and beauty of many of them. Many of the Chetties are very fair. They claim to be of Aryan origin, like the Brahmans; and the features of not a few of these girls support the claim. Their quiet composure in the midst of all, neither bold nor shy, gives them a peculiar interest and attractiveness. No similar gathering at home would present such a number of quietly dignified little ladies. Those who know them and are engaged in teaching them, find it a great pleasure, and a bond of affection is very quickly knit. Many of their parents and other native gentlemen were present, and were evidently pleased with all the proceedings. None of the mothers, however, made their appearance; they will have to come on another occasion, when they will have it all to themselves. Many of the European friends of the mission, ladies and gentlemen, showed their good-will by their presence.

The proceedings opened with the singing of a Tamil lyric by the girls, and prayer by the Rev. Mr. Stephenson of the Wesleyan Mission. Mr. Rajahgopaul then read a report, in which he first sketched the history of native female education in Madras from the time when our first missionaries, Anderson, Johnston, and Braidwood, began five-and-thirty years ago with a few ragged girls whom they bribed [that is, paid] to come, but taught with as much earnestness and affection as if they had been the noblest in the land, up to the present day, when there are in the schools of our own mission 1000 girls receiving a Christian education, and thousands more in the schools of other missions throughout the presidency. He then gave a more special account of the work among the Chetties. Long after other classes had begun to yield to the new movement, that most conservative of all castes remained unaffected. An earnest effort was made by Mr. Braidwood more than twenty years ago to open a girls' school among them. A piece of ground was purchased, and a building begun; but ere it had gone very far, it was pulled down, and Mr. Braidwood, after much labour and vexation, was compelled to abandon the undertaking. But a few years wrought a change. Many of the young men were being educated in our Institution; and in 1870, some of these, the sons probably of former opponents, came to Mr. Rajahgopaul, and asked him to begin a girls' school in their midst. So it was opened in April of that year with nine pupils, Mrs. Anderson and Mrs. Govindurajulu being the sole teachers at first; and though there was for a time considerable opposition, it was by quiet perseverance and kindness gradually overcome, and now the school has 100 girls, divided into four classes. Six of them were sufficiently advanced to go up last year to the Government examination for teachers' certificates of the third grade, and all of them passed in the first class. From my own frequent observation, I can testify that brighter or more attractive pupils could not be desired; and I wish only that all their friends in Scotland, who take an interest in them, could have the pleasure of seeing them. They would feel it a rich reward for all their kindness and liberality. A stream of purifying and elevating Christian influence is being poured through this school into the heart of the Chetty community.

After the reading of Mr. Rajahgopaul's report, His Grace the Governor gave a short address, in which he expressed his interest in the work of the school, and his desire that such schools were multiplied. He wished a prosperous future to the school in the new building, which he now declared opened. Another hymn was then sung, and the prizes were distributed by Lady Mary Grenville. Among them were two gold medals, one presented by a native gentleman, and the other by a well-known Eurasian,

the Hon. J. G. Coleman. There was also a very elaborate dressing-case, made in native fashion, the gift of a Chetty. His Grace and Lady Mary were then thanked for the part each had taken; and the girls brought large garlands of flowers and hung them round their necks, and put pretty bouquets into their hands,—a proceeding which evidently gave both amusement and pleasure. Another hymn, and the benediction brought the proceedings to a close.

The new building, I should have mentioned, has been erected with funds raised by Mr. Rajahgopaul and his daughters from friends in India and at home, with the help of a grant of nearly 6000 rupees from Government. The cost will be somewhat over 12,000 rupees. The premises are commodious, there being room for 200 children.

Let me say a word in conclusion regarding the finances of the school. The monthly expenditure is, in round numbers, 160 rupees, half of which is met by a small grant from the mission, a grant from Government, and the fees. For the other half, Mr. Rajahgopaul depends on the kindness of friends. At the present moment there is a small balance on the wrong side. I trust the above account will lead some to take an interest in the school, and extend to it their help.

#### PREACHING TOUR IN BENGAL.

(By the Rev. Kedarnath De.)

CHINSURA, February 4, 1878.

IN submitting a short account of my last preaching tour, I first of all offer my devout thanks to the Father of mercies for the measure of health and strength graciously vouchsafed to me, his most unworthy servant, while away from home proclaiming the everlasting gospel to my benighted countrymen who are perishing for lack of knowledge. I am thankful to say that in the course of my trip, occupying twenty days, I had the privilege of preaching the glad tidings of salvation in several places lying on both sides of the Hugli,—Bhagirutti and Julanghi. I made it a point to preach the gospel, not only in towns and large villages, but as much as possible to carry the glad tidings of salvation into small and obscure villages lying in the interior, and which are less frequently visited by preachers of the gospel. And I am glad to say that I invariably found the poor and generally illiterate inhabitants of these places to be more respectful, more attentive, less prejudiced, and less prone to cavil than the people of towns and large villages. I generally preached in bazaars and markets, or in some central spot of a town or village where the inhabitants are wont to meet, and in many cases they readily assembled together in a central spot for the purpose of hearing me. I generally read a

portion of the Holy Scriptures, and addressed the audience. I also visited men of position in their houses, and held religious conversation with them, dwelling particularly upon the following topics,—namely, human depravity, our utter inability to save ourselves by our own works, the necessity of repentance and faith in Jesus, the only Saviour of the world. I came across different classes of people,—the self-righteous Brahmo [member of the Brahmo Somaj], the bigoted Hindu, and the vile atheist. I invariably represented the fallen and miserable condition of man, and the readiness of our merciful heavenly Father to forgive and receive sinners of the blackest dye on repentance and faith in Jesus, as shown by the parable of the prodigal son. That excellent parable, which is a balm to a bruised spirit, and comfort to a desponding soul, had a mighty effect upon my audience. It is so applicable to the deplorable condition of fallen man, that no one could deny the force of its truth. They felt their own guilt, and the need of pardon. In several places I observed some females standing at a convenient distance, who were quietly and eagerly listening to the word of God. The following are the names of places visited. [Here follow the names of sixteen villages.] As I had the privilege of preaching the glad tidings of salvation in most of the above mentioned places last year, the inhabitants were very glad to see me again this year; and I am thankful to say that everywhere I was kindly received and respectfully and attentively listened to.

#### EVANGELISTIC WORK IN CALCUTTA.

(By the Rev. G. Maitra.)

THERE are various methods in which this work is performed. Four evenings in the week the gospel is preached in a chapel to attentive audiences. Four evenings it is proclaimed to the people in the public streets. In the morning it is carried to the homes of the people. During the day, in a room adjoining my house, furnished with a respectable seat, in our own fashion, and a small library consisting of the local publications of the Tract Society, people are invited to come in, and are quietly instructed in the truth. Difficulties are explained, objections removed, and the cord of Jesus' love is wound round their hearts. An attempt is being made to carry the gospel in portions or otherwise to the houses in the neighbourhood. In these various ways the seed of the word of God is sown from day to day. Prayers are offered up to the God of all grace to pour out his gracious Spirit to quicken the seed sown in the hearts of the hearers.

In these attempts little opposition is met with. People willingly and attentively hear, and some

advance thus far, that they pretty regularly join us in our Sabbath and week-day services. Only one has made public profession of faith during the year. Nilamber Ganguli has been in these various ways for upwards of four years instructed in the vital truths of the gospel. He had tried all other methods acknowledged in this country of attaining peace of mind and consolation of the heart, but in vain. At last he came to us. He is a high-caste Brahman, about forty years old. I had the privilege of baptizing him in the beginning of November. He has been taken on trial for the post of vernacular catechist. He will have to study the different subjects, to qualify himself for the post, under the superintendence of the Presbytery. He has heartily begun to do the work. He is being put into the practical methods of labour in participating in the daily occupation of the preachers.

Akhai Kumar Biswas is our only paid agent, and Uma Charan Chaturji, a member of the congregation, works with us. There are others, too, who have begun to take an active part in the work.

Let the people of God join us in prayer that the word preached may have free access into the hearts of the people; that though we sow in tears, we may reap in the fulness of joy in the Lord's own time.

#### THE BENGALI CHURCH, CALCUTTA.

(By the Rev. G. Maitra.)

THE Church consists of about forty members, with a few adherents, inclusive of the Orphanage. There is a good attendance at the Sabbath ministrations. Those who reside at some distance from the Church only meet with us in our quarterly communions. There are a few families living at Howrah, on the other side of the river, who are obliged to attend service on Sundays in other churches in their neighbourhood. There are always some unbelieving Hindus who attend the services regularly. Many of them would join us if there were not those tremendous sacrifices which they must make in order to separate themselves from their relatives. Their faith, when strengthened by the gracious influence of the Spirit, will remove these obstacles from their path.

We are happy to acknowledge that during the year five individuals have been led by the Spirit to come over to us.

Panchanon Dukhit, a pupil of the Institution, who had left it only a short time before, was baptized in January last. For several years he had attended our classes, and studied various portions of the Scriptures. Satan tried in many ways to loosen the powerful hold which the Word of God had on his heart. But the King of saints prevailed. Since his baptism he has been living with his Hindu



parents. Though this is a very desirable method of support, yet it does greatly retard the spiritual improvement of the soul. Human weakness prevails, and compromises are necessarily made. He has, however, been able to attend the ministrations of the word, but yet he longs to free himself from the trammels. May the Lord open this much-desired means for him!

Shamut Ali Khan was also baptized in January. He is a Mohammadan by birth, and was seeking the Lord for some time. He was brought to us by Munshi Haji Khan, our preacher to the Mohammadans.

An old widow, with her daughter and granddaughter, were baptized in February. They were led to the Lord by the earnest labours of her only son, who was baptized in Agra, where he also slept in Jesus in his mother's arms. Mr. Poran C. Bose, of our congregation, with much love and kindness to the widow and her children, gradually won them over to the Lord. They are leading a consistent life. Nilamber Ganguli, of whom we have written elsewhere, was baptized in November last.

Four persons were admitted to the Lord's Table during the year.

We deeply mourn to record three deaths among our small congregation. The first was that of Munshi Kurban Ali; the second, of Babu Ram Coomar Dey, who was well known and much liked among us. He had gone to his native city Sychet, some years ago, as a pleader. Soon after, he was appointed extra assistant-commissioner somewhere there; but his illness compelled him to come here for medical advice, and he lingered among us for some months, and died at last full of great faith and confidence. He died in my house in February last. He has left the Church a legacy of about 300 rupees, and his watch and chain for the use of the pastor. The third death was that of Mrs. Monohur Ghose. We have much reason to hope that all three died in the Lord.

#### NEW HEBRIDES: ISLAND OF TANA.

(By the Rev. Thomas Neilson.)

PORT RESOLUTION, TANA,  
October 15, 1877.

THE average attendance at church here on Sabbath, since the annual meeting, has been forty Tana people. A prayer-meeting has been held every Wednesday afternoon, the average attendance at which has been twelve. School has been conducted every morning at daybreak, and worship has been held every evening at sundown, with an average attendance of ten or twelve people.

I have now translated into Tanese more than two-thirds of the New Testament, and the books of Genesis and Jonah in the Old Testament. Mr. Watt's printing-press at Kwannera keeps us sup-

plied with all that is necessary at present in the shape of *elementary books*.

No census has been taken of this island, but the population, according to the estimates of Mr. Watt and myself, cannot be less than eight thousand, and may even be as high as twelve thousand. Of these, from two hundred to three hundred are in the habit of attending more or less regularly upon public worship. From one thousand five hundred to two thousand may be described as friendly toward Christianity,—that is, they know and believe that Christianity is a good and beneficial thing, are well disposed toward the missionary and the teachers, and listen respectfully when they are addressed; but three-fourths of the natives are still in darkness and utter heathenism. Mr. Watt and I are fortunately working upon the same language, which seems to be known by fully a third of the natives of this island. There are at least other two distinct languages in which the gospel has never yet been proclaimed; and there is no hope of those who know only these languages turning from dumb idols to serve the living God, until the glad tidings of salvation are proclaimed to them in their own tongue.

No native of this island has yet been admitted by us to the sealing ordinances of the Church. Not that we do not think that some few of them may, in the judgment of charity, be true and genuine Christians. But we have deemed it prudent to err rather on the side of caution than of precipitance, as very grave evils have been caused in some missions by admitting as Church members those who have afterwards turned out to be no better than baptized heathens. No considerable party on this island has as yet taken a decided stand on the side of the truth. Even on those who attend most regularly upon instruction the old superstitions have still a strong hold; and the great mass of the population still follow their superstitious and degrading practices with as much vigour as if they had never heard of anything better. The practices that are most opposed to Christianity are the following:—1. The belief in the power of sacred men to cause the fruits of the earth to come to maturity. 2. The worship of, and presenting offerings to, evil spirits. 3. The practice of and belief in witchcraft, for the purpose of causing disease and death. 4. Tribal wars and blood feuds resulting from the practice of witchcraft. 5. The practice of tribal revenge, extending over many years and even generations, and exercised even upon the persons of remote allies. 6. The practice of circumcision. 7. The obscenity of much of their ordinary conversation. 8. The fact that murder, adultery, theft, and lying are usually regarded, not as things to be ashamed of, but quite the reverse.

The standard of virtue is thus, as it were, re-

versed. From this horrible pit of degrading superstition and immorality the gospel of our Lord and Saviour has, we believe, already rescued some of them, and will, we hope, soon rescue many more.

#### NOTES BY DR. M. MITCHELL.

A VERY remarkable, and in some respects a saddening, event has occurred in Western India. A large body of Christians connected with a Church of England Society—the Society for the Propagation of the Gospel—has joined the Church of Rome. The number is said to be not much under 500 persons.

Under the guidance of the late highly Ritualistic Bishop of Bombay, Dr. Douglas, the Society above named went right into the region occupied, and well occupied, for more than fifty years, in the district of Ahmednuggur, by the American Mission. The intrusion was earnestly protested against in many quarters; but Bishop Douglas held all “sectaries,” whether European or American, in utter scorn, and he paid not the slightest attention to the remonstrances. He gained converts, real or pretended, attracting not a few from the American Mission by means that seemed to most men in Western India altogether unjustifiable. These were put under “priests” of the highest sect of Anglican theology, among whom the Rev. Mr. Barker stood conspicuous. This gentleman led his people to the very gates of Rome, going even further than either the late or the present Bishop of Bombay. His conduct was so extraordinary, that he was removed from his post.

His flock, being left without a shepherd, advanced a single step, and entered the Romish fold. The Roman Catholic bishop was eagerly waiting for them, and beckoning to them to advance.

Mr. Barker then reappeared. He asked the Romish bishop the reason of the conversion of the people, and ended by declaring his satisfaction that

they had not fallen into the hands of the Americans, but had joined the Roman branch of the Church Catholic.

Anglican High-Churchism has of late done much evil in Western India, as elsewhere, among Europeans; and now it is working havoc among the native churches. It is needful that this should be known. Let us hope that the Society for the Propagation of the Gospel will feel some measure of surprise and shame when it sees the deplorable result of its unwarrantable invasion of the Ahmednuggur district.

The Rev. W. Fleming Stevenson, who has lately been in India, visited Bethel, the village founded by Mr. Narayan Sheshadri. He calls it “the ideal Christian village of India.”

Two facts have recently impressed us not a little. The chairman at the Anniversary Meeting of the Tract Society in London mentioned that that very week a cargo of banished heathen gods and war-clubs, from one of the islands of the South Seas, was announced for sale in the city of London.

In a recently published book, called “A Voyage in the *Sunbeam*,” the writer, speaking of Japan, mentions that many Buddhist temples had been closed, and that speculators were buying up their fine bronze bells, and sending them to England to be coined into pennies and halfpennies.

Dr. Day, Bishop of Cashel, preached the Annual Sermon on behalf of the Church Missionary Society on April 29th. He spoke in very kind terms of the Free Church Missions. The report says: “The Free Church of Scotland was held up as an example worthy of emulation, since, with a following of a million, she far outstripped the Established Church of England.” Alas, how little does the Free Church, or any Church, do on behalf of missions!

### BIOGRAPHICAL NOTICES.

#### REV. JOSIAH RHENIUS, M.A., TONGLAND.

*Died February 11, 1878.*

BY REV. D. C. A. AGNEW, WIGTOWN.

THIS excellent minister has had a place in the sympathies of the Church from his youth, being a son of the great Indian missionary, Charles Theophilus Ewald Rhenius, of whom it was said that he “obtained an influence over the native mind unequalled by any since the days of Schwartz, if indeed equalled by Schwartz himself.”

Josiah Rhenius was born at Madras, 21st April 1818. At the age of sixteen he came to London, and spent three years in completing a literary course at King's College. He returned to the East, but his sojourn there was brief, for his father died in 1838. On 2nd January 1839, he

embarked for Europe, having accepted the offer of Dr. Smytten to accompany him to Scotland, and to study in Edinburgh for the ministry of the Scottish Church. He had already acquired the habit of fluent and tasteful English composition, and his letters, describing the Overland Route and a Tour in Italy, were printed in the *Oriental Christian Spectator* of that year. Having spent two winters in the higher classes of the Curriculum of Arts in Edinburgh University, he was in 1841 admitted to study divinity, in consideration of his King's College and Edinburgh certificates, and also on his promise to read for the degree of M.A. His industry was remarkable; for in the midst of his regular studies, besides producing a memoir of his father, which extended to 600 pages, he took his degree in April 1843, at a time when the amount and variety of reading imposed upon a candi-

date for graduation was, as is now admitted, quite excessive.

That eventful year reminds us of our Free Church principles. Mr. Rhenius was an enthusiastic, painstaking, and accurate investigator on such subjects. His verdict as to Presbyterianism I extract from his tourist journal of 1839:—"The Church of England is, if I may so say, more according to my *taste*.....To my mind, however, two things present themselves as impassable barriers. The first is, the too intimate connection of the Church with the State, amounting almost to the subjection of the one to the other. The second is, that spirit of proud exclusiveness which is most naturally created by the idea of apostolical succession. The Scotch Kirk in these two points, which appear to me essential ones, must be confessed, I think, to be unfettered. She has the power of asserting her independence and of governing herself, while her ministers are not *obliged* to think themselves superior to others who preach the gospel in sincerity and truth. Within her pale, together with the strictest internal discipline, there is liberty; while the bond of Christian charity is not necessarily broken through the idea of a superiority obtained hereditarily from the apostles."

From such a foundation of sound reasoning, with the home society of Dr. Smyttan, and the ministry of Dr. Candlish superadded, his resolution to adhere to the Free Church of Scotland consistently and unhesitatingly rose. He greatly approved of the epithet "Protesting," which was often inserted in her title. In fact, fearing that the word "Free" might be interpreted by the ignorant as tolerating latitudinarianism or encouraging turbulence, he for some time spoke of his Church by no other name than the *Protesting Church*, and desisted only when he found that many people did not know to what Church he was alluding.

Mr. Rhenius was licensed in 1844, and in the same year was ordained to the Free Church of Tongland. Here he lived for all but thirty years, highly respected as a serious, gentlemanly, and elegantly accomplished man and minister, and a kind and thoughtful pastor and friend. In his beautiful rural seclusion his elaborate and instructive discourses seemed to be almost thrown away; but on my last visit to him I found that he had succeeded in gathering around him a fit and appreciative audience. When he preached in any of our cities he was regarded as a preacher of more than average eminence. His sermons were well thought out and often original: a good specimen was a Synod sermon on the text, "And the Lord plagued the people, because THEY made the calf, which Aaron made" (Ex. xxxii. 35).

Without entering upon controversy, I may notice the impression concerning him that he was too much of an ecclesiastical theorist. The discussions which he raised were beneficial, as is all freedom of debate. I remember that on the very day when he opposed the conferring of an undefined ecclesiastical status on Mr. Brownlow North by the General Assembly, Dr. Robert Buchanan spoke to me of the good taste as well as the conscientiousness which Mr. Rhenius had displayed. With regard to National Education, although he mingled in the politics of the question, he was a practical man, and founded a school in one of the villages of his charge, for which he enlisted the services of directors of various denominations. The cause of Foreign Missions was, of course, peculiarly dear to him, and he was an efficient member of the Assembly's Committee. His intelligent views may be

gathered from his speech at the Edinburgh Missionary Conference in 1861.

In the winter of 1873 he was prostrated by a paralytic attack, from which he never rallied. He took up his residence in Edinburgh, where he lingered until the beginning of this year, when he passed away in his sixtieth year. A few hours before his death he said to his devoted wife, "Pray, oh pray, that when my time does come, I may be taken quietly, just like Dr. Chalmers, without a struggle!" The prayer was answered.

#### WILLIAM ROBSON, M.D.

*Died April 17, 1878.*

BY THE REV. JAMES WELLS, M.A., GLASGOW.

WILLIAM ROBSON, M.D., Inspector of Schools in Eastern Bengal, was born in 1835 at Terregles, near Dumfries; and spent his boyhood at Smallholmburn, his father's farm in Annandale. He was the first scholar at Dumfries Academy, and a foremost student in the Edinburgh University both in Arts and Medicine. In Greek he was gold medallist and professor's assistant. He showed a remarkable capacity for mastering a language and its literature. And while in the very thick and heat of his studies he was one of the most fervent and enterprising of evangelists. In 1857, when a medical student, single-handed he began religious meetings in Dumfriesshire. Such efforts needed more courage then and there than they do now. He drew many listeners, and brought forth abiding fruits. To him more than to any other Dalton Free Church owes its origin. He also threw himself heartily into the medical mission work in the Cowgate. His genial zeal and frankness gained for him much influence over some of his fellow-students, who honoured him as their spiritual guide. His first intention was to devote himself to the ministry of the Free Church, but his success in mission work and the study of languages led him to prefer the foreign field. His great desire was to preach the gospel in one of the native tongues of India, and he concluded that medical missions offered the best introduction to that work. He thus accepted an appointment for five years as medical missionary in Calcutta, in the hope that he might soon be fitted for vernacular preaching. But his Indian experience persuaded him that the special work it was in his heart to do was, for a European, neither the most needful nor the most hopeful in Bengal. The harvest-field there lay, he thought, among the English-speaking young men. At the close of his five years' term he was offered and accepted a professorship in the Government College at Calcutta. In 1868 he entered the Bengal Educational Service, in which he rose rapidly. He soon gained every distinction Government awards to its officials for proficiency in the languages of India. He was loyal throughout to his early convictions and aspirations. Intimate acquaintance with the forms of unbelief of the Eastern and Western worlds did not move him from the simplicity of his faith. Christ and culture were the two poles of his life; but that in Christianity which he loved most was not its beauty or culture, but its saving and sanctifying power. The apostolic and missionary conception of the gospel was always supreme with him. He cast in his lot everywhere with the missionaries, and gave liberally for missions; and the last pages in his journal preserve the outline of a scheme for establishing a mission in the district over which he presided. He laid

himself alongside of the students and educated natives,—than whom no class in the world have stronger claims upon the sympathies of educated Christians,—and sought to lead them out of scepticism into the light of the gospel. This his labour was not in vain. He took a warm interest in the Calcutta Free Church, and represented the Calcutta Presbytery at the last General Assembly. When he left India, several of the native newspapers, with something like glad surprise, emphasized the fact that Dr. Robeson was a Government official who had always treated the Hindus with perfect courtesy, and that many of them could claim him as their intimate friend. It is very touching to read similar expressions in private letters. Few men ever had less taint of the sordid or the secular. As a man and a boy he had a generous indifference to all social distinctions not created by character.

Thirteen months ago he rejoined his wife and family on his first furlough, little thinking that fifteen years of

overwork in India had planted in his frame the seeds of a deadly disease. When it first crossed his mind that his sickness might be unto death, he at once reviewed his whole life with that strangely strengthened memory and imagination which the dying often experience. His sensitive conscience laid many things to his charge: for two or three hours he surveyed the formidable catalogue, and then took his stand upon these words, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." He kept his stand there to the end, and had perfect peace. In his unconscious hours he was quoting texts, and reciting passages from the classical and Indian tongues. He fell asleep on April 17, and his body rests in the Grange Cemetery. He has left a widow and four children. His last intelligent words were, "Saved by the merit of grace. Farewell!"

## MISCELLANEA.

### PESTE.

(Rev. Mr. Moody to F. Brown Douglas.)

May 8, 1878.

THOSE who have followed the history of our Church's Mission to the Jews must have observed notices from time to time regarding the *Pick* family, and have noted with special interest the fact that all its members were gathered into the fold of Christ. "The kingdom of heaven is like unto leaven." The leaven works unceasingly, powerfully, till the whole is leavened. Communications reached us recently regarding a more distant branch of the same family which cheered us greatly. Mr. Baltzar wrote to me some months ago that there was a niece of Mr. Pick, a Mrs. V—, with her family, in a small town near the Bohemian Prussian boundary, in whom he was greatly interested. He had had various opportunities of speaking very earnestly with her, and her heart seemed to be opening, like the heart of Lydia, to hear the word. He asked me whether I could aid in getting her children sent to a good Christian school. I expressed my readiness to do so. She hesitated for a time. I have just had a letter, however, from her uncle, Mr. Pick, who has charge of the Bible Society's Depot in Lemberg, in which he writes: "I take the liberty of addressing you on a matter which is no more strange to you, inasmuch as Mr. Baltzar has already corresponded with you about it. It concerns the education of the two sons of my niece, Mrs. V—, in the Boys' Institution at Gnadenfrey. They have received instruction hitherto from Mr. Baltzar's son; but he goes to America, so that they can have this no longer. My niece writes: 'We would be sincerely glad if the boys could be sent soon to Gnadenfrey; and I would be very happy if our children, from their youth up, were trained to strong faith in our Redeemer, that the school-years may not pass so unprofitably in their case as they did in ours.'" It is remarkable that this Jewish mother should have such a wish for her children, and that she should speak of the Lord Jesus as "our Redeemer." Surely she is not far from the kingdom!

I am anxious to take up the case of these children now, and shall require at least £25 a year for each of

them. Perhaps these lines may meet the eye of some one able and willing to help. "Jehovah-jireh" (The Lord will provide). I believe that he has purposes of mercy for this family, and we go forward joyfully in his name.

### ECCLÉSIASTICAL REGISTER.

[THE Register is under the care of Mr. JOSIAH SINCLAIR, Secretary of the Probationers' Committee, to whom, therefore, it is requested that all intimations of *Calls*, *Ordinations*, &c., shall be addressed, at the Offices of the Free Church, Edinburgh.]

*Licenses*.—By the Presbytery of Edinburgh, on April 24, Mr. Thomas Fowler, M.A. By the Presbytery of Kincardine O'Neil, on April 30, Mr. Edward Thomson Vernon, M.A. By the Presbytery of Aberdeen, Mr. Alexander Alexander. By the Presbytery of Glasgow, on May 3, Messrs. Archibald MacCallum, John M'Ivor, and Murdoch Morrison; also, on May 8, Messrs. Henry F. Henderson, M.A., David Brown, Archibald Alexander, M.A., and James H. Thomson. By the Presbytery of Aberdeen, on May 7, Messrs. James Henderson and Robert Henderson Abel. By the Presbytery of Forfar, on May 8, Mr. George Horne, M.A. By the Presbytery of Edinburgh, on May 16, Mr. A. Drummond Paterson, M.A.

*Elections*.—Rev. D. Morrison Ross, M.A., assistant to Mr. Laird, Cupar, to St. John's, Dundee, as colleague to Rev. A. O. Laird; Rev. James Brown, M.A., Tillinacultry, as colleague and successor to Rev. Dr. Fairbairn, Newhaven; Rev. R. Gladstone, late of Wigtown, to Kirkcubbin.

*Calls*.—Rev. James Barles, Salton, to St. Peter's, Liverpool; Rev. John Brown Reid, to Wigtown, as colleague and successor to Rev. D. C. A. Agnew.—Rev. William Shearer, Swinton, has declined the call from Union Church, Liverpool.

*Inductions*.—Rev. Alexander MacMillan, late of Yetholm, at Baillieston, on April 18; Rev. J. M. Shirreffs, late of Towie and Leochel-Cushnie, at Martyrs', Lochgilphead, on May 16.

*Ordinations*.—Rev. James Armstrong, Paisley, at Bank,

New Cumnock, Ayrshire; Rev. Robert Forest, M.A., at St. Cuthbert's, Edinburgh, on May 16, as colleague and successor to Rev. Sir Henry Wellwood Moncreiff, Bart., D.D.

**Deaths.**—Rev. Alexander Leslie, of Bon Accord, Aberdeen, on May 11. At Elmira, Ontario, Canada, on March 6, Rev. Andrew Dryburgh, late of Pathhead, Fife. He preached to his congregation on the morning of Sabbath the 3rd; in the evening the doctor told him he was suffering from scarlet fever, of which he died on the following Wednesday forenoon. Mr. Dryburgh was well known to many who have been pupils at Merchiston Castle, Edinburgh, Dundee and Arbroath High Schools. His friends in Pathhead gave him a valuable present in 1875, when he left for Canada. He was "one of the truest, most honest and devout Christian men we have ever known."

#### GRAMMAR-SCHOOL BURSARIES FOR GAELIC-SPEAKING YOUNG MEN.

THE Competitive Examinations will be held (D.V.) on the first Wednesday in August, on the following subjects:—1. GAELIC—translation of Gaelic into English, and of English into Gaelic. 2. BIBLE—lives of Moses and of Paul, and Shorter Catechism. 3. ENGLISH—including Grammar, Outlines of Geography, and Scottish History. 4. ARITHMETIC and EUCLID, Book I. 5. LATIN GRAMMAR. 6. TRANSLATION of Latin into English, and of English into Latin. 7. GREEK GRAMMAR.

Intending competitors are requested to send their name and address to the Secretary before the 1st of July.  
J. CALDER MACPHER, Secretary.

PILGRIM MANSE, May 1878.

#### YOUNG MEN GOING TO LARGE CITIES.

WE annex a note of the Secretaries of Young Men's Societies who are willing to assist young men coming from the country in obtaining respectable lodgings and congenial friends, and to introduce them to congregations and societies. We cordially recommend this to the attention of ministers, elders, and others interested in the welfare of young men.

Those desiring lodgings should address a letter, at least one week in advance, to any of the undernamed, stating the locality, kind of lodgings, what rate, and when required.

ABERDEEN.....Mr. SHERIFFS, 198 Union Street.  
DUNDEE.....{ Mr. JOHN W. SHEPHERD, 8 Prospect Place.  
EDINBURGH.....Mr. JOHN MACNIVEN, 138 Princes Street.  
GLASGOW.....Mr. W. A. CAMPBELL, 29 Ingram Street.  
LONDON.....{ Mr. J. H. DUNCAN, 5 Copthall Buildings, E. C.  
MANCHESTER.....{ Mr. A. A. GILLIES, Scottish Widows' Fund, Albert Square.

#### YOUNG WOMEN.

MINISTERS and others interested in young women leaving their districts, and coming to houses of business in EDINBURGH, are invited to give them letters of introduction to the Honorary Secretary of the Young Women's Christian Association, 44 Moray Place, who will have pleasure in introducing them to the members of the Association. Entire or partial board may be had at the Institute, 19 Young Street; also lodging for a limited number. Assistance is given to find lodgings or employment by the House Superintendent.

Young women coming to GLASGOW are cordially invited to the rooms of the Young Women's Christian Association, 59 Union Street. Those requiring employment are assisted in seeking it; and comfortable lodging may be had in the boarding-house adjoining the rooms. Friends interested in young women coming to Glasgow are requested to communicate with Miss BONAR, Honorary Secretary, 59 Union Street, Glasgow.

#### SUSTENTATION FUND.

State of the Fund at 15th May 1878.

Total for 12 Months to 15th May 1878.....	£177,387	12	1
Do. Do. 15th May 1877.....	172,642	0	3
Increase.....	£4,745	11	10
Associations, 1878.....	£163,475	11	1
Do. 1877.....	161,211	14	8
Increase.....	£2,263	16	3
Donations and Legacies, 1878.....	£13,912	1	0
Do. Do. 1877.....	11,430	5	7
Increase.....	£2,481	15	3
Total Increase, as above.....	£4,745	11	10

#### LADIES' SOCIETY FOR FEMALE EDUCATION IN INDIA AND SOUTH AFRICA.

Contributions from 1st March to 30th April 1878.

NOTE.—The Juvenile Offerings are, or will be, acknowledged in the Children's Record.

Associations, Congregations, and Collections.	Edinburgh—	Edinburgh—	Edinburgh—	Edinburgh—	Edinburgh—
Aberdeen—	St. George's, Minister's	Old Kilpatrick—	Musselburgh—	Per Mrs. Murray Mitchell—	
Holburn.....	Young Ladies' Bible Class,	Minister's Bible Class, for	Old Kilpatrick—	East Wemyss Working	
Arbroath—	for Native Senana Agents	"Joplin," at Bombay.....	Minister's Bible Class, for	Party, for Native Girl of	
Knox, Intermediate Class..	at Madras.....	6 0 0	"Joplin," at Bombay.....	Calcutta Orphanage, as	
0 9 0	£55 0 0	0 11 0	Mr. Bam's Bible Class, for	Senana Teacher.....	£18 0 0
Camboe.....	0 11 0	1 8 6	"Pines," at Bombay.....	Per Miss Stewart, Whiting Bay	
0 25 0	0 11 0	1 11 1	Palmyra Ladies' Society, for	Family Missionary Box.....	0 3 0
Cruden.....	1 0 0	6 13 0	Senana Work.....	Per Dr. Pringle—Friend, for	
Denholm, for Girl at Madras	6 0 0	0 10 0	Perth—St Leonard's.....	Senana Work.....	0 5 0
Dollar.....	1 10 0	0 10 0	Port-Glasgow Association.....	Per Mrs. Rodger—Greenock	
Dunee.....	0 3 0	0 10 0	Perth—St Leonard's.....	Ladies, for London.....	25 0 0
Edinburgh—	Kelso—Hartland House School,	for "Katie Scotland," at	Perth—St Leonard's.....	Kirkcaldy—Visitors' Box	
Per Mrs. Dalmeida.....	0 3 0	0 10 0	Perth—St Leonard's.....	Free Church House.....	0 10 0
Per Miss Spott.....	10 2 0	1 17 6	Perth—St Leonard's.....	Mrs. Heathcote-Smith, South-	
Per Miss Clapham.....	0 5 0	0 7 6	Perth—St Leonard's.....	ampton, for Senana Work	0 5 0
Per Mrs. Clapham.....	10 0 0	0 7 6	Perth—St Leonard's.....	Mrs. Matheson, Wemyss.....	1 10 0
St. Stephen's.....	21 9 6	100 12 0	Perth—St Leonard's.....	Legacy by Thomas Ogilvy,	
St. Andrew's.....	2 3 9	8 10 7	Perth—St Leonard's.....	Esq. of Cullinstown, for	
			Perth—St Leonard's.....	Senana Work.....	19 13 0

JOHN PRINGLE, Treasurer.

Communications for Dr. JOHN PRINGLE, Treasurer, or Mr. ANDREW WYLLIE, Secretary, to be addressed to the Free Church Office, Edinburgh.

## Contributions Received by the Treasurer of the Free Church,

From 15th March to 15th April 1878.

I.—Sustentation.		Home Mission—continued.		Highlands—continued.		VII.—Colonies.		Continent—continued.	
M. C. J.	23 0 0	New Abbey, for Ever.	22 0 0	Kinnellies	23 10 0	Edinburgh—Dean	22 0 0	Torquay	23 0 0
Mr. and Mrs. R. P.				Dundee—Martyn	0 10 0	Holyrood	0 8 7	Towle	0 4 0
Wood	10 0 0			Aberdeen—Gaelic	0 10 0	St. George's	4 4 0	New Aberdour	0 7 6
Mrs. M. Mathison	4 0 0			Maryculter	0 8 0	Leith		Buckle	1 5 0
Mrs. Campbell of Col-				Forry	0 2 0	Trinity Church	0 5 0	Fordyce	0 14 0
grain	6 0 0			Boharm	0 10 9	Gordon	1 8 0	Alvie	1 0 0
Mrs. J. Ogilvie Dun-				Dere	1 0 0	Kilso	8 17 0	Leggan	2 0 0
doe	15 0 0			Inverness		Canonbie	1 6 5	Boharm	0 9 9
CAPITAL FUND.				Queen Street	1 0 0	Strathblair	0 8 6	Lochmouath	1 10 0
Mrs. H. Anderson	100 0 0			West	0 10 0	Dunroscraig	0 7 0	Dore	1 0 0
II.—Education.				Moy	1 9 0	Glencairn	0 4 8	Inverness	
The late Mrs. Willox				Petty	1 8 0	Clovenstone	0 4 0	Queen Street	1 0 0
(annual sum)	3 0 0			Dunroscraig	1 0 0	Barr	1 0 0	Moy	1 5 0
Mrs. Campbell of Col-				Kilochberrie	0 18 0	Kingshill	1 0 0	Petty	1 0 0
grain	2 0 0			Lochearn	0 18 0	Cairn	1 18 9	Artelach	1 0 0
III.—Aged and Infirm				Lochearn	1 10 0	Darvel	1 0 0	Craig	1 0 0
Ministers.				Ballahtish—North	0 12 0	Hurford	1 0 0	Knockchain	2 9 0
Mrs. H. Anderson	20 0 0			Fort-Augustus	1 5 0	Cambusnethan	0 10 0	Leigh-Easter	0 10 0
Annual Sum from				South Uist	0 10 0	St. Andrew's	0 5 0	St. Peter	0 10 0
Mrs. Willox Trust	9 14 6			Tarbert	0 19 4	Glasgow—M. Donald	0 7 6	Almshouse	0 5 0
Mrs. Colquhoun	0 10 0			Back	3 0 0	Millerston	1 0 0	Dunroscraig	0 10 0
IV.—Home Mission.				North Ronaldshay	0 12 0	Kingarth—South	1 0 0	Kingarth	1 0 0
Edinburgh—				Firth	0 12 0	Kilmory	1 0 0	Kilochberrie	0 8 7
St. George's	4 4 0			Forry	0 12 0	Dunfermline—North	0 10 0	St. Peter	0 14 0
Leith				North Ronaldshay	0 5 6	Kinnellies	1 0 0	Dunnet	1 2 0
Trinity Church	0 5 0			Sanday	1 3 3	Rhynie	0 3 0	Kilso	0 6 1
North Berwick	1 5 0			Walls	0 1 0	Albion	0 3 0	Applecross	0 5 0
Gordon	0 10 0			Yell	0 8 6	Abermethy	0 18 0	Colgach	1 0 0
Canonbie	1 10 0			Quarrie	0 15 0	Lochearn	0 15 0	Lochearn	0 17 0
Edinburgh—	0 8 3			St. Peter, for Catechist	1 4 6	Dere	1 7 0	Pickton	0 10 0
Dumfries—South	1 5 0			F. R. D.	0 15 0	Inverness—West	1 5 0	Peelaw	1 0 0
Dunroscraig	0 8 0			Mrs. Campbell of Col-	1 0 0	Moy	1 5 6	Fort-Augustus	1 2 0
Glencairn	0 7 6			grain	1 0 0	Dunroscraig	0 10 0	Cairn	0 10 0
Princess Street	0 15 0			F. R. D. for Catechist	15 0 0	Kilmory	0 12 0	North Uist	0 7 2
Barr	0 11 0			The late Mrs. Willox	3 0 0	Fort-Augustus	1 0 0	Rassay	1 6 0
Crosshill	0 14 0			(annual sum)		Bracadale	0 5 11	St. Peter	1 0 0
Cairn	1 19 2			ELIZABETH ENDOWMENT.		Kilmory	0 11 0	Tarbert	0 17 5
Dairy	1 7 6			Kilberry	3 0 0	Kilmory	0 15 0	Rassay	1 5 0
Hurford	1 0 0			VI.—Foreign.		Tarbert	0 15 0	Evie	0 10 0
Oakshaw Street	3 0 0			Mrs. Cairn, Yet-		Firth	0 12 0	Firth	0 12 0
Pollockshaw East	1 0 0			holm	0 5 0	North Ronaldshay	1 6 0	North Ronaldshay	0 12 8
Cambusnethan	1 0 0			Dr. A. White, for In-	3 3 0	Sanday	1 0 0	Sanday	0 15 0
Carnwath	1 5 0			dia		Sanday Station	2 12 6	Stromness	0 15 0
Strathblair	0 5 0			Edinburgh—Grange,		Walls	0 2 0	Dunroscraig	0 5 9
Cambusnethan	1 5 0			for Two Sancti Ca-		F. R. D.	0 15 0	Fellar	0 3 0
Glasgow—Millerston	1 5 0			lecks	46 0 0	Mrs. Campbell of Col-	1 0 0	Lewick	0 5 0
Tollcross	0 3 0			Mrs. H. Anderson	10 0 0	grain	1 0 0	Yell	0 8 6
Kingarth, South	1 0 0			Jas. Stevenson, Esq.,		VIII.—Continent.		Quarrie	0 1 0
Sandbank	0 6 1			for Special Purpose	76 0 0	Edinburgh—		Munreux	55 6 8
Kilmory	0 10 0			F. R. D.	2 0 0	Greyfriars	5 11 0	Fintrone	50 0 0
Kippen	1 5 0			The late Mrs. Willox	3 0 0	Holyrood	0 10 0	P. R. D.	1 5 0
Kilmory	3 9 0			(annual sum)		St. Andrew's	1 0 0	Harr. B. H. H.	0 6 0
Kinnellies	0 12 0			Mrs. Campbell of Col-	3 0 0	Leith		Gemo	50 0 0
Dundee—Martyn	0 8 10			grain		Trinity Church	0 5 0	Mrs. Grainger Stew-	0 10 0
Alford	0 10 0			Member of Edin-		Panicleuk	0 10 0	art, for Paris	0 10 0
Abermethy	0 14 0			burgh M. C. Rie, for	0 5 0	Dirleton	0 12 0	Mr. O. R. Philip, for	0 10 0
Boharm	0 15 4			Sancti	0 5 0	Inverwick	0 10 0	do.	0 10 0
Dore	1 18 0			Mrs. J. Ogilvie	3 15 0	Canonbie	1 6 5	Mrs. Macle, for do.	1 0 0
Inverness	1 0 0			Women's Meeting in		Medie	4 10 0	C. Cowan, Esq., for	0 0 0
Queen Street	1 0 0			Smoorow	0 17 1	Dunroscraig	0 10 0	France	25 0 0
West	0 15 0			J. W. A. per Mrs.	10 0 0	Glencairn	0 10 0	Leanne	36 9 10
Moy	1 10 0			Peddie	10 0 0	Kirkpatrick-Durham	0 18 0	IX.—Jews.	
Dunroscraig	1 0 0			Mr. J. M. Smith, Skir-	20 0 0	Dean	1 5 0	Edinburgh—	
Kilochberrie	0 14 0			ling, for India		Cairn	0 8 1	Dean	0 10 0
Applecross	0 10 0			FEW HERBID.		Barr	1 1 6	Greyfriars	6 5 0
Lochearn	0 10 0			Newton-Stewart	2 10 0	Crosshill	0 10 6	Holyrood	0 2 0
Pickton	0 10 0			Do, for Daypring	2 10 0	New Camnock	1 0 0	St. Andrew's	3 0 0
Ballahtish, North	0 12 0			Darvel, for do.	2 3 0	Stair	1 0 0	St. George's	5 4 0
Do, South	0 10 0			Great Hamilton		Tarbolton	0 10 0	South	0 10 0
Fort-Augustus	1 2 6			Street, for do.	20 11 0	Cairn	1 8 1	Trinity Church	0 5 0
Bracadale	0 8 3			St. George's Road	14 5 10	Darvel	1 0 0	Inverwick	0 8 6
Dumfries—South	1 0 0			Dunroscraig—Craig	0 19 7	Cambusnethan	0 10 0	New Camnock	0 10 0
Dunroscraig	0 8 0			Daypring	2 18 8	Carnwath	0 10 0	Gordon	2 5 0
Glencairn	0 4 6			FOREIGN MISSION BUILDINGS.		Forth	0 2 6	Kilso	14 10 0
Wigtown	0 15 0			Edinburgh—Barclay		Bonhill	1 0 0	Canonbie	1 10 2
Crosshill	0 13 0			Young Men's Asso-		Strathblair	0 5 0	Edinburgh—	0 11 6
New Camnock	1 0 0			ciation, for Native		Glasgow—		Dunroscraig	
Stair	0 16 6			Catechist	10 0 0	Collage	21 16 7	Craig	2 3 0
Tarbolton	0 10 6			A Friend	1 10 0	Fairbairn	0 10 0	Glencairn	0 5 0
Cairn	1 18 0			LIVESTOCK.		Gorbals	1 15 0	Rethwell	2 0 0
Hurford	1 0 6			Edinburgh—Barclay		Millerston	0 7 0	Cairn	0 7 9
Cambusnethan	1 8 0			Young Men's Asso-		Paisley Road	0 10 0	Princess Street	0 15 0
Chapelhall	0 5 6			ciation, for Native		St. Enoch's	3 0 0	Wigtown	0 10 0
Crosshill—East	1 10 0			Catechist	10 0 0	Trinity	3 12 4	Barr	1 12 0
Carnwath	0 15 0			A Friend	1 10 0	Kilso	1 0 0	Crosshill	0 10 0
Forth	0 3 6			LIVESTOCK.		Kingarth—South	0 10 0	New Camnock	1 7 0
Glasgow—				Inverness—High	2 4 0	Rothsay—Gaelic	1 0 0	Cairn	0 16 9
M. Donald	0 10 0			Checkmannan	2 10 0	Kilcalmonell	2 0 0	Barrhead	1 0 0
Tollcross	0 3 6			Alton—West	8 9 0	Appin	4 1 6	Paisley—	
Kingarth—South	0 10 0			Pupils in Miss Storch-		Gorbals	0 10 0	Oakshaw Street	3 0 0
Kilmory	0 14 0			enfeldt's School		Kippen	1 11 0	Cambusnethan	1 10 6
Appin	0 15 0			Johns	2 14 0	Cumie	0 15 2	Forth	0 3 6
Alton—West	0 4 3			Miss Storchfeldt	0 15 0	Kilmory	1 0 0	Baldernock	0 11 8
Gorbals	0 17 6			Johns	0 5 5	Lochearn	0 10 8	Cambusnethan	1 10 0
Lavers	0 10 0			E. Johns	0 5 5	Cowdenbeath	0 1 0	Glasgow—	
Forth—St. Leonard's	0 10 0			Newhills	0 10 6	Kirkcaldy	0 10 0	Cunningham	1 10 0
Dumfries—North	0 10 0					Glenatown	0 5 0	M. Donald	0 10 0
Edinburgh—						Kinnellies	0 15 0	Millerston	1 0 0
Glenatown	0 6 6					Martyn	0 6 10	Tollcross	0 3 6
Anderson	2 3 0					Newhills	0 10 0	Inverary	1 7 0
								Kingarth—South	0 17 0



Jews—continued.		Jews—continued.		Jews—continued.		Pre-Dia. Ministers—continued.		Pre-Dia. Ministers—continued.	
Bowmore	20 4 6	Poolwee	23 0 0	J. Watson, Esq.	41 1 0	Cambusnethan	20 10 0	Boharm	20 10 0
Appin	2 13 0	Ballanulish—North	0 16 0	Rev. R. C. Smith	5 0 0	Bonhill	1 0 0	Dorcas	12 0 0
Stronachan	0 17 0	Port-Augustus	1 3 0	<b>X—Pre-Disruption</b>		Cumbernauld	1 10 0	Inverness	12 0 0
Blackmannan	0 6 0	Broodale	0 18 7	<b>Ministries.</b>		Glasgow	0 5 0	Queen Street	12 0 0
Gartmore	0 16 6	Durindale	1 0 0	<b>Edinburgh—</b>		W. Donald	0 5 0	West	12 0 0
Kippin	2 0 0	Kilmuir	0 16 8	<b>Cowgale</b>		Paisley Road	0 10 0	Petty	12 0 0
Lewers	0 10 0	Tarbert	0 18 1	<b>Dean</b>		Tollerton	0 2 6	Golspie	12 0 0
Stanley	2 5 0	Uig	1 5 0	<b>Leith</b>		Rutherglen	1 0 0	Dumfries	12 0 0
Klaros	0 15 0	Blaisy	1 5 0	<b>Trinity Church</b>		Kingarth	0 5 0	Par.	12 0 0
Kinnellie	1 0 0	Pirch	1 0 0	<b>Innerwick</b>		South	0 5 0	Kilocherry	12 0 0
Dundee	0 10 0	Unst	0 10 0	<b>Kaleo</b>		Kilmory	0 15 0	Broodale	12 0 0
Martyrs	0 10 0	Holm	0 10 0	<b>Castleton</b>		Bowmore	0 4 0	Kilmuir	12 0 0
Culte	1 0 0	North Ronaldsay	1 2 6	<b>Canobie</b>		Appin	2 10 0	North Uist	12 0 0
Tovis	0 5 0	Orphir	1 10 0	<b>Baldalemuir</b>		Stronachan	0 5 0	Rassay	12 0 0
Rayne	0 5 0	Sanday	2 15 0	<b>Dumcove—Graig</b>		Gartmore	0 10 0	Sainsort	12 0 0
Abernothy	0 16 0	Stennis	0 4 0	<b>Glencoe</b>		Kippin	0 12 0	Tarbert	12 0 0
Boharm	0 17 0	Conningsburgh	0 11 0	<b>Kirkmahoe</b>		Lawers	0 12 0	Uig	12 0 0
Dorcas	2 0 0	Fedlar	0 5 0	<b>Clovenbar</b>		Strathkell	0 4 0	Blaisy	12 0 0
Inverness	0 10 0	Uist	1 7 3	<b>Cairryan</b>		Torryburn	0 7 8	Pirch	12 0 0
High	4 5 0	Walls	0 2 0	<b>Newton-Stewart</b>		Strathmigle	0 14 6	Sanday	12 0 0
Queen Street	1 0 0	Yell	1 0 0	<b>Wigtown</b>		Kinghorn	0 14 0	Lawers	12 0 0
West	0 12 2	Mrs. Duncan	1 0 0	<b>Bar</b>		Kirkcaldy	0 7 6	Walls	12 0 0
Moy	1 12 6	Miss H. Anderson	30 0 0	<b>Croschill</b>		Abbotshall	0 7 6	Quarf	12 0 0
Petty	1 3 0	P. R. D.	0 15 0	<b>Stair</b>		Falkland	0 2 6	<b>XI.—Building Fund</b>	
Cawdor	2 17 0	Donation from Lar-	0 10 0	<b>Greenock</b>		Anstruther	3 7 0	<b>CHURCH EXTENSION</b>	
Knockbain	3 0 0	ark	0 10 0	<b>St. Thomas</b>		Dundee	0 10 0	<b>Professor Simpson</b>	
Altnaharra	0 5 0	Miss Campbell of Col-	1 0 0	<b>Port-Glasgow</b>		Martyrs	0 10 0		
Dumfries	1 10 0	rain	1 0 0	<b>Hamilton</b>		W. Donald	0 10 0		
Par.	0 15 0	A Friend for Ove-	1 0 0			Durrie	0 5 0		
Kilocherry	0 15 4	stantine	1 10 0			Newhills	0 10 0		
Canisbay	0 17 0	"No. 60."	0 5 0			Braemar	0 5 0		
Applecross	1 0 0	BOHEMIAN SUMMER.	0 10 0			Rhynie	0 2 0		
Lochbroom	1 10 0	J. M. M'Callish, Esq.	0 10 0						

## CONGREGATIONAL CONTRIBUTIONS.

Edinburgh.				Torphichen.				Gordon.			
Sustentation Fund.	Education Fund.	Foreign Missions Fund.	College Fund.	Sustentation Fund.	Education Fund.	Foreign Missions Fund.	College Fund.	Sustentation Fund.	Education Fund.	Foreign Missions Fund.	College Fund.
Colliston & Currie	15 14 2	..	..	Upshall	5 3 2	..	..	Kelso	14 11 11	3 12 6	10 5 1 12
Corstorphine	6 2 2	..	..	Whet Cadder	..	..	..	Castleton	..	..	..
Cramond	..	..	..	Whitburn	..	..	..	Morebattle	20 12 0	..	..
Edinburgh—	..	..	..	Blackridge	..	..	..	Nanthorn	..	..	..
Barclay	78 7 0	..	78 16 7	Muirson	2 9 1	..	..	Sproston	..	..	..
Buonleuch	21 3 8	..	8 4 6	<b>Biggar and Peebles.</b>				Westruther	..	..	..
Cowgate	11 6 9	..	0 10 0	Broughton	2 18 2	..	1 4 8	Yetholm	..	..	..
Cowgate Head	6 8 0	..	2 0 0	Calder	..	..	4 2 6	<b>Jedburgh.</b>			
Dalry	..	..	..	Elkridgehill	7 6 9	..	..	Ansrum	..	..	..
Dean	8 11 10	..	4 15 7	Innerleithen	17 10 8	..	1 5 9	Crailing	..	..	..
Fountainbridge	3 15 0	..	..	Kirkcaldy	26 18 10	..	2 9 0	Dunholm	..	..	..
Grange	16 3 9	1 14 2	..	Peebles	7 18 2	..	..	Hawick	23 4 3	..	7 13 1
High	43 3 0	..	0 5 0	Shirling	..	..	..	Do. St. Andrew's	..	..	..
Holyrood	12 19 7	..	0 15 9	<b>Dalkeith.</b>				Do. Territorial	..	..	..
Knox's	8 9 2	..	..	Carlops	9 9 0	..	..	Jedburgh	7 18 8	..	..
L. Glenorchy's	28 16 10	..	19 6 7	Cockenzie	10 7 6	..	..	Widale	..	..	..
Martyrs	16 4 7	..	..	Cockpen	15 1 9	..	3 12 0	<b>Selkirk.</b>			
Mayfield	72 5 0	..	..	Dalkeith	15 13 8	..	13 0 0	Askerk	..	..	..
M. Orie	16 0 0	..	4 6 8	Loanhead	15 17 8	..	..	Bowden	6 6 8	..	1 10 1
Monay	10 12 2	..	..	Longniddrie	11 19 6	..	..	Galaehale	20 8 3	..	8 19 6
Newington	24 3 9	2 8 4	..	Musselburgh	5 0 0	..	0 17 8	Do. Ledhope	13 4 4	..	..
New North	54 17 0	..	20 11 11	Ormslie	5 0 0	..	..	Leander	1 14 6	..	2 0 0
Pillrig	26 1 2	..	15 13 9	Panicleuk	40 4 8	0 10 0	8 13 8	Malrose	8 15 7	..	..
Pleasance	10 19 10	..	..	Roslin	10 12 1	..	..	Selkirk	10 14 1	..	..
Roseburn	18 19 1	..	6 5 2	Stobhill	7 13 0	..	..	St. Borwell's	3 11 9	..	..
Roxburgh	16 14 10	..	37 16 0	Temple	7 0 0	..	..	Stow	10 0 0	..	1 0 6
St. Andrew's	..	20 12 4	41 6 3	<b>Haddington and Dunbar.</b>				Yarrow, &c.	..	..	..
St. Bernard's	21 5 5	..	..	Cockburnspath	1 5 6	..	0 5 0	Roberton	..	..	..
St. Columba's	12 17 4	..	18 15 4	Dalton	19 2 10	0 3 0	2 8 8	<b>Lockerby.</b>			
St. Cuthbert's	12 11 5	..	..	Dunbar	..	..	..	Anna	12 19 2	..	0 0 7
St. David's	12 11 5	..	..	Garvald	..	..	..	Canobie	15 12 5	1 13 2	4 0 7
St. George's	405 16 8	9 16 3	8 13 0	Haddington	23 7 5	..	..	Ecclifechan	7 1 8	..	..
St. John's	20 12 1	..	12 17 0	Humble	..	..	..	Baldalemuir	20 0 0	0 20 0	1 10 1
St. Luke's	23 15 6	..	12 17 0	Innerwick	16 0 0	..	1 0 0	Halfmorton	..	..	..
St. Mary's	20 13 6	0 8 0	0 0 6	North Berwick	3 1 10	..	1 16 9	Johnstone	..	..	..
St. Paul's	21 17 5	..	9 7 6	Panmure	12 3 0	..	0 10 0	Kirkcaldy	6 1 2	..	2 0 6
St. Stephen's	24 6 1	1 8 0	..	Prestonpans	7 15 7	0 1 6	..	Kirkcaldy	16 11 7	..	..
Stockbridge	24 14 6	..	17 0 3	Salton and Balton	3 15 2	..	1 19 1	Langholm	10 6 7	..	..
Tolbooth	43 0 2	..	3 1 0	Tranent	..	..	4 12 6	Lochnab	10 6 7	..	..
Town	8 6 9	..	5 9 3	Yester	..	..	..	Lockerby	6 1 0	..	3 4 2
Viewforth	30 19 9	..	..	..	..	..	..	Moffat	..	3 0 6	6 10 10
Westport	17 8 7	..	..	<b>Dunse and Chirnside.</b>				<b>Dumfries.</b>			
Grant & Wardie	16 14 4	..	..	Allanton	..	..	..	Corcock	7 3 6	..	..
Leith—	..	..	..	Chirnside	..	..	..	Dalbattie	6 0 0	..	..
North	43 15 5	1 4 6	30 5 2	Dunse	3 11 8	..	3 12 0	Dalton	12 17 5	..	4 5 1
South	16 0 9	..	..	Eysmouth	5 4 0	..	..	Dumfries	8 18 10	..	..
St. John's	10 18 11	..	..	Grosmuir	3 4 8	..	..	Do. Mary's	7 12 6	..	..
St. Ninian's	6 7 4	..	1 14 3	Houndwood	2 8 2	..	4 6 2	Do. South	..	..	..
Trinity Church	..	0 5 0	0 5 0	Langton	..	..	0 8 0	Dunmore	26 0 0	0 8 0	2 7 1
Liberton	24 7 8	..	..	Longniddrie	..	..	..	Do. Craig	30 0 0	0 4 9	2 7 1
Morningside	26 6 6	0 2 6	14 5 0	Morningside	..	..	..	Glenapple	30 0 0	0 4 9	2 7 1
Newhaven	9 3 7	..	12 17 6	Swinton	..	..	..	Highgate	..	..	..
Portobello	24 14 7	..	..	<b>Kelso.</b>				Irving	..	..	..
Ratho	3 16 0	4 14 0	..	Coldstream	1 9 5	..	..	Kirkcaldy	4 1 1	..	..
<b>Lindithgow.</b>				..	..	..	..	Kirkmahoe	..	..	..
Abercorn	4 5 0	..	..								
Armadale	15 15 6	..	2 12 5								
Bathgate	12 15 9	..	..								
Bonny	8 9 0	..	5 4 0								
Crofthead	17 4 11	..	..								
Falkirk	27 0 0	..	..								
Grange	9 0 6	..	5 13 8								
Kirkcaldy	8 14 0	..	1 10 0								
Levenmouth	10 2 6	..	..								
Lindithgow	28 1 0	..	..								
Livingstone	8 0 0	..	1 8 6								
Palmerston	7 11 6	..	..								
Stannan	9 3 0	..	..								

	Sustentation Fund.	Education Fund.	Foreign Missions Fund.	College Fund.		Sustentation Fund.	Education Fund.	Foreign Missions Fund.	College Fund.		Sustentation Fund.	Education Fund.	Foreign Missions Fund.	College Fund.
p-Durham	£ 1 0 0	..	2 4 3	0 13 0	Inchinnan	2 0 0	..	..	..	Edinburgh—	£ 1 0 0	..	..	..
Abbey	7 19 0	..	..	..	Johnstone	10 18 6	..	..	..	Martyrs	..	..	..	..
Edinburgh	9 8 4	..	..	..	Lochwinnoch	2 16 4	..	..	..	Glasgow—	..	..	..	..
..	..	..	..	..	Nelson	12 5 0	..	..	..	Anderson	25 14 2	..	13 6 0	..
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	Sustentation Fund.	Edmon- ston Fund.	Foreign Missions Fund.	College Fund.		Sustentation Fund.	Edmon- ston Fund.	Foreign Missions Fund.	College Fund.		Sustentation Fund.	Edmon- ston Fund.	Foreign Missions Fund.	College Fund.
<b>Kilberry, &amp;c.</b>	<i>s. s. d.</i>	<i>s. s. d.</i>	<i>s. s. d.</i>	<i>s. s. d.</i>	<b>Kilnanna</b>	<i>s. s. d.</i>	<i>s. s. d.</i>	<i>s. s. d.</i>	<i>s. s. d.</i>	<b>Forfar</b>	<i>s. s. d.</i>	<i>s. s. d.</i>	<i>s. s. d.</i>	<i>s. s. d.</i>
Kilbride	4 2 6	..	..	..	Kilninnell	1 15 4	..	..	..	Forfar—	24 17 11	..	..	..
Kilcaininell	65 2 10	..	..	0 18 0	Logie	8 4 1	..	0 17 0	..	East	8 5 5	..	..	..
Killean	..	..	..	..	Methven	3 10 6	..	..	..	Kinnethra	..	1 0 0	..	..
Kilmory	4 11 6	1 10 0	0 18 0	..	Perth	..	..	..	..	Kirriemuir	..	..	..	..
Lochbrass	..	..	..	..	Knock	8 4 6	..	3 13 0	..	North	10 10 9	..	0 5 6	..
Shikana	..	..	..	..	Middle	12 10 6	..	..	..	South	6 11 0	..	..	..
Tarbert	3 13 6	..	..	..	St. Leonard's	16 2 6	..	20 3 6	..	Mains	..	..	..	..
Whiting Bay	19 15 5	..	..	..	St. Stephen's	16 6 8	..	3 16 9	..					
Carradale	..	..	..	..	West	24 2 8	..	..	..					
Gigha	..	..	..	..	Pitcairngreen	25 14 2	..	10 18 1	..					
					Scene	8 13 4	..	2 1 10	..					
					Stanley	4 3 10	1 0 0	..	1 14 0					
<b>Inlay.</b>					<b>Auchter- arder.</b>					<b>Dundee.</b>				
Bowmore	4 1 3	..	0 2 6	0 4 0	Aberthym	4 19 10	..	2 0 0	..	Aberystead Rait	23 7 8	..	1 3 6	..
Kilchoman	24 13 0	..	5 15 4	..	Auchterarder	19 5 0	..	6 2 5	..	Broughty-Ferry	..	..	..	..
Kildalton, &c.	7 19 8	0 1 0	1 0 1	..	Blackford	10 14 11	..	2 4 0	..	East	27 14 11	..	18 3 4	..
Killarow, &c.	27 2 8	..	1 18 0	..	Braco	4 2 5	..	..	..	West	16 8 8	..	..	..
Portmahaven	..	..	..	..	Comrie	12 15 0	..	4 15 0	..	Dundee—				
Jura	..	..	..	..	Craig	30 0 8	..	9 16 9	..	Albert Square	9 17 9	..	..	..
					Dunning	3 2 3	..	1 19 1	..	Bonnet Hill	11 19 0	..	..	..
<b>Lorn.</b>					Madderty	2 17 6	..	3 7 11	..	Chalmers'	14 16 4	..	..	..
Apple, &c.	22 13 6	6 4 0	5 7 2	4 7 0	Monzie	5 1 1	..	..	..	Chapelshade	26 12 11	..	..	..
Archiehan	..	..	..	..	Muthill	5 19 8	..	0 8 9	..	Dunphrie	13 18 10	..	..	..
Glenorchy	..	..	..	..						Hilltown	26 10 1	..	9 4 0	..
Kilbrandon, &c.	8 0 0	..	..	..	<b>Dunfermline</b>					Martyrs	25 7 3	..	1 13 3	..
Kilniver	2 2 6	..	..	..	Aberdour	3 3 2	..	0 12 1	..	M. Chayne	12 0 4	..	..	..
Muckairn	13 0 8	1 0 0	3 7 8	..	Carnock	..	..	..	..	Ogilvy	8 7 1	..	..	..
Oban	..	..	..	..	Culross	7 9 0	..	..	..	St. Andrew's	17 9 0	..	..	..
Kilcherman	..	..	..	..	Dunfermline—					St. David's	12 19 7	0 8 0	..	..
Lorn	..	..	..	..	Abbey	10 18 4	..	..	..	St. John's	17 16 0	..	0 3 6	6 19 1
					North	10 0 0	..	..	..	St. Paul's	75 15 10	..	..	..
<b>Mull.</b>					St. Andrew's	6 3 0	..	..	..	St. Peter's	26 3 1	..	..	..
Ardnamurchan	..	..	..	..	Saline	7 14 9	..	..	..	Wallacetown	7 17 1	..	..	..
Coli	..	..	..	..	Torryburn	2 4 4	..	..	..	Wellgate	7 13 0	..	..	..
Iona and Rose	..	..	..	..	Tulliallan	8 8 1	..	8 8 3	..	Willison	26 6 0	..	..	..
Kilninnian, &c.	..	..	..	..						Wilson Territor	4 14 3	..	..	..
Morven	..	..	..	..	<b>Kinross.</b>					Liath	5 0 8	..	..	..
Strontian	20 17 0	..	1 19 6	0 7 0	Cowdenbeath	4 0 0	..	..	..	Lochee	8 0 10	..	..	..
Torbarnory	4 10 2	..	2 13 7	1 4 4	Foxaway	..	..	..	..	Longforn	..	..	..	..
Torony & Balm	..	..	..	..	Kelly	..	..	..	..	Mains	..	..	..	..
Tyree	12 15 0	..	..	..	Kinross	4 17 7	..	..	..	Monzie	2 9 6	..	..	..
Acharacle	..	..	..	..	Leasdale	7 10 0	..	..	..	Do. South	8 11 10	..	..	..
Kilbricken	..	..	..	..	Orwell	3 18 3	..	..	..	Monzie	5 9 5	..	1 13 4	..
					Portmuck	3 14 10	..	..	..	Tadling	5 9 5	..	..	..
<b>Stirling.</b>					Strathmiglo	4 12 9	0 14 6	..	..	Stirling	26 0 0	..	..	..
Alloa—East	14 8 1	..	1 13 10	0 10 0	<b>Kirkcaldy.</b>					<b>Brechin.</b>				
West	12 5 4	..	1 13 2	..	Buckhaven	9 0 0	..	..	..	Brechin—				
Alva	9 0 0	..	..	..	Burntisland	10 6 2	..	..	..	East	11 10 11	..	2 13 3	..
Bannockburn	27 3 4	..	..	4 10 0	Dynart	8 2 0	..	0 9 7	..	West	9 5 2	..	3 16 6	..
Camusbarron	15 0 0	..	..	..	East Wemyss	6 15 5	0 9 7	..	..	Craig	8 10 0	..	..	..
Clackmannan	15 0 0	..	..	0 4 9	Kennoway	..	..	..	..	Edinell	17 4 10	..	..	..
Denny	15 0 0	0 3 6	..	..	Kinghorn	..	0 6 0	..	..	Lechee	8 19 2	..	..	..
Dollar	15 4 9	..	..	..	Kirkcaldy—					Legiest	4 11 10	..	..	..
Dunipace	6 8 1	..	..	..	Abbotshall	9 12 7	..	2 0 5	..	Marytown	3 15 0	..	..	..
Larbert	11 16 11	..	2 0 0	..	Dunkirk	12 0 0	..	..	..	Menmuir	3 15 0	..	..	..
St. Ninian's	..	..	..	..	Galastron	18 0 0	..	..	..	Montrose	12 0 6	..	..	..
Stirling—					Inverlath	11 13 4	..	..	..	St. George's	12 7 3	0 5 6	..	..
Craig	20 0 0	..	..	..	Kirkcaldy	49 9 10	0 14 10	10 0 0	..	St. John's	15 7 3	..	..	..
North	100 5 0	..	25 2 3	13 0 0	Falkhead	19 15 0	0 3 6	4 16 6	..	St. Paul's	15 7 3	..	..	..
South	21 10 0	..	..	..	Leath	6 7 10	..	1 3 2	..					
West	12 11 7	..	..	..	Leven	10 12 3	..	0 16 3	..	<b>Arbroath.</b>				
Tullibody	..	..	..	..	Lochgelly	12 13 10	0 2 6	..	..	Arbroath—				
Arth	..	..	..	..	Markinch	10 12 10	..	..	..	Arbroath	4 3 6	..	..	..
Gargunnock, &c.	4 18 2	..	..	0 6 0						East	11 11 10	..	2 13 3	..
					<b>Cupar.</b>					High Street	10 0 0	..	..	..
<b>Dunblane.</b>					Abdie & Newburgh	2 15 6	..	..	..	Inverbroath	9 6 2	..	..	..
Balquhider	..	..	..	..	Auchtermuchty	4 9 8	..	..	..	Knox's	13 2 0	..	..	..
Bridge of Allan	17 0 7	..	3 15 0	..	Cerna	8 0 0	..	..	..	Ladyloan	29 2 3	..	13 3 3	..
Bucklyvie	..	..	..	..	Collesdale	..	..	..	..	Barry	7 8 10	..	..	..
Callander	..	..	..	..	Cupar	42 3 1	..	1 17 11	..	Carnyrie	8 16 4	..	..	..
Dunblane	6 3 8	..	3 13 5	..	Dalrue	5 12 2	..	..	..	Carnoustie	14 19 7	..	3 2 6	..
Gartmore	63 5 7	0 13 6	0 17 6	..	Falkland	3 14 2	0 3 6	..	..	Colliston	6 4 6	0 2 6	..	..
Kilmadock	..	..	..	..	Falkland	4 12 10	..	..	..	Fricksheim	9 8 11	..	..	..
Klypan	17 0 0	..	..	..	Falkland	2 10 7	..	0 8 6	..	Inverkeithing	2 5 6	..	0 14 2	..
Norriston	14 10 0	..	7 10 0	1 0 0	Kettle and Oulie	4 0 6	0 0 7	0 13 0	..	Penbide	8 10 1	..	..	..
Nillicoutry	12 4 4	..	4 10 6	..	Logie and Guldry	4 2 8	..	..	..					
					Manmail	..	..	..	..	<b>Fordoun.</b>				
<b>Dunkeld.</b>					Strathmiglo	8 0 0	..	..	..	Bonholm	4 16 11	..	..	..
Auchtergaven	..	..	..	..	<b>St. Andrews.</b>					Bervie	2 1 5	..	..	..
Blair-Athol	..	..	..	..	Anstruther	11 7 1	..	..	..	Fettacairn	5 17 11	..	..	..
Burraltan	6 10 0	..	..	..	Carnbee	14 14 7	..	..	..	Fordoun	13 15 11	..	..	..
Cargill	14 0 0	..	..	..	Craig	15 16 5	..	..	..	Glenbervie	26 9 10	..	..	..
Cleune	3 19 7	..	1 7 0	0 17 6	Ellis	10 8 10	..	2 14 1	..	Kinnell	..	..	..	..
Dalguise	..	..	..	..	Ferry-Ford	26 15 7	..	4 6 1	..	Laurens Kirk	6 3 1	..	..	..
Strathbraan	..	..	..	..	Forgan	4 1 0	..	..	..	Marykirk	6 0 0	..	..	..
Dunkeld	5 13 3	..	..	..	Largie	4 14 3	..	..	..	St. Cyrrus	3 8 11	..	..	..
Kirkmichael	4 13 0	..	..	..	Leuchars	13 7 9	..	..	..	Stonehaven	11 0 0	..	..	..
Leithendy, &c.	..	..	..	..	St. Andrews	..	..	..	..					
Moulin	..	..	4 9 5	..	Strathkinn	..	..	..	..	<b>Aberdeen.</b>				
Brown	..	..	..	..	St. Monance	4 5 0	..	..	..	Aberdeen—				
										Bon-Accord	22 3 4	..	12 6 5	..
<b>Breadalbane</b>					<b>Meigie.</b>					East	33 8 2	..	27 15 5	..
Aberfeldy	12 7 10	..	4 4 9	..	Airlie	15 12 4	..	0 14 0	..	Ferryhill	24 1 4	..	..	..
Ardsonalg	..	..	..	..	Blairgowrie	21 18 6	..	..	..	Gaulie	..	..	..	..
Fortingal	..	..	..	..	First	24 18 2	..	5 8 4	..	Gallowgate	7 0 0	..	..	..
Glenlyon	..	..	..	..	South	4 14 3	..	..	..	Glecomston	45 17 4	..	..	..
Kennmore	14 0 0	..	..	..	Couper-Angus	5 14 0	..	..	..	Greyfriars	13 4 7	..	..	..
Killin	..	..	4 0 6	..	Cray	5 8 0	..	1 13 9	..	High	20 0 0	..	11 9 4	..
Lavers	..	..	..	0 10 0	Gleamla	1 16 10	..	0 18 6	0 15 9	Holburn	19 14 4	..	..	..
Logierait	3 17 8	..	1 17 9	..	Meigie	..	..	..	..	John Knox's	14 12 0	..	..	..
Strathfillan	5 0 0	..	..	..	Newtie	..	..	..	..	Mariners'	4 1 10	..	..	..
Tunnel Bridge	..	..	..	..	Rattray	6 9 7	..	..	..	Matville	10 2 5	..	..	..
Amesree	..	..	..	..						North	13 7 8	..	..	..
					<b>Forfar.</b>					Old Aberdeen	6 15 0	..	..	..
<b>Perth.</b>					Aberlemno	4 5 1	..	..	..	Ruthersford	14 5 0	..	..	..
Abernethy	3 15 10	..	1 10 2	..	Dumalichen	5 9 1	..	..	..	South	67 13 8	..	..	..
Arngask	..	..	..</											

[illegible]

*From 15th April to 15th May 1878.*

### VIII.—Continent

[illegible]

## CONGREGATIONAL CONTRIBUTIONS

[illegible]



	Sustentation Fund.				Foreign Missions Fund.		Sustentation Fund.				Foreign Missions Fund.		Sustentation Fund.				Foreign Missions Fund.				
	Month.	Year 1877-78.		Year 1878-79.			Month.	Year 1877-78.		Year 1878-79.			Month.	Year 1877-78.		Year 1878-79.					
		£ s. d.	£ s. d.	£ s. d.				£ s. d.	£ s. d.	£ s. d.				£ s. d.	£ s. d.	£ s. d.			£ s. d.	£ s. d.	£ s. d.
Edinburgh.	17 0 0	64 0 0	63 7 0	134 11 6	134 15 6	134 15 6	Inchinnan	24 5 0	116 1 0	132 3 8	132 3 8	Eggleston	45 4 8	275 5 4	230 0 0	230 0 0	230 0 0				
Abney	13 0 0	134 11 6	134 15 6	134 15 6	134 15 6	134 15 6	Johnstone	13 6 0	151 14 7	156 9 7	156 9 7	Anderson	45 4 8	275 5 4	230 0 0	230 0 0	230 0 0				
Arden	13 0 0	134 11 6	134 15 6	134 15 6	134 15 6	134 15 6	Lochwinnoch	80 5 0	175 0 0	77 12 2	77 12 2	Arden	13 0 0	134 11 6	134 15 6	134 15 6	134 15 6				
Barnhill	13 0 0	134 11 6	134 15 6	134 15 6	134 15 6	134 15 6	Neilston	12 15 0	133 11 0	130 11 0	130 11 0	Augustine	17 10 0	137 10 0	137 10 0	137 10 0	137 10 0				
Barnhill	13 0 0	134 11 6	134 15 6	134 15 6	134 15 6	134 15 6	Painley	6 18 0	83 12 5	83 10 9	83 10 9	Barony	13 0 0	137 10 0	137 10 0	137 10 0	137 10 0				
Barnhill	13 0 0	134 11 6	134 15 6	134 15 6	134 15 6	134 15 6	Gealick	86 2 6	362 8 11	348 9 6	348 9 6	Barrowfield	25 6 7	127 4 3	127 4 3	127 4 3	127 4 3				
Barnhill	13 0 0	134 11 6	134 15 6	134 15 6	134 15 6	134 15 6	High	22 16 10	100 11 8	100 11 8	100 11 8	Barrhead	15 4 0	85 10 0	85 10 0	85 10 0	85 10 0				
Barnhill	13 0 0	134 11 6	134 15 6	134 15 6	134 15 6	134 15 6	Middle	34 18 8	200 14 8	200 14 8	200 14 8	Barrhead	15 4 0	85 10 0	85 10 0	85 10 0	85 10 0				
Barnhill	13 0 0	134 11 6	134 15 6	134 15 6	134 15 6	134 15 6	Oakshaw Street	17 0 0	200 0 0	200 0 0	200 0 0	Barrhead	15 4 0	85 10 0	85 10 0	85 10 0	85 10 0				
Barnhill	13 0 0	134 11 6	134 15 6	134 15 6	134 15 6	134 15 6	Pollockshaws	30 6 0	190 0 4	203 13 2	203 13 2	Barrhead	15 4 0	85 10 0	85 10 0	85 10 0	85 10 0				
Barnhill	13 0 0	134 11 6	134 15 6	134 15 6	134 15 6	134 15 6	St. George's	71 18 4	465 2 2	484 17 4	484 17 4	Barrhead	15 4 0	85 10 0	85 10 0	85 10 0	85 10 0				
Barnhill	13 0 0	134 11 6	134 15 6	134 15 6	134 15 6	134 15 6	East	7 13 7	100 7 7	101 13 6	101 13 6	Barrhead	15 4 0	85 10 0	85 10 0	85 10 0	85 10 0				
Barnhill	13 0 0	134 11 6	134 15 6	134 15 6	134 15 6	134 15 6	West	12 0 0	125 9 3	129 8 7	129 8 7	Barrhead	15 4 0	85 10 0	85 10 0	85 10 0	85 10 0				
Barnhill	13 0 0	134 11 6	134 15 6	134 15 6	134 15 6	134 15 6	Renfrew	14 14 3	200 12 11	200 0 0	200 0 0	Barrhead	15 4 0	85 10 0	85 10 0	85 10 0	85 10 0				
Barnhill	13 0 0	134 11 6	134 15 6	134 15 6	134 15 6	134 15 6	Nithill	5 7 4	91 17 1	92 18 0	92 18 0	Barrhead	15 4 0	85 10 0	85 10 0	85 10 0	85 10 0				
<b>Greenock.</b>																					
Cumbrass	50 8 2	192 2 11	190 0 0	190 0 0	190 0 0	190 0 0	Cumbrass	50 8 2	192 2 11	190 0 0	190 0 0	Cumbrass	50 8 2	192 2 11	190 0 0	190 0 0	190 0 0				
Edinburgh	15 3 4	100 16 3	97 3 1	97 3 1	97 3 1	97 3 1	Edinburgh	15 3 4	100 16 3	97 3 1	97 3 1	Edinburgh	15 3 4	100 16 3	97 3 1	97 3 1	97 3 1				
Fairlie	15 3 4	100 16 3	97 3 1	97 3 1	97 3 1	97 3 1	Fairlie	15 3 4	100 16 3	97 3 1	97 3 1	Fairlie	15 3 4	100 16 3	97 3 1	97 3 1	97 3 1				
Gourock	10 15 0	197 16 8	199 16 1	199 16 1	199 16 1	199 16 1	Gourock	10 15 0	197 16 8	199 16 1	199 16 1	Gourock	10 15 0	197 16 8	199 16 1	199 16 1	199 16 1				
<b>Hamilton.</b>																					
Cumbrass	12 11 7	153 12 6	157 7 8	157 7 8	157 7 8	157 7 8	Cumbrass	12 11 7	153 12 6	157 7 8	157 7 8	Cumbrass	12 11 7	153 12 6	157 7 8	157 7 8	157 7 8				
Edinburgh	10 18 9	170 18 9	93 0 0	93 0 0	93 0 0	93 0 0	Edinburgh	10 18 9	170 18 9	93 0 0	93 0 0	Edinburgh	10 18 9	170 18 9	93 0 0	93 0 0	93 0 0				
Middle	102 7 6	653 3 7	633 14 5	633 14 5	633 14 5	633 14 5	Middle	102 7 6	653 3 7	633 14 5	633 14 5	Middle	102 7 6	653 3 7	633 14 5	633 14 5	633 14 5				
Mount Park	17 2 6	150 2 1	151 13 8	151 13 8	151 13 8	151 13 8	Mount Park	17 2 6	150 2 1	151 13 8	151 13 8	Mount Park	17 2 6	150 2 1	151 13 8	151 13 8	151 13 8				
North	11 12 5	102 14 2	103 11 3	103 11 3	103 11 3	103 11 3	North	11 12 5	102 14 2	103 11 3	103 11 3	North	11 12 5	102 14 2	103 11 3	103 11 3	103 11 3				
St. Andrew	32 1 6	407 11 4	416 14 1	416 14 1	416 14 1	416 14 1	St. Andrew	32 1 6	407 11 4	416 14 1	416 14 1	St. Andrew	32 1 6	407 11 4	416 14 1	416 14 1	416 14 1				
St. Thomas	6 7 1	132 18 5	134 17 0	134 17 0	134 17 0	134 17 0	St. Thomas	6 7 1	132 18 5	134 17 0	134 17 0	St. Thomas	6 7 1	132 18 5	134 17 0	134 17 0	134 17 0				
Wellpark	12 7 6	174 1 7	181 9 9	181 9 9	181 9 9	181 9 9	Wellpark	12 7 6	174 1 7	181 9 9	181 9 9	Wellpark	12 7 6	174 1 7	181 9 9	181 9 9	181 9 9				
West	35 3 10	578 6 6	594 14 9	594 14 9	594 14 9	594 14 9	West	35 3 10	578 6 6	594 14 9	594 14 9	West	35 3 10	578 6 6	594 14 9	594 14 9	594 14 9				
West	5 5 7	7 0 2	87 19 3	87 19 3	87 19 3	87 19 3	West	5 5 7	7 0 2	87 19 3	87 19 3	West	5 5 7	7 0 2	87 19 3	87 19 3	87 19 3				
West	12 9 0	419 11 6	428 9 3	428 9 3	428 9 3	428 9 3	West	12 9 0	419 11 6	428 9 3	428 9 3	West	12 9 0	419 11 6	428 9 3	428 9 3	428 9 3				
<b>Do. Hamilton.</b>																					
Do. Hamilton	7 7 2	229 0 1	231 13 0	231 13 0	231 13 0	231 13 0	Do. Hamilton	7 7 2	229 0 1	231 13 0	231 13 0	Do. Hamilton	7 7 2	229 0 1	231 13 0	231 13 0	231 13 0				
Do. Newpark	5 19 1	129 10 1	114 11 6	114 11 6	114 11 6	114 11 6	Do. Newpark	5 19 1	129 10 1	114 11 6	114 11 6	Do. Newpark	5 19 1	129 10 1	114 11 6	114 11 6	114 11 6				
Do. Station	13 6 8	33 6 8	40 0 0	40 0 0	40 0 0	40 0 0	Do. Station	13 6 8	33 6 8	40 0 0	40 0 0	Do. Station	13 6 8	33 6 8	40 0 0	40 0 0	40 0 0				
<b>Hamilton.</b>																					
Airdrie	11 7 3	164 4 9	178 2 4	178 2 4	178 2 4	178 2 4	Airdrie	11 7 3	164 4 9	178 2 4	178 2 4	Airdrie	11 7 3	164 4 9	178 2 4	178 2 4	178 2 4				
Broomhall	16 0 0	100 0 0	43 0 0	43 0 0	43 0 0	43 0 0	Broomhall	16 0 0	100 0 0	43 0 0	43 0 0	Broomhall	16 0 0	100 0 0	43 0 0	43 0 0	43 0 0				
Graham Street	24 18 2	200 4 5	205 4 4	205 4 4	205 4 4	205 4 4	Graham Street	24 18 2	200 4 5	205 4 4	205 4 4	Graham Street	24 18 2	200 4 5	205 4 4	205 4 4	205 4 4				
High	15 0 0	210 0 0	220 0 0	220 0 0	220 0 0	220 0 0	High	15 0 0	210 0 0	220 0 0	220 0 0	High	15 0 0	210 0 0	220 0 0	220 0 0	220 0 0				
West	10 6 5	28 15 4	100 9 11	100 9 11	100 9 11	100 9 11	West	10 6 5	28 15 4	100 9 11	100 9 11	West	10 6 5	28 15 4	100 9 11	100 9 11	100 9 11				
Bellfield	10 6 5	133 3 3	131 11 6	131 11 6	131 11 6	131 11 6	Bellfield	10 6 5	133 3 3	131 11 6	131 11 6	Bellfield	10 6 5	133 3 3	131 11 6	131 11 6	131 11 6				
Blantyre	17 5 6	94 19 3	89 11 10	89 11 10	89 11 10	89 11 10	Blantyre	17 5 6	94 19 3	89 11 10	89 11 10	Blantyre	17 5 6	94 19 3	89 11 10	89 11 10	89 11 10				
Bothwell	9 2 9	308 7 2	327 1 3	327 1 3	327 1 3	327 1 3	Bothwell	9 2 9	308 7 2	327 1 3	327 1 3	Bothwell	9 2 9	308 7 2	327 1 3	327 1 3	327 1 3				
Cambuslang	32 9 3	205 11 11	186 10 11	186 10 11	186 10 11	186 10 11	Cambuslang	32 9 3	205 11 11	186 10 11	186 10 11	Cambuslang	32 9 3	205 11 11	186 10 11	186 10 11	186 10 11				
Cambuslang	15 0 0	154 17 10	150 3 6	150 3 6	150 3 6	150 3 6	Cambuslang	15 0 0	154 17 10	150 3 6	150 3 6	Cambuslang	15 0 0	154 17 10	150 3 6	150 3 6	150 3 6				
Chapelhall, &c.	5 1 6	102 1 4	104 2 0	104 2 0	104 2 0	104 2 0	Chapelhall, &c.	5 1 6	102 1 4	104 2 0	104 2 0	Chapelhall, &c.	5 1 6	102 1 4	104 2 0	104 2 0	104 2 0				
Chapelhall	7 4 4	84 6 5	46 3 4	46 3 4	46 3 4	46 3 4	Chapelhall	7 4 4	84 6 5	46 3 4	46 3 4	Chapelhall	7 4 4	84 6 5	46 3 4	46 3 4	46 3 4				
Coatbridge, East.	118 0 0	157 10 0	157 10 0	157 10 0	157 10 0	157 10 0	Coatbridge, East.	118 0 0	157 10 0	157 10 0	157 10 0	Coatbridge, East.	118 0 0	157 10 0	157 10 0	157 10 0	157 10 0				
<b>Do. Hamilton.</b>																					
Do. Hamilton	34 9 3	106 0 0	129 1 2	129 1 2	129 1 2	129 1 2	Do. Hamilton	34 9 3	106 0 0	129 1 2	129 1 2	Do. Hamilton	34 9 3	106 0 0	129 1 2	129 1 2	129 1 2				
Do. Newpark	31 0 0	126 4 1	82 6 2	82 6 2	82 6 2	82 6 2	Do. Newpark	31 0 0	126 4 1	82 6 2	82 6 2	Do. Newpark	31 0 0	126 4 1	82 6 2	82 6 2	82 6 2				

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*T. NELSON AND SONS, LONDON, EDINBURGH, AND NEW YORK.*

**MILLER BEQUEST FOR THE EDUCATION OF MISSIONARIES.**

**THE TRUSTEES** of the late MR. JOHN MILLER of Burgo Park, Bridge of Allan, are prepared to receive applications for participation in the Bequest of Mr. MILLER, for the EDUCATION OF MISSIONARIES.

Full information will be given by CHARLES MACDONALD, Solicitor, Thurso, Clerk to the Trust, who will receive applications up to 1st July next.

THURSO, 13th May 1878.

# FREE CHURCH OF SCOTLAND

Monthly



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## THE GENERAL ASSEMBLY.



HE Assembly met this year in Glasgow. A complete and splendid set of New Public Halls having been recently erected in that city, it occurred to some influential members of the Free Church there that, as what appeared to be suitable accommodation had thus been provided, much good might be done in various ways if for one year our Supreme Court were to leave Edinburgh and hold its meetings in the great commercial metropolis of the west. The proposal was made accordingly, and agreed to; and although the visit has brought out, perhaps, more clearly than ever that there is to be found nowhere a place more perfectly adapted for the purposes of the Assembly than its own Hall, yet the Glasgow Assembly will be long remembered as one of the most interesting and important in the history of the Church. No pains were spared by those who had charge of the arrangements to meet all the requirements of the occasion. Everything was done to facilitate the transaction of business. The greatest kindness and hospitality were extended to the members. And the immense audiences which gathered from day to day to hear the proceedings, testified to the widespread interest which was taken by the Free Church people generally in what was being done. We cannot doubt that the results will be such as to vindicate the wisdom of the visit; and for one thing, we are sure of this, that if the Glasgow of the present generation will now more perfectly realize the existence of the Free Church, and think about it as it did not do before, the Free Church, as a body, will now feel a deeper and, if we may so say, a more personal interest in Glasgow. The two entities were acquainted before, more or less intimately, but a fortnight's direct intercourse has given to that previous acquaintance a closeness and a cordiality which have not previously existed.

### THURSDAY, May 23.

At noon, on a day which was not as in Edinburgh kept as a holiday, and in the busiest city in Scotland, an audience of 4000 persons gathered to see the opening of the Free Church General Assembly. The Hall is very large and beautiful, and although its acoustic qualities are not such as to encourage the belief that it can often be used for

deliberative purposes, it was a magnificent sight which it presented on this occasion.

Dr. Goold, the retiring Moderator, preached from Ephesians iii. 20. He struck a high key-note, the glory of Christ, and the subject was treated in a way which made a deep impression. The Assembly was then constituted, and the election of a new Moderator was carried by acclamation. Dr. Goold's address in proposing his successor, and Dr. Andrew

A. Bonar's in taking the chair, were models of their kind, being brief, graceful, and free from commonplace. And at the close of the day's proceedings it was felt, on all hands, that a good beginning had been made.

In the evening, the Halls were again filled by a company very similar to that which had been present in the morning. The Lord Provost of the city happens to be an elder in the Free Church, and was a member of Assembly. He bears an honoured name, one which is associated in the history of the Church with the ministry of Chalmers in Glasgow, and with the great work of Church Extension—his father, William Collins, having been among the first to move, before the Disruption, in the direction of making for the increasing population of Scotland a more adequate provision of the means of grace. Lord Provost Collins has caught the spirit of his father. He has laboured for years for the elevation of the masses around him, especially in the way of seeking the suppression of intemperance. And it was at once a natural and a graceful act of his to offer, in his official capacity, a public welcome to the city over which he presides to a body for whose well-being, on personal and other grounds, he has so much regard. The welcome took the form of a reception and conversazione, ending with devotional exercises.

#### FRIDAY, May 24.

The Assembly met to-day at one o'clock, and spent some time in devotional exercises, these being led by the Moderator himself, and by Professor Binnie of Aberdeen. Afterwards, the Rev. Alexander Mackenzie of Edinburgh gave in the Report of the Committee on Religion and Morals. Nothing could be said as to any striking work of grace having taken place during the year; but much labour had been expended, and the results were in many ways encouraging. Some disappointment was expressed on account of the small number of Presbyteries which appeared to have held conferences on the state of religion within their bounds. The holding of such conferences had been enjoined by last Assembly; and the hope was expressed that during the coming year so important an instruction would be universally regarded. "No work," it was truly said, "is more fitted to stimulate and encourage the servants of the Lord themselves, than that of speaking to one another of the difficulties and the hindrances, as well as the helps, of their ministerial labours." Early last spring, special evangelistic meetings, extending over a fortnight, were conducted in almost all the congregations of the Presbytery of Glasgow; and the results of these meetings were very cheering, both in the reviving of the people of God, and in the awakening of sinners.

From the Reports of Presbyteries actually fur-

nished the Committee drew certain conclusions, of which the following is a sample:—In the first place, it appears that while *within the bounds of the more northern Presbyteries*, the attendance on the ordinary means of grace on the Sabbath and on prayer-meetings during the week is very encouraging, and the tone of morality is comparatively high, the same cheering report cannot be furnished by many of the other Presbyteries of the Church. There is a neglect of God's house on the part of many people, and only a very partial attendance on it by others. A second thing noticed was the low condition of a large section of the agricultural population, especially the farm servants. The evils incident to hiring-markets were particularly dwelt upon. It was also pointed out how much might be done to prevent regrettable consequences, if care were taken that no young persons leaving their homes for other parts of the country should be allowed to depart without letters of introduction to Christian ministers or elders living in the new regions in which they purposed to settle.

Very pointed references were made to the good service rendered by the Assembly's Deputies in their visitation of the Presbytery of Edinburgh. The value of this system is now thoroughly recognized, and as experience is gained, the visits will become more and more useful and effective.

Mr. Mackenzie's excellent and suggestive address was followed up by speeches from Mr. Ferguson of Kilmundy, Mr. Wells of Glasgow, Dr. Thomas Smith, Mr. M'Corkle, and Mr. John R. Miller.

In the evening a considerable amount of routine business was done, after which the Report on the Conversion of the Jews was given in. The Convener of the Committee, Dr. Moody Stuart, was unfortunately not able to be present, on account of indisposition, but his place was well filled by the Rev. James Dodds of Dunbar.

Mr. Dodds began by referring to the peculiar interest which Glasgow had in the subject of Jewish Missions, Mrs. Wodrow, a lady belonging to that city, and the Moderator (Dr. A. Bonar), having had much to do with the originating of the scheme now supported by the Free Church. There was a slight decrease, he went on to say, in the income of the Committee, so far as that was derived from church-door collections, but the juvenile offerings were larger than they had ever been before; and these, with the interest from an invested fund, made the total available resources nearly the same as last year. The actual income was, £5,520.

In his survey of the missions, Mr. Dodds began with CONSTANTINOPLE, and proceeded from that point to give a sketch of the work which is being carried on at all our stations.

The following notes given by Mr. Tomory of

what has been doing during these troublous times in the Turkish capital will be read with peculiar interest:—

#### THE LADY MISSIONARIES.

"We consider it a peculiar mercy that our five Scotch ladies in the mission did not listen to timid counsels, but behaved bravely, and carried on their work faithfully, often, indeed, under great troubles and anxieties. Their strong Scotch character stood them in good stead. Such perseverance finds generally its reward in itself, but the Lord granted them peculiar encouragement in the many opportunities of doing good, of feeding the hungry, and coming to the help of the helpless and the destitute."

#### FRUITS.

"Since we entered these premises, a little more than four years ago, we have received by baptism three families with eight children; eight individual converts, Madame Hübner, Mr. Sage, Israel Bechar, Marco, Miss Esther Cohen, Isaac Neuman, Mr. Blumenkranz, his daughter Annetta; and a nephew of Mr. Selinger, Moritz, a boy of twelve: in all, twenty-three souls."

#### THIS YEAR'S GATHERING.

"The converts of this year are Abraham, his wife and the two children, and Mr. Blumenkranz, with his daughter. The baptism of the former took place in November, and the others in February last. Both were occasions of joy and blessing. I mentioned at the time the peculiar dealings of the Lord with Abraham's family, and these seldom occur without extra blessings to the soul."

#### HOPES AND DISAPPOINTMENTS.

"Rahel, a female inquirer, loves the Word, and searches the Scriptures daily. We hope that her heart has been opened to the truth, and that she is making good progress. With two others we have been disappointed. Another Jewish family applied for instruction with a view to baptism, but I had to refuse them. In certain cases we must be very cautious."

#### EVENING CLASS.

"The evening class was very full. We had often no more accommodation for writers, and consequently the Wednesday evening meetings, which are especially, if not exclusively, intended for the people of the class, were well attended. We had often forty and fifty Jews present. We have finished Genesis, after dwelling on it for nearly three winters. The precious seed has taken root in many a heart."

#### THE SCHOOLS.

"The schools have enjoyed uninterrupted prosperity throughout the year. In the midst of great privations the children have attended school, and

increased steadily in numbers. The cares and burdens of the teachers have become heavier day by day. Many of the parents are now poor who never were so before, and others are now in most distressing circumstances. The Italian school had towards the end of December a successful examination."

#### AN EXAMINATION.

"The German school had its examination on the 14th March, a little more than a fortnight ago. I will supply a few more details than is usually done in the 'Annual Review.' There were 200 children present; they made a very fine appearance, and few could have imagined that there were so many poor among them. A large number of visitors early made their appearance, both male and female. Among the latter were many mothers and old scholars. There were three Bible lessons. The lesson on the Samaritan woman was given by Miss M'William, and she had the full command of the children. One of the teachers of the Jewish opposition school was present, probably as a spy, at the first two lessons. Quite a number of Messianic passages were repeated by the children; and when an apt quotation came he always nodded assent, and felt once especially pleased when Miss M'William quoted a striking passage from the Psalms in proof of some doctrine. We could read from his face that he thought it apt and convincing. The next Sabbath morning he was at our service. I was not aware of his presence, and he may have expected some controversial display; but we had a plain pastoral sermon. Oh, that the words would come home to his conscience! Mr. Leonhardt followed with a rich lesson on the eighty-sixth question of our Shorter Catechism, 'What is faith in Jesus Christ?' It was deep, and withal practical. The visitors listened with marked attention."

In PESTH the most important incident connected with the mission is the return of Mr. Moody from Prague to his old sphere of labour. He gives a pleasant account of his reception:

"In the providence of God," he says, "I have been recalled to the station where it was my privilege before to labour, and have received a very warm welcome from old friends. I have already entered on my pastoral duties, and have resumed the superintendence of the school. Our new church is now nearly finished, and will be opened for worship probably about the end of May. In the meantime our services are held as before in the hall of our school-building, which is very suitable for meetings. On the Lord's day the Sabbath-school meets at half-past eight; then we have German service at ten, English service at a quarter to twelve, German service again at six, and once a month French service at four, conducted by Pastor Selli, who comes from Vienna for the purpose."

The attendance is most encouraging. At the re-opening of the English service on the 31st of March the meeting was larger than any English meeting I had ever seen in this city. During the week we shall have many meetings. I hope to meet with the teachers on Monday morning for prayer. On Tuesday evening we shall have our proselytes' Bible-reading meeting. On Wednesday afternoon we have a prayer-meeting in the hospital. On Thursday evening I have an hour for Hungarian conversation with the teachers. On Friday evening we have our Sabbath-school preparation meeting."

The reports from the teachers in our great Institution at Pesth are most striking. In every case the proportion of Jewish children attending is very large. Mr. Rau, for example, has a class of 64, and, of these, 44 are of the seed of Abraham; and Miss Knipping has 65 Jewesses in her class of 84. "They are different, like the leaves of one tree; but they are mostly susceptible of impressions from the Word of God;" and several very interesting instances are given of the seed taking root.

Mr. Allan's return to his old charge in the West Indies, and Mr. Moody's removal to Pesth, will make a great change at PRAGUE. But the field will be occupied by Mr. Pirie of Bowden; and the accounts given in the Report are such as to promise fruit as the result of faithful labour.

Some encouraging facts were mentioned in regard to the increased interest taken in Jewish work by the Christian people of HOLLAND and BELGIUM. The spreading of this interest seems due, in a good measure, to the efforts of our missionary, Mr. Van Andel.

Dr. Fürst has broken fresh ground in STRASSBURG, with hopeful results.

Mr. Edward reports the continuance of his long and earnest efforts to reach the Jews of BRESLAU. "There are," he says, "between 300 and 400 children collected weekly in our premises to the Sabbath school which meets in the morning and afternoon, and has exercised a wholesome influence. Many parents, Jewesses, have also appeared at it."

The Committee are more deeply impressed than ever with the necessity of carrying on the Mission to the Jews with increasing vigour, and in the spirit of that prayer which prevails with God and brings down the greatest blessings on men. Great events affecting the condition of the Jewish race are at hand. With reference to the immediate future of Israel, we know not what a day may bring forth. Let the Lord's people daily plead for the seed of Abraham according to the flesh, and by their pleading help to accomplish some of the wonderful things of the latter day. Especially on Saturday, the Jewish Sabbath, should they pray for the conversion of those who know only the blind worship

of the synagogue, being strangers to the blessed privileges of the Church of Christ.

The adoption of the Report was moved, in a stirring speech, by the Rev. J. H. Wilson of the Barclay Church, and seconded by Professor Simpson.

#### SATURDAY, May 25.

A great deal of necessary business was transacted to-day, but much of it was of a kind that does not require notice here. The only Report which need be referred to was that given in by Dr. Thomas Smith, on the Employment of Probationers. The following statement will show how things stand in this connection:—

"During the year the Committee have made 121 appointments of probationers to officiate in 35 vacant congregations. Of these, from various causes, only 101 have held good; the most frequent cause of failure being that congregations have made an election or formed a short list before the appointment could take effect. Indeed, it generally happens that at least one appointment made to each congregation does not take effect from this cause. The probationers who are appointed, and whose services are not required, are always considered to be entitled to appointments in the following month. Of the probationers who have been sent by the Committee to officiate in vacant congregations, 10 have been elected; and as some of the 35 congregations are still vacant, it is probable that others may still be elected. Last year it was reported that 7 congregations had elected probationers sent to them by the Committee, and that that was the largest proportion of congregations electing candidates so sent that had ever occurred in the experience of the Committee. It is very gratifying to report that while the number of congregations which have taken advantage of the scheme is the same as last year, namely, 35, the number of candidates elected on the appointment of the Committee has risen from 7, or 20 per cent., to 10, or upwards of 28 per cent. This seems clearly to indicate that the prejudice which was long understood to prevail against men sent by the Committee has greatly abated, if it has not wholly disappeared. The Committee confidently trust that the abatement of this prejudice will lead to an increase in the number of vacant congregations making application to the Committee for a supply of candidates, until all of them will cheerfully comply with the General Assembly's regulations on the subject. There can be no doubt that when these regulations were framed, there was a very general impression that they imposed a burden upon congregations for the benefit of probationers. In opposition to this it was argued that what was beneficial to the probationers of the Church is beneficial to the Church. It ought now to be regarded as proved experiment-

ally that congregations which have complied with the regulations have found them to be beneficial to themselves, since so many have thereby had candidates sent to them who have become the men of their choice, of whom in all probability they would never have heard but for the action of the Committee.

"The list of probationers appended to last year's Report contained 70 names, and 24 have been added during the year, making in all 94. Of these, 28 have been elected to charges in Scotland, 2 to charges in England, 3 have been appointed to the colonies, 2 to the foreign field, 2 have died, and 1 has gone to another profession; 4 do not appear in this year's list because they have been six years licensed, and have each preached in twelve vacancies. The number remaining on the list is therefore 52, and this number will soon be increased by the licensing of the students who are now on trials before the several Presbyteries."

#### SABBATH, May 26.

Sermons were preached to-day, in the Hall, by the Rev. Dr. Horatius Bonar; Rev. M. P. Johnson, Hawick; and Rev. Alexander Lee, Lybster.

#### MONDAY, May 27.

The whole of this day was taken up with the hearing of parties in the case of Professor Robertson Smith of Aberdeen.

#### TUESDAY, May 28.

The Assembly resumed consideration of Professor Smith's case, and came to several conclusions. *First*, by a majority of 301 to 278, it declared part of the libel relevant, "to the effect that the statements quoted in the minor proposition as those of Professor Smith regarding the Book of Deuteronomy amount to what is expressed in the said particular, and are opposed in their legitimate results to the supposition of the book being a thoroughly inspired historical record according to the teaching of the Westminster Confession; while his declarations on the subject of Inspiration are the reverse of satisfactory, and do not indicate his reception of the book in that character." *Second*, by a majority of 284 to 143, it dismissed the dissent and complaint of the Presbytery in reference to the teaching of Professor Smith on Inspiration, holding that his views on that subject are not inconsistent with the Confession of Faith. And, *third*, it allowed the other dissents and complaints to be fallen from, so that the decisions of the Presbytery in reference to the remaining four counts under the first charge were accepted as final.

#### WEDNESDAY, May 29.

A Conference on the State of Religion was held this morning, no fewer than thirteen ministers and elders taking part in the conversation.

When the Assembly opened, Mr. Main gave in the Education Report. This scheme is very much smaller in magnitude than it used to be. But the Committee have still very important work to attend to. The chief is the oversight of the Normal Schools, which are in a state of high efficiency. But there are at least two other interests which cannot be wisely lost sight of,—the provision of retiring allowances for aged Free Church teachers, and the helping toward securing religious instruction in Board Schools.

The Rev. Thomas Brown reported, in regard to the valuable volume of *Disruption Records* which he has prepared, that the circulation of Part I. has been seven thousand, and that of Part II., more recently published, three thousand. One suggestive circumstance was mentioned by Mr. Brown:—

"Much had been said lately of the Highlanders and their relations to the Free Church, and it might be interesting for the Assembly to learn that in a congregation in Ross-shire, the minister, a few Sabbaths ago, intimated from the pulpit the desire that the younger members should make themselves acquainted with the history of the Disruption and the principles of the Free Church, and mentioned in connection with that the 'Annals of the Disruption,' inviting those who wished to purchase copies to give in their names before the next Saturday. By that time the minister had received sixty names. A still more remarkable example was that of the next parish; for these things spread in a district. The minister made a similar intimation, and before the following Saturday night he had applications for 100 copies; and the number in that one parish had since risen to 130 or 140. Surely this showed that our Highland congregations were not indifferent yet to the principles that brought them out at the Disruption. It showed that the spirit of inquiry was rising; and whoever had to fear the rising of such a spirit, it was not the Free Church."

Mr. Burns, Kirkcubright, moved the adoption of the Report, with thanks to the Committee, and especially to the Convener, Mr. Brown, who had compiled these precious "Memorials" with admirable taste and judiciousness. He further moved that the Committee be reappointed, with Mr. Brown as Convener, and that he be requested to use his endeavour to complete the work that he had begun so well. The speaker suggested that when the record was completed of what happened in Scotland in connection with the Disruption, there might be an interesting supplement prepared of what happened in England, and of the very cordial response there made by all denominations of evangelical men to that great movement, in addition to the large substantial amount received. He also proposed that steps should be taken to have the "Annals" largely circulated.

Mr. James Stevenson, elder, Glasgow, seconded

the motion. In doing so, he complimented Mr. Brown on the ability he had displayed in the preparation of that book. A good many works in regard to the Disruption and Disruption matters had been published during the past few years; but he begged to say that this volume, which had been prepared under the auspices of a Committee of the Church, stood out in a remarkable way before the others that had been brought before the public. He knew of nothing that was more calculated to restore the Disruption feeling in this country than the record of the thoughts and feelings and aspirations of the men whose experiences were recorded there. He believed that the book was one which would be found exceedingly suitable for England. It would be read with the sort of interest with which the English people read Sir Walter Scott's novels.

Principal Rainy suggested that Mr. Burns should be instructed at once to prepare the interesting materials to which he referred with reference to England. The Report was approved.

#### THE SUSTENTATION FUND.

Dr. Wilson was able to submit a most encouraging Report of the Sustentation Fund. The following are extracts from his speech :—

*"Growth of the Church.*—It is obvious enough that an unnecessary multiplication of charges must be hurtful, at least in so far as it affects the income of ministers. On the other hand, it is equally clear that with an increasing, and in many cases with a fluctuating population, needing pastoral care, the Church must be extended if it is not to wither and die. The Free Church has laudably distinguished itself in this work of church extension, and I have no doubt has thereby greatly enriched itself spiritually, and acquired a vigour and fertility of resource otherwise unattainable. In thirty-five years it has just about doubled the number of its charges. In 1843 there were only 470 of us, and now our ministers are more than 1000. Nor is this work at an end. Nay, I hope and believe that it will be prosecuted more vigorously and, as the fruit of experience, more wisely, if possible, than ever.

*"Growth of the Fund.*—At last Assembly I had the privilege of reporting that the total amount of the Fund was £6194, 9s. more than it had been at the previous Assembly. But this did not lead to any increase in the income of ministers. The equal dividend was of course the same as in the preceding year, and the surplus was the same; for at the Assembly of 1876 the union with the Reformed Presbyterian Church had been accomplished, and thereby about forty ministers and congregations had been added to the Free Church, whose contributions largely swelled the increase to the Fund, but whose ministers had all to be paid out of it. These circumstances were

doubtless exceptional, but every year groundless expectations are entertained as to the results of an increase on the Fund, as if it would lead to a general increase of the incomes of the greater number of ministers, whereas it may, to a considerable extent, only go to increase the incomes of a comparatively small number of them. At this Assembly, for example, looking to the gross increase on the Fund, I entertained the confident expectation that, without any extra effort, I would be able to announce a dividend of £200 to all ministers participating in the larger surplus. But although the increase would have fully afforded the dividend, the fact that a great part of it was expended in increased payments to ministers of extension charges made it impossible to declare this dividend. In these circumstances, a few liberal friends, especially in Glasgow, at the last moment have given, in donations, such a sum as to bring us into this desired and expected position. With my whole heart I rejoice that the meeting of the Assembly in Glasgow should be signalized by our obtaining such a result. It is at the Assembly meeting in this city, which was for so many years the chief scene of Dr. Buchanan's labours, that I have the great satisfaction of announcing that the first stage has been arrived at in that progress which he was the means of initiating at the Assembly of 1867, and which has had such prosperous issues. We have not yet succeeded in obtaining a stipend of £200 for all our ministers, but we have obtained this income for nearly three-fourths of them.

*"The Year's Income.*—The total contributions, including interest, received for the Sustentation Fund during the year now ended is £179,087, 12s. 1d. The total during the previous year was £172,641, 18s. 3d. Our income, therefore, exceeds that of last year by £6445, 13s. 10d. The number of ministers this year participating in the larger surplus is 632; last year there were 595. The number participating in the smaller surplus is now 129; last year there were 146. The whole number of ministers now participating in the surplus fund is 761.

*"Its Springs.*—It must be remembered that the year that is now gone is the last of a series of unprosperous years, and so necessarily of an increasing straitness of means. The depression which prevails only for a single year is scarcely felt, and its losses are speedily repaired. But it is far different when the depression is continued through successive years. No one, therefore, would have been much surprised or disappointed if at this Assembly we had been under the necessity of reporting a considerable decrease on the contributions to the Sustentation Fund. It is surely matter for profound thankfulness that this necessity has not been laid upon us; that at the close of such a year we find the Fund considerably larger than it ever has been. This is a fact that is fitted and ought to

excite lively gratitude; but it is also fitted to beget an ever-increasing confidence in the stability of the Fund. It is manifestly, at least, not easily affected by changes in the temporal circumstances of the community. No one, indeed, can deny the possibility of the members of the Church becoming so impoverished as to be no longer able to maintain their contributions on the same scale: and I am confident that, in such an event, the ministers would gladly submit to the common deprivation, which might, and probably would, be blessed to strengthening the bonds of affection between them and their people, and, like all sanctified affliction, raise both pastors and congregations to a higher spiritual level. But it is not really on that side that our ministers have to apprehend any danger to the stability of the Sustentation Fund. It is the decay of spiritual life in the Church which will dry up the sources of ministerial income. To avert such a question as this, for this reason, as well as from far higher considerations, it behoves us to wait continually upon the God of all grace to revive and quicken us, that we may abound more and more in every good work. Revived spiritual life, indeed, does not always manifest itself in bountiful liberality; but we may be sure that when that life decays, the spirit of liberality in the cause of Christ will also decay."

Mr. G. W. Thomson, of Free St. George's, Glasgow, moved the adoption of the Report, and showed that in some respects the unendowed Free Church of Scotland contrasted very favourably with the richly-furnished Established Church of England. In the latter there were many wealthy benefices; but, on the other hand, there were many of the clergy whose "livings" were ridiculously small.

#### DEPUTATION FROM IRELAND.

The deputies from Ireland were the Rev. John McNaughton, formerly minister of Paisley; Rev. John Bellis, Moderator of the Irish Assembly; Rev. Dr. Killen; and Henry Matier, Esq. Mr. Matier did not speak; but the three others did, and that in a manner which greatly interested the Assembly. Curiously enough, all the three had been present at the Disruption Assembly of 1843—Mr. McNaughton as a member, Dr. Killen as a deputy, Mr. Bellis as a spectator. We have seldom seen a better deputation, or one whose visit produced a more favourable impression.

#### THE WIDOWS' AND ORPHANS' FUND.

Mr. Robert Gordon reported that the accumulated funds now amounted to £234,160, being £13,282 above what they were last year. An increasingly earnest desire has been expressed to extend the benefits of this fund to the widows of our missionaries; but no plan for this has yet been

matured, and the matter was again remitted to the Trustees for their consideration.

In the evening the Assembly was occupied with the business of missionary work at home. Under this head are embraced three great departments—(1) Direct territorial effort; (2) Extraordinary evangelistic agencies; and (3) Church-building.

#### TERRITORIAL EFFORT

includes stations, congregational missions, and extension charges; and progress was announced in regard to all of them.

#### EVANGELISTIC DEPUTIES.

The following well-known brethren have put their services at the disposal of the Assembly, as its deputies for the ensuing year:—Rev. R. Waterston, Union Church, Glasgow; Rev. M. White, South Church, Blairgowrie; Rev. Alexander Lee, Lybster, now of Nairn; Rev. G. Wallace, St. John's, Hamilton; Rev. W. Glendinning, Moray Church, Edinburgh; and Rev. James Miller, Eyemouth.

#### BUILDING.

The aim of the Committee had been to raise £100,000. They were not able to announce their complete success; but they thought, when all the circumstances were taken into account, it was no small matter to be able to say that £82,000 had been subscribed. This measure of progress was gratifying and hopeful. The Committee notice with thankfulness the unusually handsome nature of some of the subscriptions. Three gentlemen give £5000 each, one £2000, several £1000, and many £500. But they refer with equal pleasure to the fact that not a few poor districts and very small congregations have acted a noble part. The Committee recommend that they should be instructed to carry forward the movement, both where it has been already begun, and in those parts of the Church not yet overtaken. They also suggest that they should be directed to complete the work, if at all possible, in time to report fully and finally to the Commission in November.

The Assembly was addressed by Dr. Blaikie, Dr. Adam, Mr. Johnson of Hawick, Mr. Gibson of Perth, and Dr. Anderson Kirkwood.

"The Church has great reason to be thankful for what has been accomplished by means of her Home Mission Scheme. The direct fruits of her efforts in this department are evident on all sides and in manifold forms. Her territorial churches have been planted among the very densest and darkest populations of our cities and towns, and no congregations are stronger in numbers, higher in character, or more abundant in labour than many of those which now fill these churches. In them, as much



as in any others—often, indeed, more than in most others—are to be found all the manifestations and fruits of spiritual life, progress, and usefulness. Throughout the country districts no small proportion of the existing congregations first sprung up as mission stations; these, under the fostering care of this Committee, rose into extension charges, and finally were admitted to the place many of them now hold on the equal dividend platform. Not a few are passing through this process now. They will in due course reach the final stage, and be succeeded by new occupants of the lower positions vacated by them in their ascent."

#### THURSDAY, May 30.

A large number of overtures had been sent up from the inferior courts in reference to a movement in the Church on the subject of the Recognition of the Claim of Right. The Assembly took up these overtures to-day, and adopted unanimously the following motion; Dr. Begg, however, and twenty-six others protesting at the outset that they would take no part in the discussion:—

"The General Assembly, having considered the overtures anent movement for legislation modifying the constitution of the Established Church—(1) Declare afresh their adherence to the Claim of Right, both in its great principles and in its declaration of the rights, in violation of which this Church was forced to separate from the State, and of which she continues to be the genuine holder and representative; (2) Declare that any such movement as that referred to in the overtures does not represent the mind of this Church; (3) Declare that no legislative provisions which may be made for modifying the conditions under which the Church now established in Scotland is connected with the State can meet the Claim of Right adopted in 1842, adhered to by the Free Church Assembly of 1843, and renounced by the Established Church Assembly of the same year."

A debate on the subject of Disestablishment then ensued, when the following motion was adopted by a majority of 404 to 134:—

"(1.) That the Assembly, while holding, as this Church has always done, that the State is under law to God and his Christ, and while earnestly desiring the preservation of our ancient constitutional securities for the performance of the duty which the nation owes to religion and the Church, do not regard the maintenance of an ecclesiastical Establishment as, in the present circumstances of this country, the appropriate means of fulfilling the State's obligations in this respect. (2.) More particularly, the Assembly, in accordance with the Claim of Right, and the principles which, from the Disruption, this Church has ever held, hereby declare their solemn conviction that the connection subsist-

ing between the Church now established and the State is wholly indefensible, and ought, with as little delay as possible, to be brought to a termination. (3.) The Assembly resolve to petition Parliament in terms of this motion. And, further, they reappoint the Committee to watch over the subject; to represent, as they may see cause, to the Legislature and the country the views herein set forth; and, while keeping within the Church's proper province, to adopt and carry out such measures as may be fitted to accomplish the object aimed at in this deliverance."

In the evening Dr. Murray Mitchell gave in the Report of the Foreign Missions Committee. Among other things, he referred to the following points:—

#### THE AGENTS.

During the year they had sent out two ordained missionaries to the foreign field—namely, Mr. Scott to Natal, and Mr. Alexander to Madras. They had sent out three missionary teachers; Mr. Campbell, who was formerly connected with their Santal Mission, had rejoined it in India, along with Dr. Elder. These were seven agents; but they needed to remember that Mr. Inglis had come home from the New Hebrides, and that Mr. McMillan, of Nellore, had also intimated his inability to return to India. The Ladies' Society, in view of the wonderful openings among the female population of India and Africa, had sent out three agents. The Free Church had thus added ten agents to her foreign staff, but by this addition the staff was no more than maintained. They had made no advance in this respect. There were at present, however, three applications for employment in the foreign field.

#### THE FAMINE.

It was well known that the Government of India put forth most strenuous efforts to meet the terrible emergency; Britain did her part, and did it well. The colonies did theirs; so did the missions generally—universally; and there was much reason to believe that the hearts of multitudes in India had been deeply touched by so pure an example of Christian philanthropy. Even the besotted heathen can apprehend that that religion must be pure and undefiled which prompted men to visit the fatherless and widows in their affliction. So that, in the all-wise providence of God, it was by no means unlikely that this awful famine might prove one of the many influences that seemed now wonderfully combining to introduce a new and brighter era in Indian missions.

#### EVANGELISTIC WORK.

Speaking about evangelistic work, he stated that during the last two or three years they had added

to this kind of agency. Mr. Todd, at Madras, gave to it his whole missionary activity; Mr. Small, at Puna, did almost the same thing; and during the past year they had set apart for evangelistic labour the Rev. Gunputrar Raghunath, a native preacher of high ability and thorough training. In the Report of the Rural Mission of Western India, which was worthily presided over by no European missionary, but by a native missionary, the Rev. Narayan Sheeshadri, it was stated—and he thought the fact would come upon the Assembly with a shock of pleasing surprise—that the agents of that one mission preached the gospel in 778 villages during the past year.

#### EDUCATION.

With regard to Christian education, he remarked that it was becoming more and more a clamant necessity in India. India demanded education—will have it, and the great question was, Shall it be purely secular or religious education? Scotland's answer to that question was, religious—for every reason, religious. But how should this indispensable religious education be supplied in any adequate degree—be supplied to an extent that should not simply be a mockery of India's wants? There was a growing conviction in the minds of missionaries that a great continued effort was absolutely necessary on the part of missionary Churches in order to achieve this Herculean task.

#### SHALL WE HAVE A MISSIONARY REVIVAL?

That is now a question which greatly occupies the minds of many both in America and Britain at this hour. For every reason let them hope that such a revival was at hand. In these days, when many were assailing the very foundations of religion, denying even the existence of God, would not the highest evidences for the truth, the noblest kind of apologetics, be a Christianity in action? When men told them that the gospel was dead or dying, let them be able to point to her going forth, with the dew of her youth still fresh upon her, and awakening the nations from the sleep of death, even as she did of old when preached by apostolic lips. A Christianity thus in action bore with her the brightest evidence of her heavenly origin.

The Assembly was next addressed by Mr. Inglis, from the New Hebrides; Mr. Buchanan, from South Africa; Dr. Stewart, from Livingstonia; and Mr. Miller, of Madras. Mr. Inglis received a very cordial welcome, as one who has laboured long and successfully in a field which is comparatively unknown to the Free Church; but, unfortunately, he was not well heard. Thus the speech of the evening was that of Dr. Stewart, which was not only extremely telling in itself, but which was heard, we believe, by every individual of the vast assemblage.

Dr. Goold, seconded by Mr. John Muir of Glasgow, moved the adoption of the Report.

#### FRIDAY, May 31.

The subject of the libel against Professor Smith was then taken up, and, after considerable discussion, it was agreed to appoint a committee to amend the form of the two charges yet remaining to be disposed of. [This committee reported at a later stage; and the libel, as altered, is now sent back to the Presbytery of Aberdeen, to be dealt with according to the laws of the Church.]

During the remainder of the sederunt the Assembly was occupied with the case of Dr. Marcus Dods. By a very large majority the following motion was adopted:—

“The General Assembly, considering that they are not in circumstances to enter with advantage on a discussion of the topics which this case appears to involve, and that no substantial interest appears to be imperilled by accepting the decision of the Synod, dismiss the protest and appeal, and declare the sentence of the Synod to have become final. And the General Assembly, having had their attention so largely occupied during their present sitting with matters bearing on the reverence due to the Holy Scriptures, and the faith to be cherished with respect to their inspiration and authority, think fit earnestly to exhort the ministers and professors of this Church, as well as the people under their care, to think and speak of this weighty article of Christian faith with great care and holy fear, so as to avoid all just occasions of offence to Christian minds, so as to confirm believers in the faith, and so that the great and solemn interests connected with the Word of God and with its influence on the minds of men may be promoted and secured.”

In addition to this, it was proposed and agreed to, that it should be placed on record that the Assembly “do not assent to the understanding expressed by Dr. Dods in his statement now inserted in the records of the Presbytery of Glasgow of 5th December 1877.”

In the evening, Dr. McLauchlan gave in the Report on the Highlands, which was very favourable in various respects. The Free Church, he said, had done more for the Highlanders during the last thirty-five years than was ever done for them before with respect to their spiritual interests. In the history of the Highlands there never was so much preaching of the gospel as now, and never was there so large an attendance upon public ordinances. The people were not unobservant of all that was being done for them. The Gaelic-speaking population numbered 300,000, and as it was from the Free Church that the great body of the population looked for Christian ordinances, it would be seen what a

great task the Church had undertaken. In some Presbyteries the Free Church had a larger number of ministers than the Established; and in many cases the Free Church ministers were better paid and better housed than their brethren of the Established Church. The Committee had raised the salaries of missionaries from £50 to £60; and these did a large amount of valuable and effective work, as there was a great want of probationers. The Committee were preparing a scheme for encouraging promising students, and bursaries were given to them. This was all the more necessary that the supply of students for the Church was gradually diminishing, and there were fewer opportunities in preparing themselves for the college. There were required five theological students to leave the Hall each year, and therefore the Committee contemplated making some encouragement to five students annually as candidates for the ministry.

Mr. Ferguson, Kilmundy, moved the adoption of the Report, and said that the Committee had begun the year with a balance of £1634, and had ended it with £2751. With these larger available means they hoped to extend their operations.

Baillie Campbell of Greenock, in seconding, referred to the subject of Highland clearances, and urged the importance of a settlement of the land question.

#### TEMPERANCE.

The Report on Temperance was given in by Mr. Kidston, Ferniegair, who offered some valuable suggestions as to how the temptations to drunkenness might be reduced. He was followed by Lord Provost Collins, who was received with prolonged cheering, and who delivered a very earnest address in support of the cause with which his name has been so long associated.

#### SATURDAY, June 1.

##### PAPAL HIERARCHY.

On the motion of Dr. Begg, seconded by Colonel Davidson, the following deliverance was unanimously agreed to:—"The General Assembly, taking into consideration the overtures now on the table, the fact that a Romish hierarchy, with territorial titles, has recently been set up in Scotland, that this is opposed to the constitution of the country as established at the Reformation and by subsequent arrangements, and may have dangerous consequences to the cause of truth and to our rights and liberties as Protestants and citizens, resolve to call the special attention of all our ministers to the duty of instructing their people in the truth of God in its bearing on the unscriptural principles of Romanism, of teaching them to understand and value the blessings of the Reformation, and of adopting such other measures in their several spheres as may seem fitted to guard the unwary from the snares that may now

be laid for them, and the interests of Protestantism from being prejudiced by this and other measures of aggression on the part of Rome."

#### COLONIAL MISSIONS.

The Colonial Report was given in by the Rev. R. G. Balfour, the Convener, who stated that the longer he was acquainted with colonial work, the more he became impressed with its great importance. The colonies were rapidly rising into fresh, intellectual nations, and it was one of the most honourable Christian callings to impregnate them, while still young, with the divine truth, so that they might grow up to be great Christian nations, exercising vast influence for good over a great region of the earth; and he thought, on account of the great importance of the colonies, it would be well worth while that some of the ablest and noblest men in the Church at home should go out to occupy the leading positions in the colonial field. Dr. Cairns, of Melbourne, did not regret that he left Cupar to go there. He had not an appointment in his pocket when he left, but he, with Mr. Campbell and Mr. Fraser, went out trusting in God; and eminent as they were in this country, they were sure to rise to positions of great influence. They had risen to positions of influence ten times greater in that distant country than they could have acquired in Scotland. He (Mr. Balfour) was sure that God would give his blessing if the Church would, with Christian self-denial, give some of its ablest and noblest men, and some of its most devoted preachers, to work in the colonial field. "A liberal man deviseth liberal things," and by liberal things they stood.

Mr. Buchanan, from South Africa, Mr. Forrest, from Nova Scotia, and Dr. White, from New South Wales, thereafter addressed the House, giving each some account of the work done in the three countries which they represented. The adoption of the Report was moved by Dr. Adam, and seconded by Mr. J. R. Miller, of Glasgow. Both in the speech by Dr. Adam and in the address of Mr. Balfour, reference was made to the important services which are being rendered to the Australasian Churches by the labours of Dr. Somerville.

#### PUBLICATIONS.

Mr. William Dickson (elder), Edinburgh, gave in the Report of the Committee on Publications. The circulation of the *Records* was the main point of interest. The larger *Record* had risen from 43,000 last year to 44,000 this year. The *Children's Record* had risen in circulation from 67,000 to 72,000. The Gaelic *Record* had not been so successful, and the question had been raised as to the continuing its publication at all. It had been resolved, however, to continue the grant for another year. The *Records*, as the Assembly were aware, were both printed by

the Messrs. Nelson, who had, throughout their business, done many good services to the Free Church. The numbers for May were in the printers' hands, when both were burned in the calamitous fire by which their works were destroyed. He considered that the Church was indebted to the publishers for the energy and pains which, in such circumstances, they showed in having the *Records*, out of renewed material, ready for publication at the usual time; and he felt sure that the wish was shared in by the Assembly that their business might, ere long, be more useful and more prosperous than ever.

On the motion of Mr. Fraser, St. Bernard's, Edinburgh, seconded by Mr. Ferguson of Kinnmundy, the Report was approved of.

The remainder of this diet was occupied with a case of discipline, ending in the suspension *sine die* of Mr. Alexander Mackenzie of Strath, Skye, from the ministry.

#### SABBATH, June 2.

Sermons were preached to-day in the Hall by Dr. William Binnie; Rev. James Wells, Glasgow; and Rev. James Gibson, Perth.

#### MONDAY, June 3.

##### THE HYMNAL.

On the motion of Professor Bruce, it was agreed, by a considerable majority, to appoint a Committee to consider whether any and what changes, in the way of revision and enlargement, are desirable in the Hymnal, with power to take all steps necessary to assist them in the inquiry, and to report to next Assembly.

##### NEW SCHEME.

The Rev. Alexander Whyte, of Free St. George's, gave in the Report of the Committee on the Youth of the Church, and submitted an important proposal. This was to institute a system of uniform examination throughout the Church, with a view to the development of a higher intelligence among the members of Bible-classes and others. The proposal is, that examination papers should be prepared yearly by the Committee on three or more subjects,—such as the evidences, general Church history, the history and principles of the Presbyterian Church and their own Free Church, English literature, and select standard works of the highest tone and character. The examination would be open to members of congregational Bible-classes all over the Church, and to the youth in congregations whether connected with classes or not. Prizes and first and second class certificates would be given for papers of the highest merit; the result to be announced to the General Assembly every year, recorded in the *Record*, and entered in the Assembly Blue-book. The ends expected to be advanced by this scheme were such as the following:—(1) It would serve to give direction and unity to the studies of

the Bible-classes, and stimulate to home reading; (2) It would gradually induce a more systematic and thorough study of the Scriptures; (3) It would help to secure that our rising youth were well grounded in the history, constitutional position, and scriptural principles of the Free Church; (4) Its operations would tend to bring ministers and elders into closer contact with the more intelligent youth under their charge; (5) It would create and sustain among many of the youth of the Church an intelligent and personal interest in the proceedings of the General Assembly.

On the motion of Professor Salmond, seconded by Mr. Walker, Dysart, the Report was cordially adopted.

##### THE COLLEGES.

Mr. Laughton submitted the College Report, which was a very encouraging one. The number of students for the ministry had increased; and there was some progress in the Endowment Fund. Much stress was laid by subsequent speakers on the importance of remembering the Colleges more systematically and in the prayers of the sanctuary.

It was agreed to delay the filling up of the Chair of Evangelistic Theology, and to appoint a committee to consider how best to carry out the purposes of its institution.

##### FINANCE.

Mr. William Wood gave a summary of the Church's income for the year. It was £575,718.

The funds again show an increase, the amount being £10,000 above the very large amount received during the previous year. Adverting to the details, it will be found:—(1.) The General Building Fund shows a decrease, because there has been no collection this year; but there is an increase of £13,000 in the Local Building Funds. (2.) The Sustentation Fund again shows an increase of £7000, whereof £1100 is on the Associations. (3.) The Congregational Funds continue to exhibit a steady increase. (4.) The Education Fund is £2700 in excess of the preceding year, arising chiefly on the Normal School funds, and on Government and other grants, but to the extent of £1100 on the General Fund. (5.) The College Funds show a decrease of £11,000 in donations and legacies. (6.) Under the head of Missions there is a decrease of upwards of £13,000, owing to the various mission buildings having been completed, and funds for that purpose not being called for. No part of funds received for the new Building Fund has been brought into the account.

##### ENGLISH DEPUTATION.

Dr. Chalmers, Dr. M'Ewan, and Mr. Ness (elder), all of London, were introduced as a deputation from the Synod of the Presbyterian Church of England. Their addresses were excellent, and the thanks of the Assembly, on the motion of Dr.

Adam, were conveyed to them in a very genial way by the Moderator.

In the evening the Report on the Continent was given in by Mr. John Cowan of Beeslack, in the absence of Mr. MacLagan, who was unable to be present through ill-health. Mr. Cowan said that in bringing before the House the Report of the Continental Committee, he must express his very sincere regret that Mr. MacLagan had been constrained to resign the office of Convener, the duties of which he had so faithfully and earnestly discharged for the last three years. The Church had often had occasion to admire the ability and the talent shown by Mr. MacLagan, and had recognized the value of his aid in the settlement of important questions in the Church; but it was only those who had had the privilege of being associated with him in Committee who could fully appreciate the tact and wisdom by which he brought about the solution of harassing questions, and the kindness and courtesy which he extended to all, endearing himself, as he did, to every one, whether they agreed with him entirely or not.

The House was afterwards addressed by Mr. Jeliken, from Bohemia, and Dr. Fisch, from Paris. Dr. Fisch, who had travelled almost literally night and day to be present at the Assembly, delivered a very lively address, in which he spoke in the most hopeful terms of the present prospects of Paris and of France. Mr. Hood Wilson, seconded by Mr. Gilbert Beith, moved the adoption of the Report, Mr. R. G. Balfour following with a short account of his visit to Rome.

After this, Mr. W. Dickson gave in the Sabbath-School Report; but the subject is one which has too much interest for many of our readers, and has too little attention given to it in the *Record*, to be passed by in a sentence. And we shall return to it in a subsequent number.

#### TUESDAY, June 4.

A great deal of miscellaneous business was transacted during this forenoon, very necessary to be done, but not requiring to be particularly described in such a brief summary as this.

In the evening the interest culminated in the Moderator's address, which was listened to with unflagging attention throughout by an immense audience.

The truth of his opening sentences was felt in the keenest way by many. It is no secret that the Glasgow Assembly was looked forward to with the greatest anxiety. Cases of a perplexing kind were known to be about to come before it, and nobody could predict the issue. It was, then, a common remark that the disappointing of our fears was in

manifest answer to prayer. "The calmness," said Dr. Bonar, "with which our discussions and deliberations have been carried on from day to day was, I cannot but believe, the result of the solemnizing presence of our Head in these Halls, which henceforth will be to us associated with singular memories."

Some allusion to the cases which had been before the House could not be avoided; but that was made in so genial a way that it could offend none.

"Fathers and brethren, at this meeting of the General Assembly there have been before us some anxious questions bearing upon the Word of God as the infallible rule of faith. No question can possibly be more momentous; but it is not for me in this place to review proceedings, or express an opinion on what has been decided. Only, in regard to one feature of these discussions and decisions I may surely congratulate the House,—namely, that amid all our differences we profess to be united in keeping fast to the inspired Word and to the Confession of Faith. It is at any time dishonourable for a man to subscribe the Confession, or to keep his name attached to it, while conscious that he is at variance with its teachings. But we have not found such dishonesty within our borders. All of us, ministers and office-bearers, put our names to the Confession *ex imo animo*, not in some vague sense and with mental reservations. Our students cannot fail to have noticed this. And in passing, may I make a remark about our students which may seem somewhat playful, but which they will perhaps ponder, for it has truth in the heart of it. We need not be very much surprised that these young 'sons of the prophets' are rather prone to question the positive conclusions of other men. This was the tendency of 'the sons of the prophets' even in the days of Elisha. You remember how they were not quite satisfied with the fact of Elijah's translation, but wished that fifty of the most gifted of them should go and search hill and valley for themselves. The prophet assured them that it would prove only a waste of time; and when at length he yielded, and they now put out their strength with all the confidence of youth, how did it end? They came back to report that after all he had been in the right. No doubt he smiled with mild satisfaction as he reminded them, 'Did I not say unto you, Go not!'"

But the most touching part of his address was that in which he referred to his visit, so many years ago, to the Holy Land with M<sup>c</sup>Cheyne:—

"You will, perhaps, forgive me if I linger for a few minutes among the Jews. The mention of their name is like coming within sight of Palestine; and who is there who ever did so without seeking to land on its shore, and get at least a glimpse of Jerusalem and the Lake of Galilee? When the

deputation on which I had the very great privilege of taking part along with Dr. Keith—still spared, and still praying daily for Israel in his retirement—and with Dr. Black, and Robert Murray M'Cheyne, who have long since gone to where 'glory dwelleth in Immanuel's Land'—when that deputation was in the Land of Israel, we did not feel that our interest in all its cities and its remnant of people prevented us from watching with deep anxiety the progress of events in Scotland. At the foot of Mount Carmel, in the month of June 1839, in letters from home we got tidings of the decision of the House of Lords in the famous Auchterarder case, which had such an important bearing on the future of our Church as a Free Church of Christ. In our tents, looking out on the same sea on which Elijah, from the top of the hill, looked for the little cloud that

betokened rain, we sat and conversed on the probable results of that decision—a little cloud, but one 'that held a hurricane within its grasp.' We found our hearts drawn out to pray for our beloved Church and land, with the shadow of Carmel over us. So now, fathers and brethren, let me express the hope that we, under our vine and fig-tree at home, remembering what blessings our Church received formerly in attending to the cause of scattered Israel, may never allow our interest to be cooled down, or our prayers in their behalf to cease,—

'If thee, Jerusalem, I forget,  
Skill part from my right hand.'

The singing of the 122nd Psalm, as usual, closed the Assembly—one of the best and most successful which has ever been held in the Church.

## WORK FOR WOMEN.

IN CONNECTION WITH "THE LADIES' SOCIETY FOR FEMALE EDUCATION IN INDIA AND AFRICA."

BY MRS. MURRAY MITCHELL.

### THE LADIES' MEETING AT GLASGOW.

Not the least prized among the privileges which the annual gathering of the General Assembly brings round to us, is the meeting held in connection with the Ladies' Society. This year it was peculiarly successful and pleasant. It was held on the last Saturday of the sitting of Assembly, in one of the rooms of the splendid building comprehending the "New Public Halls" at Glasgow, where the Free Church held its General Assembly of 1878. There was a large, hearty, and most sympathetic audience; the spacious room was filled in every part, showing the deep interest which is taken by the ladies of Glasgow in the great subject of Christian work among the women of heathen lands.

Mr. Fyfe, senior missionary at Calcutta, whose arrival in this country was looked for, had been nominated by the Ladies' Committee as chairman. As he had not arrived, Dr. Murray Mitchell was requested to preside; and he was surrounded by a considerable number of gentlemen.

The first speaker was the Rev. Mr. Inglis, for twenty-five years a missionary in the New Hebrides. In the course of some very interesting remarks, he told us that when he went to Anietyum there was not a widow to be found on the island. There was not even a name in the language for a widow; the reason being, that the law doomed every woman on the death of her husband to be strangled, and her dead body thrown into the sea with his. Now, happily, not only has this horrible practice entirely disappeared, under the Christianizing influence of the missionaries, but the whole of this island, and another, have become Christian.

The next speaker was Dr. Stewart of Africa, who, in his own peculiarly graphic and interesting way, gave us an account of the female portion of the Institution at Lovedale. The object of their work, he said, was twofold: namely—(1) to provide really good native teachers; and (2) to educate and train thoroughly, native Christian women, who afterwards, as wives and mothers, might rightly do their great part in forming and raising the character of the native Christian community. The importance of the work in this respect cannot be over-estimated, as the men, even though Christian and partially educated, are sure to go back "to the red blanket" and their old ways, if married to a heathen wife. Therefore, Dr. Stewart said, they never felt cast down or discouraged when one of their nicest girls was taken away from school to be married, and become the head of a Christian home. "You know a Christian home," said he, "as soon as you enter it." The women of Africa, he added, are not secluded like their sisters in India.

Finally, he advocated the strengthening of the Lovedale Institution; making one strong centre, instead of multiplying weak points. It takes time, and consolidation, and large growth to produce permanent results. He begged that ladies would undertake the support of individual pupils. Formerly he had discouraged this mode of increasing the funds. Now, altered circumstances induced him urgently to recommend it; and he rightly showed the interest it creates, to have "one little black human creature" to care about, and pray for, and educate. One pupil costs £12 annually; but he only asked for half this sum, £6, the remaining

portion being provided for through local means. He explained how impossible it is at present to insist on the payment of fees, famine and war having raised the prices, and impoverished every one; so that the mission altogether is in "dire straits," and peculiarly needs the sympathy and support of God's people. He displayed some good sensible plain garments, in the shape of print frocks, petticoats, and jackets, some suited for Livingstonia, and others for the more advanced community at Lovedale, and asked those ladies who wished to help in this department to take these as a pattern. He closed by paying a high tribute to the European lady teachers at Lovedale, Miss MacRitchie and Miss M'Donald; and also to some of their Kaffir teachers, one of whom, another speaker—Mr. Moir—described as "a princess," in dignity of manner and excellence of Christian character.

The other speakers on Africa were Mr. Buchanan and Mr. Moir. Mr. Buchanan, it will be remembered, was minister at Durban, Natal, and though in broken health remained at Lovedale for eighteen months, in order to let Dr. Stewart go to Livingstonia. He depicted the character of the heathen Kaffir as much worse than, I think, many of us understand it to be; "the blackness of the skin being but a faint indication of the blackness of the heart." But, thanks be to God, the gospel of his Son is effectual to change all this!

Mr. Miller of Madras made a few remarks, but reserved what he had to say until Sabbath evening, when he delivered a powerful lecture on Female Missions in India, in the College Church, to a large and interested audience.

The energetic Secretary of the Glasgow branch of the Society, Mr. Gardener, concluded the proceedings with some pleasant remarks; and with the proposal that a collection should be taken at the door.

#### NEW WORKERS.

I am sure our friends will be glad to hear that three young ladies have offered themselves to our Society, to proceed to India as Zenana teachers, and are now preparing for their future work. Two of these have been attending medical classes; so that in their future sphere, where no medical man can get at a sick woman, they will be able to alleviate and prevent much suffering, and minister at once to the body and the soul. Another lady has been qualifying herself as a teacher, in the Normal School.

We mention this now, to beg those who are interested in our work to pray earnestly for these dear sisters, that they may receive a baptism of the Spirit, and that he may richly endow them for the important and arduous work to which they have consecrated themselves.

### EXAMINATION BOARD.

SEVERAL of the highest honours connected with our colleges are determined by the *number of marks* obtained at the "Exit Examination." Taking the first three names on the lists, the following record of results, extending over four years, may be interesting to many. The papers prescribed to New College and Glasgow students are ten in number; namely—*Theology*, 3; *Church History*, 2; *Exegetics*, 2; *Latin*, 1; *Natural Science*, 1; and *Biblical Theology*, 1. The Natural Science Paper has not hitherto been required from Aberdeen students.

#### 1874-75.

EDINBURGH.		GLASGOW.		ABERDEEN.	
	Total. Average.		Total. Average.		Total. Average.
T. ADAMSON.....	1644.....164.4	H. A. ADAM.....	1565.....156.5	D. S. SMITH.....	1406.....156.2
P. MURDOCH.....	1546.....154.6	L. DAVIDSON.....	1519.....151.9	J. M. ROSE.....	1294.....143.7
R. FORREST.....	1500.....150.0	A. RUSSELL.....	1487.....148.7	W. G. STILL.....	1271.....141.2

#### 1875-76.

P. THOMSON.....	1687.....168.7	A. S. M'PHEE.....	1590.....159.0	T. MURRAY.....	1293.....143.6
J. GEORGESEN.....	1536.....153.6	B. BLAKE.....	1509.....150.9	D. EATON.....	1287.....143.0
G. T. DODDS.....	1386.....138.6	G. B. MONRO.....	1291.....129.1	J. GALL.....	1116.....124.0

#### 1876-77.

D. M. ROSS.....	1689.....168.9	H. H. CURRIE.....	1557.....155.7	G. P. ROBERTSON.....	1270.....141.0
R. CAMERON.....	1490.....149.0	J. RUTHERFORD.....	1431.....143.1		
J. WALKER.....	1410.....141.0	J. W. HARPER.....	1341.....134.1		

#### 1877-78.

G. HOME.....	1579.....157.9	W. PATRICK.....	1720.....172.0	J. HENDRY.....	1540.....171.1
D. CARNEGIE.....	1549.....154.9	J. H. THOMSON.....	1556.....155.6	A. ALEXANDER.....	1353.....150.3
CH. SHAW.....	1486.....148.6	J. J. W. POLLOCK.....	1551.....155.1	J. HENDERSON.....	1146.....127.3

## EVANGELISTIC DEPUTIES.

DR. ADAM specially requests that Presbyteries and all parties wishing to obtain the services of the Evangelistic Deputies appointed by last Assembly, will apply to him without delay, as it is desirable to have full arrangements made for their employment at as early a date as possible.

## A MISSIONARY REVIVAL.

Does our Church need a missionary revival? Do we make the efforts that we might do to disciple all nations—our own and others? Members of the Free Church who are willing honestly to face such questions will find much suggestive material for prayerful consideration in the following paper. The reading of it in October last at the Annual Meeting under the American Board of Commissioners for Foreign Missions, was followed by results which evidenced in a most striking way the presence and power of faith there. It is earnestly hoped that in Scotland also it may lead to a quickened interest in missions and the forth-putting of new efforts in the cause of Christ.

THOMAS MAIN, Edinburgh.  
WM. LAUGHTON.  
JAMES WELLS.  
ALEX. BRETH, D.D.

THOS. M'LAUCHLAN, LL.D.  
J. MURRAY MITCHELL, LL.D.  
JOHN ADAM, D.D.  
WILLIAM WILSON, Minister, D.D.

ANDREW A. BONAR, D.D., Glasgow.  
W. H. GOOLD, D.D., Edinburgh.  
ROBERT ELDER, D.D., Rothesay.

## SHALL WE HAVE A MISSIONARY REVIVAL?

This question has been frequently asked of late, suggested by that special visitation of the Holy Spirit which, during the past few months, has gathered into our Churches several thousand young disciples. How much does this large accession of members mean, as related to the rapid advancement of the kingdom of Christ throughout the world in our own generation? Does it mean a proportionate increase in the number of messengers who shall bear the good tidings to heathen lands? Does it mean a proportionate increase in the number of liberal givers who shall send forth and sustain the messengers? Does it mean a vigorous aggressive movement all along the missionary line, both at home and abroad? These are grave inquiries, which, in the opinion of the Prudential Committee, may appropriately direct in part the deliberations and discussions of our present annual meeting.

There are periods when the spiritual life of the Lord's people is so quickened that the love of God shed abroad in their hearts by the Holy Ghost overflows in many directions. It comes forth in sustained intercessory power, in awakened longings for a fresher personal experience of Divine grace, and in what is sometimes a burden of anxiety for a large outpouring of the Holy Spirit and for the salvation of men. When a considerable number of persons are thus simultaneously moved, so that this becomes apparent in social worship, in the ministry of the word, and in vigorous personal endeavours to bring men to Christ, we are accustomed to speak of it as a religious revival. Its type of manifestation varies, the instrumentalities employed vary, methods of activity vary. It is sometimes broad in its range, and sometimes narrow. It may at certain times and in certain localities be directed almost exclusively to one class of persons, and at other times and in other localities to quite a different class. But whatever the specific form of manifestation, it is always a manifestation in some form of

the regenerating and sanctifying power of the Holy Ghost. It is a new spiritual illumination; it may be a new "baptism of fire."

Sometimes certain truths are made peculiarly emphatic, so that their vividness in Christian experience, and in the proclamation of the Divine Word, determines epochs in the history of the Church, and gives direction, for a considerable period, to Christian energy. The Divine Providence and the Divine Spirit thus work in harmony. Hence a genuine revival at one period may emphasize purity of doctrine; at another, practical evangelism; at another, a specific moral reform; at another, Christian patriotism; at another, enlarged benevolence; and at still another, aggressive missionary effort. All these, indeed, to a degree, may intermingle; yet it is not infrequent that the energy of the Divine Spirit manifests itself with peculiar power in definite departments of Christian activity, which mark the advancing stages of the kingdom of Christ on earth. The wisdom of the Lord's people consists in discerning the times in which they live, and in recognizing and following the Divine guidance.

*Has the period arrived when, all else being subordinate to this controlling idea, we may look for that full outpouring of the Holy Spirit upon the Churches which shall be directed mainly to the widespread propagation of the gospel of Christ among the unevangelized nations? Or is this to be known in our generation only by a few individuals, while the great multitude of the Lord's people give to the missionary work but an occasional thought, and devote their main energies to other forms of Christian service?*

A general revival is absorbing in its interest. If it is a missionary revival, it will be absorbing in missionary interest. It will make vivid those truths and those motives which bear directly upon the rapid and permanent evangelization of the heathen world. Just as earnest efforts for the salvation of souls immediately around us can be sustained only by a clear apprehension of certain serious facts con-



nected with the soul's peril, the Divine provisions for its deliverance, and our own personal responsibility, so earnest efforts for the spread of the gospel in the heathen world can be sustained only by a clear apprehension of the same facts as related to the entire race of man. And only as large numbers of Christian believers gather around the specially appointed instrumentalities, will the work move forward with a grandeur at all proportionate to its dignity and importance. Not by a few select instruments, unattended, is the kingdom of our Lord to advance to its greatest triumphs over sin and Satan, but by select instruments supported by the great mass of Christ's disciples—by select instruments who are but the channels of that mighty Divine Spirit who is dwelling in the whole sacramental host as one body. And while no individual must wait until the whole body bestirs itself—while individuals are honoured as distinguished leaders of the more slowly advancing army—the magnificent onward move is not to be witnessed until the whole army is engaged. The apostles led the way, but the thousands of disciples who were scattered abroad went everywhere preaching the word. Paul promptly responds to the personal summons calling him across the Hellespont to Macedonia and Achaia; but in the first epistle he writes, addressed to a Church only a year old, he commends the young Thessalonian disciples, saying, "From you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak anything."

*A general missionary revival means a general missionary consecration on the part of the Lord's people, united in their common work, under the moral pressure of the same momentous truths:* the peril of man destitute of the gospel, under the debasement, thralldom, and wretchedness of heathenism; the riches of that free, full atonement which is provided for all men; the great command, with the great promise annexed, laying upon the disciples of Christ the responsibility and the sacred trust of proclaiming the good tidings to the ends of the earth; and the recognition of the present dispensation of the Holy Spirit, through whom the weak human instrument is clothed with Divine omnipotence. When these truths are a burning fire in the individual soul, they pass into personal missionary consecration; when several are thus moved, the fire extends; when our Churches are generally pervaded with this spirit, we shall know a missionary revival. Possibly we sometimes picture to ourselves what such a movement might become were this Divine force permitted to take possession of Christian hearts with unobstructed energy, and to control the entire body of the Lord's disciples.

*Would it not, for example, illustrate, in a manner well fitted to the need of our own times, the true idea of personal spiritual life?* There may be a genuine appropriation of the Lord Jesus Christ which emphasizes so disproportionately a part only of his redemptive work, that the Christian character which is nurtured thereby is distorted. The word "salvation" may be used in so narrow a sense that it belittles rather than enlarges the soul. There is a type of Christian consecration which is sometimes regarded as pre-eminently "saintly," which, when

thoughtfully considered, is perceived to be only a subtle spiritual self-indulgence. It may be we are "enjoying ourselves," instead of enjoying Christ; or, if our delight be in Christ, possibly the Christ who is "Master and Lord" may be forgotten. There is an interest in personal sanctification which is mainly the endeavour to come into a condition of abiding peace and joy—the continuous luxury of the hidden life—rather than the separation of the whole being to vigorous service, following closely the footsteps of Him who came "not to be ministered unto, but to minister, and to give his life a ransom for many."

Nothing is a surer corrective of this tendency than the genuine missionary spirit; a spirit which delights in the Lord who commands, and in obedience to his command looks away from self in an outflowing love to others. "It has been a matter of frequent remark," observes a recent writer, "that the spiritual character of devoted missionaries often appears to be singularly destitute of subjective experiences; that they take for granted that which other men busy themselves about in the way of inward 'evidences' and 'enjoyments' and 'exercises,' and spend their strength and time so entirely and so absolutely in the work of moving others, as never to have leisure or inclination for stopping to think how much or how little they may be moved themselves." May it not be that this, after all, is the true "saintliness," that which is least conscious of self, and most devoted to the salvation of the perishing? May it not be that the genuine "holiness meeting" is a meeting of those who are surrendering themselves, utterly self-forgetful, to the spread of the gospel in their own times throughout the world?

*What is true as to personal spiritual life is as true to doctrinal faith,—the foreign missionary spirit conserves, broadens, and deepens.* Since the fundamental truths of Christianity are the only truths which can call forth and sustain the missionary spirit, a missionary revival implies a revived faith in these fundamental truths. No man will go forth as the messenger of good tidings to the heathen world unless he believes that the heathen, without the good tidings, are perishing, and unless he knows the tidings. However it may be with others, for him there must be an authoritative Divine revelation, communicating an assured salvation sent by God himself, accompanied with Divine power and Divine promises, specially intended for those to whom it is borne. Others, perhaps, may doubt and question; he must *know*, upon a word which is infallible, that man, given up to himself, destitute of the knowledge of Jesus Christ, is hopelessly lost, and that for every man Christ, in all his fulness, is provided. He must believe in an accomplished salvation, provided for the whole world through sacrificial, atoning blood; in a Divine Redeemer, able to save even to the uttermost; in the abiding presence and power of the Holy Spirit, under whose dispensation those weapons which are not carnal are mighty through God to the pulling down of strongholds. Others may forget; he can never forget either the crucified or the risen Lord. The invitation he carries forth must be broad as the human race for whom the Saviour died, and he must be certain that he is moving forward on no doubtful errand,

to an assured triumph. The Church of Christ cannot devote itself to the rapid propagation of the gospel throughout the world without holding, definitely and tenaciously, in their harmonious fellowship, the fundamental doctrines of the Christian faith.

It has been remarked as a significant fact, that "it was when the soul of Andrew Fuller was permeated with the missionary spirit, and he was ready to give the whole influence of his mind and exalted character to the plans of Carey, that he wrote his great work, 'The Calvinistic and Socinian Systems Examined and Compared as to their Moral Tendency.' In a similar controversy, also, Worcester and Everts were engaged just when they were on fire with the same spirit. In their view, purity of doctrine and the missionary enterprise were products of the same principle,—self-absorption in the glory of Christ."

"Scepticism as to missions," a thoughtful writer observes, "is symptomatic of a more ominous scepticism, which strikes at the foundation of the gospel altogether. If the heathen are not lost, then the human race is not lost, and there is no Saviour and no salvation." Hence it is a true aphorism, "The best apologetics are evangelical aggressions;" or, as expressed by another, "The array of the full power of the Church for the conquest of the world would carry with it a greater weight of conviction than a thousand tomes of polemics." Even Dr. Channing writes, "The deeply-moved soul ought to speak so as to move and shake the nations;" while Dr. Payson, filled with that truth which most profoundly moves, as he exclaims, "Such a glorious, beautiful, consistent scheme for the redemption of such miserable wretches! Such infinite love and goodness joined with such wisdom!" adds, "I would, if possible, raise my voice so that the whole universe might hear me to its remotest bounds." Thus is the fervent missionary impulse called forth by a burning faith in the fundamental truths of Christianity. Whoever believes them strongly, must proclaim them to the ends of the earth. Hence has arisen, and is sustained, the great missionary campaign of the Christian Church, moving forward to the conquest of the world to Christ. Even "the gesture is heroic." It awakens every heart capable of being stirred by what is grand, and conducts onward toward profounder thought, larger plan, and more vigorous execution.

*Nothing else will save the Lord's people from that controlling worldliness, and that tendency to luxurious ease, which so generally pervade and so seriously imperil the Christian Church.* Our ordinary revivals do not permanently change this tendency. They are too superficial. Only a thorough missionary consecration goes down deep enough to upheave the whole soil, and make it fruitful unto every good work. Nothing less than the endeavour to spread the gospel throughout the world will appropriate the entire possessions, nothing else will put to its utmost stretch the entire force, of the Christian Church.

*Moreover, this it is which reveals that land of promise toward which so many longing eyes have looked,—the true unity of the Lord's people.* Just as far as they are animated by this Divine purpose of sub-

duing the whole world to Christ, giving to this their unselfish devotion, are they one in the same Lord, the same faith, the same baptism—the harmonious members of the one body, inspired and guided by the one Spirit, moving on in one hope toward the one final triumph. This, and this alone, is that visible unity of the entire Church of Jesus Christ by which, as our Lord declares in his intercessory prayer, "the world shall know that thou hast sent me." When the whole Church is thus advancing as one army under the one great Captain, in simple obedience to his "marching orders," all else subordinate to this one thing,—the proclamation of the great salvation to the entire unevangelized world,—no power of earth or hell shall withstand her triumphant course. It will be the Lord himself riding forth, conquering and to conquer,—the Church, which is his body, being alive with the Spirit and loyal to the will of its Divine Head.

*Why may we not ask for such an outpouring of the Holy Spirit upon the ministry and Churches of our own time, that such a missionary revival as this shall speedily dawn? Is it a mere fancy? Are we wild in the supposition that there may be a possible rapidity with which the word of life shall be carried through the world, which shall be far beyond what we have yet achieved? May we not "attempt for God," may we not "expect from God," not only the "great things" of which we often make mention, but the "greater works" of the twelfth verse of the fourteenth chapter of John?*

In the "fervid and earnest appeal" sent forth to the Christian world by one hundred and twenty Protestant missionaries of China, representatives of twenty-one societies, assembled in conference a few months ago, the question is asked, "Ought we not to make an effort to save China in this generation?" and the answer is returned, "The Church of God can do it, if she be only faithful to her great commission." And then follows the stirring call: "When will young men press into the mission-field as they struggle for positions of worldly honour and affluence? When will parents consecrate their sons and daughters to missionary work as they search for rare openings of worldly influence and honour? When will Christians give for missions as they give for luxury and amusements? When will they learn to deny themselves for the work of God as they deny themselves for such earthly objects as are dear to their hearts? Or rather, when will they count it no self-denial, but the highest joy and privilege, to give with the utmost liberality for the spread of the gospel among the heathen?.....May this spirit be communicated from heart to heart, from Church to Church, from continent to continent, until the whole Christian world shall be aroused, and every soldier of the Cross shall come to the help of the Lord against the mighty!"

This fervent appeal of one hundred and twenty missionaries reminds us of another little company of which it is recorded, "The number of the names together was about an hundred and twenty," and whose season of united conference and prayer was followed by the Pentecostal outpouring of the Holy Spirit, inaugurating the first great missionary era of the Christian Church. Why may we not expect the same, in larger measure, in our own times?

"It is my deep conviction," said one revered and loved by us all, who gave us parting words two years ago at Chicago, sent us from his sick chamber a parting message one year ago at Hartford, and who has since been called to his reward,— "It is my deep conviction, and I say it again and again" (the dying words of the missionary veteran, Simeon H. Calhoun), "that if the Church of Christ were what she ought to be, twenty years would not pass away till the story of the Cross would be uttered in the ears of every living man."

Well may we ask to-day, holding for a little time in our hands the banner which the honoured dead have held before us, Shall the Spirit of God be so poured upon us, the ministers and Churches of the present hour, that our renewed consecration to the Lord's work shall be a thoroughly personal surrender to the spread of the gospel of Christ throughout the world in our own times?

It is related that when the design of the first crusade to recover the Holy Sepulchre by force of arms was unfolded, the assembled multitude of many nations simultaneously exclaimed, "God wills it!" and that the leader of the crusade, seizing upon the words, responded, "Let that be the battle-cry;

let the army of the Lord, as it rushes upon its enemies, shout but one sound, 'God wills it!'"

It is easy, in the enthusiasm of the hour, to shout this battle-cry. It is comparatively easy to rush forward on this wild crusade. But calmly and intelligently to utter the same word, as a life-long devotion of all we have and are to the fulfilment of our Lord's final command, is another thing. Is this the animating spirit of that vast army of young disciples who have recently been enrolled among the confessors of Christ for the work of a new generation? Do they know their grand opportunity? Are they advancing to meet it in solid column? Are they being trained for it by those to whom they look as spiritual guides? And are we who are older leading the way?

If so, then, renewing the application of this illustration to our mission work, made a generation ago, we of to-day, with a broader view of what is meant by the conquest of the world to Christ, with a clearer discernment of him who leads the host, and with full assurance of faith, may take up the cry, and reverently repeat it from heart to heart, from one division of the army to another, across the continents and seas, from shore to shore, "GOD WILLS IT!"

## MISCELLANEA.

### CHRISTIAN WORK IN PARIS.

VISITORS from this country during the Exhibition may be glad to have the *addresses* of the following kindred works:—

*Daily Evangelistic Service* of M. le Pasteur Armand-Delille, 23 Rue Royale (English Chapel), at 3 P.M. M. Armand-Delille purposes also to hold Evangelistic Services during the Exhibition in a temporary *salle*, Avenue Rapp, Champ de Mars (just outside the Exhibition grounds). *Miss de Broen's Mission*, residence, 16 Villa Ottoz, 21 Rue Piat. *Iron Room*, 32 (ancien 398) Rue de Puebla: Services—Sunday at 3.30 and 8.30 P.M.; Monday and Thursday at 8 P.M. *Medical Mission*, Dispensary, 12 Rue Piat, Monday, Tuesday, Thursday, and Friday at 10 A.M. Day, Night, and Sunday Schools in the Iron Room, &c., all in Belleville. Mrs. Forbes's *English Governesses' Home*, 69 Avenue de Wagram. Miss Leigh's *Home for Young Women*, 77 Avenue de Wagram. Miss Leigh's *Children's Home*, 35 Boulevard Bineau, Parc de Neuilly (late Galignani's Hospital). Mr. M'All's and Mr. Dodds's daily services in "Salle Evangelique," Place du Trocadero, at 3 and 5 P.M.

The following, out of the twenty-three stations, where Mr. M'All carries on his work, may be named:—*Central Station*, 37 Rue de Rivoli (corner of the Rue de la Tacherie): Sunday, 3 P.M.; weekdays, daily, 8 P.M. *Belleville*, 102 Rue de Belleville: Sunday, 8.15 P.M.; Tuesday, 8 P.M. *Montmartre*, 56 Boulevard Ornano: Sunday, 8.15 P.M.;

Monday, 8 P.M. *Faubourg St.-Antoine*, 149 Rue du Faubourg St.-Antoine: Sunday, 8.15 P.M.; Wednesday, 8 P.M. *Batignolles, No. 1*, 4 Rue des Dames: Sunday, 8 P.M.; Friday, 8 P.M.

*N.B.*—The sum of £68 has been received toward the £100 which the late Convener—Mr. MacLagan—by an appeal to friends, endeavoured to raise to defray the expense of the Paris Exhibition Services. Those who may have omitted to send the subscription (£1), are requested to remit it to the Acting-Secretary of the Continental Committee, Offices of the Free Church, Edinburgh.

### MONTREUX.

(From Rev. H. Carmichael to the Editor.)

I SUPPLIED our station at Montreux during the spring three months. In February the attendance averaged thirty-eight, in March forty-one, and in April fifty-six. The Lord's Supper was dispensed on April 7th, when seventy were present at worship, and fifty communicated. The Rev. T. Crerar of Cardross assisted. It was a precious season. There seemed to prevail a deep feeling of our being all one in Christ Jesus, so that our joy was enhanced and not marred by our outward differences of nationality and Christian name.

An American lady, who, with two others, had walked from Vevay (four miles) to be present, was on the following Saturday laid in her grave. How startling and solemnizing it was to us all! She had hope in her death.

Next Sunday the ordinance of baptism was administered in the church for the first time since its opening in December 1872. Two children were presented, and additional interest was awakened by the circumstance that the parents of one of them were Episcopalians, and regular attenders of the English Church, who could not, however, accept of her baptismal form.

On the last Sunday in April the numbers present were seventy-seven and sixty-seven. Local effort was to be made to continue the services for some weeks longer. There is a general desire that the Church should provide them supply during May and June. Many passers-by rest there over Sunday, who value the ordinances. Some foreigners remain there of choice, for the profit which, they say, they cannot find at home. And several residents regularly avail themselves of our services because of the spiritual good which they receive. Emphatic and abundant testimony is being constantly given to the importance of our Presbyterian worship on the Continent, and our confessional doctrine. The visitation of invalids forms an intensely interesting and stimulating part of the work. Montreux is altogether a valuable sphere of labour; and for a minister in need of a physical and mental bracing up, the climate and scenery, not to speak of the neighbouring historical associations, leave nothing to be desired.

There is a delightful Friday meeting at eleven o'clock, with an average attendance of forty, of whom a good number are of the English Church.

During my incumbency the Saturday Bible-class was conducted by two gentlemen: Mr. Clark of Paisley, and Mr. Richard Brown, son of the Rev. Mr. Brown, late of Rotterdam, to both of whom the Church lies under peculiar obligations for many services of love.

#### SOCIÉTÉ ÉVANGÉLIQUE DE GENEVA.

DR. DE LA HARPE and Monsieur Necker send in the following interesting statement regarding this Society:—

"As a certain time has now elapsed since we wrote to you, we hope you will kindly grant us an opportunity, through the pages of the *Free Church Monthly Record*, once more to place the work and interests of the Evangelical Society of Geneva before our brethren in Scotland.

"Without having anything very striking to relate at this time, we have reason to be thankful for the prosperity the Lord has been pleased to bestow upon his own work, carried on through our weak hands. We wish to abstain entirely from mixing up the spiritual kingdom of our Lord with the politics of the kingdoms of this world; but it is

necessary to state that, in France especially, the outward state of the country has a very decided influence upon the facilities and freedom of evangelical labours, and it would be of great importance if the Societies connected with the progress of that work could always be in a position to avail themselves of every opening visible from day to day.

"Unfortunately, the limited amount of their resources, always scanty, often fluctuating and uncertain, throws great obstacles in the way of their efficiency. The agency should be able to expand with the expansion of the field; and it is rarely the case. At present, after a season of difficulty, our labourers in France see numerous openings before them, many opportunities which they cannot always turn to account. The liberty secured by the late incidents for all religious societies is great. More agents would urgently be required, but we are unable to supply them. Our Evangelical Society has at present at work in that country fifty-eight colporteurs, thirteen preachers, and a number of school teachers; yet may we not say, as the disciples of Jesus, 'But what are they among so many?' when we behold that vast nation suffering, unknown to themselves, from a 'famine of hearing the Word of the Lord.'

"It appears daily more evident that in many parts of France the population entertains a growing disaffection toward the Romish clergy, who become less and less French in proportion as they become more Roman. Without being conversant with theology or with the history of the Church, the people instinctively feel these a danger, and they would willingly embrace a more enlightening and more comforting doctrine, did they but know where to find it. But it is well known to those who have any acquaintance with countries where Popery has its full sway, that ignorance of the Word of God is their characteristic feature, to which calumnious accusations against the originators of reformation are unceasingly added by Roman Catholic priests. Notwithstanding, where God sends the breath of the Spirit of Life, all prejudices and errors must give way. Men who never before read the Bible, or even heard of its existence, are seized with its power and beauty. We hear of whole villages turning from Popish superstitions to the simple and healthy religion of the gospel, and from many parts the call comes for more light and more teachers. Is it not a duty for those 'who first trusted in Christ' to point out the way of salvation to the many who are still ignorant of it? Shall not 'the people who walked in darkness' once more see 'a great light'?

"As far as we are enabled, we endeavour to provide future ministers for future congregations by the action of our Theological College, where instruction is given to the young students, as in the time

of our departed and well-remembered friends, Gausen, Merle D'Aubigné, Pilet, Pronier. The College was, last winter, and still is, attended by thirty-four students; of whom fifteen are French, eight Italian, eight Swiss, two Belgian, and one Spanish. Their number might have been larger; but, from the low state of our finances, we were compelled to delay the admission of some who could not have prosecuted their studies without pecuniary help. This is the more seriously to be regretted at a time when the scarcity of qualified pastors is severely felt in the Churches, and when a great many congregations are left absolutely unprovided for, for want of ministers. Such being the state of things, we should be positively guilty if we omitted to send forth a call for help—'help to the Lord against the mighty'—superstition, unbelief, and the world!

"Our evangelical labours in Switzerland are principally amongst foreigners of different nations who visit our country—some seeking employment, others in search of health, and others in quest of pleasure, being attracted by its natural beauties. In that special field of labour we have met with blessings and encouragement. For instance, a mission, opened at Airolo on behalf of the navvies employed in the boring of the St. Gothard tunnel, which at first encountered much opposition, has now taken a firm root. It was much aided by the painful circumstance of a disastrous fire; and the aid and sympathy of our evangelist increase its influence more and more. In another canton, divine worship in the French language, begun in 1872 at the Baths of St. Moritz, in the Engadine, has now issued in the construction of a handsome and commodious chapel, which was opened last summer, and where public worship will henceforth be regularly held. We have also received most satisfactory proof of the good results produced by the preaching in the French language in several of the chief watering-stations in German Switzerland, as well as in other places of resort frequented by tourists.

"In all this we see powerful motives for gratitude to the God of mercies, who still works in us and by us. Why are we obliged to allude to the other side of the account, which is far from being equally cheering? We are drawing to the close of our financial year—31st of March—with a debt of between £2000 and £3000. This is a distressing position, with the work to be done. It results from a variety of circumstances, most of them more or less connected with the prolonged commercial crisis which continues to be severely felt on every hand.

"And yet, is it not precisely when the pride of men is humbled and their hearts shaken by the rough hand of suffering, that the hope is greater of bringing them to a sense of the value of eternal riches? This is certainly the time—and that time is short—when all who can do *something more* than

they have hitherto done for the glory of our God and Saviour should hasten forward to make an effort which might result in a great gain for the Lord's kingdom. Recommending his cause to our good Scottish friends, we remain, with all Christian affection," &c.

#### BELGIUM.

MONSIEUR ANET, Secretary of the *Société Evangelique* of Belgium, makes a very earnest appeal to the Committee for help in the present crippled state of their resources, in the presence of opportunities of extended usefulness. In doing so, he furnishes the following interesting historical statement:—

"Forty years since, five Christian friends—one English, another Dutch, an Alsatian, a German, and a Frenchman—from different parts of the country, happening to meet in Brussels, agreed among themselves to found an association, under the title of the 'Belgian Evangelical Society,' with the object of evangelizing Belgium. At that period the country possessed neither resources nor labourers for such an undertaking. The first funds for the purpose were sent from London, together with the most encouraging promises, and that at a time when the society was not as yet organized. An evangelist was procured from Switzerland, and a second and a third from France. A young collier, a convert from the Church of Rome, was intrusted, after fitting instruction, with the direction of a school. Only after four years was it possible to find a Belgian who, having quitted the Roman Church and become a sincere follower of the Lord, could be employed as a colporteur. In 1846 the first Belgian known since the Reformation entered the ministry.

#### SERVICES ON THE CONTINENT IN CONNECTION WITH THE FREE CHURCH OF SCOTLAND.

##### I.—STATIONS SUPPLIED DURING ENTIRE YEAR.

- Lephorn*.—At 11 A.M. and 6 P.M. (3 P.M. in winter.)
- Genoa*.—At 11 A.M. and 4 P.M. (No Afternoon Service in July, August, and September.)
- Florence*.—At 11 A.M. and 3 P.M. (Except July and August.)
- Naples*.—At 11 A.M. and 3.30 P.M.
- Nice*.—At 11 A.M. and 3 P.M. (Except July and August.)
- Pau*.—At 11 A.M. and 3 P.M. (Except July, August, and September.)
- Lisbon*.—At 11.30 A.M. and 6.30 P.M.
- Lausanne*.—At 11 A.M. and 4 P.M.

##### II.—SUMMER STATIONS.

- Aix-les-Bains*.—May, June, and from 15th August till 15th October.
- Interlaken*.—From middle of June till middle of September, at 11 A.M. and 4 P.M.

*Lucerne*.—From 1st July till middle of September, at 11 A.M. and 6 P.M.

*Station*.—August and September, at 10.30 A.M. and 4.30 P.M.

NOTE.—Besides above, there are four *Winter Stations*.

#### PREACHING-HALL FOR THE GAELIC-SPEAKING FISHERMEN AT FRASERBURGH.

THE Free Church congregation of Fraserburgh are about to erect a new church, and leave has been granted to them to sell the old one. From one to two thousand Gaelic-speaking fishermen assemble in Fraserburgh for nine or ten weeks in summer for the herring-fishing. The Highland Committee have for years been providing them with the means of grace; but the only place in which they can meet at present is a woodyard, kindly granted them by the owners. It is, however, very inconvenient, and in wet weather very injurious to the interests of the congregation. These circumstances having been brought under the notice of the Highland Committee, they cordially approved of a proposal to purchase the building, and appointed a sub-committee to bring the case before the public, with the view of collecting funds for its purchase; and they directed Mr. Ferguson of Kinmundy to bring the matter under the notice of the General Assembly in connection with the Annual Report. In their deliverance on the Report, the Assembly commended to the liberality of the Church, "especially the effort about to be made to secure the acquisition of the old Free Church at Fraserburgh, for a preaching-hall for the Gaelic-speaking fishermen who go there for the yearly herring-fishing."

The church has been secured for £1000. It is very commodious and substantial. The Committee now appeal to the Church to supply the necessary funds, say £1200; and donations may be paid through congregational treasurers to J. Macdonald, Esq., Free Church Offices, Edinburgh, or sent to Mr. Ferguson, Esq. of Kinmundy, near Mintlaw.

#### LIVINGSTONIA.

(*Rev. Dr. Laws to Dr. M. Mitchell.*)

MARCH 18, 1878.

THE natives at Cape Maclear, having found a market for their produce at Livingstonia, have increased their cultivation to a great extent, in order to supply our demand. Now, even in the event of a partial failure, famine will be avoided by the produce of the increased area cultivated. That you may have some idea of the extent of this, I may mention that, during the first year, we had often difficulty in obtaining a few small baskets of grain, or native flour, in a week; while one day

recently more than a ton of grain and three-quarters of a ton of sweet potatoes were brought for sale. During February there has been on an average three tons of grain per week brought for sale. We have bought up a good deal, so that we may not be at the mercy of sellers when food becomes scarce just before the crops are ready. A good deal of sugar-cane has been brought recently. Formerly, they did not grow much of it; but learning that we would buy it, they have planted a good deal. This, I think, may be taken as a fair guarantee that the natives are ready to exert themselves beyond what they have been accustomed to do, were lawful commerce introduced among them.

The elevation of the common people will react upon the chiefs. Despotism though their power at present is, they cannot afford to ignore popular opinion; and as the people, by working with us, or by raising produce for us, acquire habits of industry and forethought, a self-respect and independence of character will arise which will procure them more liberty, and eventually make them in this way of more value to the chief than if he were to sell them to the slave-trader. This may be a slow method of procedure, but it is one which strikes not only at the root of the slave-trade, but also at slavery in its domestic form, which repressive measures even, were they in existence, could not cope with.

I am sorry to say that the slave-trade still continues. One trading party proceeding towards the coast about the beginning of the year most likely had several with it. At present a slave caravan is being made up in Mponda's district, the leaders being emissaries from Mataka.

We hear also that Mponda intends sending Wekotani to Kilwa soon with ivory for sale.

#### ECCLIASTICAL REGISTER.

[THE Register is under the care of Mr. JOSIAH SINCLAIR, Secretary of the Probationers' Committee, to whom, therefore, it is requested that all intimations of *Calls*, *Ordinations*, &c., shall be addressed, at the Offices of the Free Church, Edinburgh.]

*Licenses*.—By the Presbytery of Strathbogie, on May 7, Mr. James Hendry, M.A. By the Presbytery of Stranraer, on June 11, Mr. Alexander Goodfellow. By the Presbytery of Glasgow, on June 12, Messrs. William Patrick, M.A., B.D., and J. J. W. Pollock, M.A. By the Presbytery of Edinburgh, on June 12, Messrs. Hugh Fraser, John Bruce, M.A., and John M. M'Lennan, M.A.

*Elections*.—Rev. James Laing, Bermondsey, London, to Stonehouse, as colleague and successor to Rev. W. K. Hamilton; Rev. Richard Waterston, Union Church, Glasgow, to St. Paul's, Dundee; Rev. James A. George, Airdrie, to St. John's, Montrose, as colleague and successor to Rev. William Nixon.

*Calls*.—Rev. J. J. W. Pollock, M.A., to Mauchline; Rev. Alexander Goodfellow, to South Ronaldshay, Ork.

ney; Rev. Mr. Dickson, Peterhead, to East Church, Coatbridge; Rev. H. Henderson, to Beath.

**Ordinations.**—Rev. William M'Robbie, M.A., late of New Aberdeen, to Leslie and Premnay, on May 16; Rev. John Brown Reid, Morpeth, as colleague and successor to the Rev. D. C. A. Agnew, Wigtown, on June 26.

**Inductions.**—Rev. Alexander Lee, late of Lybster, to Nairn, on June 7; Rev. D. M. Macalister, late of Kenno-way, to Old Machar, on June 13; Rev. Robert Gladstone, late colleague at Wigtown, to Kirkcolum, on June 26.

**Deaths.**—Rev. George M'Crie, of Clola, Aberdeenshire; Rev. David Black, of Tillicoultry.

**New Church.**—A new church was opened, on June 9, at New Abbey, by the Rev. David Purves of Maxwelltown. It is one of the two churches under the charge of the Rev. W. D. Thomson of Lochend and New Abbey, who also preached on the occasion. It has been built for £500, and seats 140 people.—A new iron church was opened in May by the Rev. A. Whyte, Free St. George's, at Broughty-Ferry. It is intended for a third congregation which has been established there.

[N.B.—Mr. Sinclair would respectfully remind ministers and others, applying for pulpit supply, that it is absolutely necessary to have early notice, so as to give sufficient time to make the required arrangements. At this season of the year it is almost impossible to meet the demand. On Friday and Saturday the 14th and 15th of June, in addition to applications by letters, there were no fewer than seven telegrams, thus causing endless worry and confusion. Unless, therefore, application be received not later in the week than Thursday, no guarantee can be given of supply for the following Sabbath.]

#### GRAMMAR-SCHOOL BURSARIES FOR GAELIC-SPEAKING YOUNG MEN.

THE Competitive Examinations will be held (D.V.) on the first Wednesday in August, on the following subjects:—1. GAELIC—translation of Gaelic into English, and of English into Gaelic. 2. BIBLE—lives of Moses and of Paul, and Shorter Catechism. 3. ENGLISH—including Grammar, Outlines of Geography, and Scottish History. 4. ARITHMETIC and EUCLID, Book I. 5. LATIN GRAMMAR. 6. TRANSLATION of Latin into English, and of English into Latin. 7. GREEK GRAMMAR.

Intending competitors are requested to send their name and address to the Secretary before the 1st of July.

J. CALDER MACPHEIL, Secretary.

PILGRIM MANSE, June 1878.

#### YOUNG MEN GOING TO LARGE CITIES.

WE annex a note of the Secretaries of Young Men's Societies who are willing to assist young men coming from the country in obtaining respectable lodgings and congenial friends, and to introduce them to congregations and societies. We cordially recommend this to the

attention of ministers, elders, and others interested in the welfare of young men.

Those desiring lodgings should address a letter, at least one week in advance, to any of the undernamed, stating the locality, kind of lodgings, what rate, and when required.

ABERDEEN.....Mr. SHERIFFS, 198 Union Street.  
DUNDEE.....{ Mr. JOHN W. SHEPHERD, 8 Prospect Place.  
EDINBURGH.....Mr. JOHN MACNIVEN, 138 Princes Street.  
GLASGOW.....Mr. W. A. CAMPBELL, 29 Ingram Street.  
LONDON.....{ Mr. J. H. DUNCAN, 5 Copthall Buildings, E.C.  
MANCHESTER.....{ Mr. A. A. GILLIES, Scottish Widows' Fund, Albert Square.

#### YOUNG WOMEN.

MINISTERS and others interested in young women leaving their districts, and coming to houses of business in EDINBURGH, are invited to give them letters of introduction to the Honorary Secretary of the Young Women's Christian Association, 44 Moray Place, who will have pleasure in introducing them to the members of the Association. Entire or partial board may be had at the Institute, 19 Young Street; also lodging for a limited number. Assistance is given to find lodgings or employment by the House Superintendent.

Young women coming to GLASGOW are cordially invited to the rooms of the Young Women's Christian Association, 59 Union Street. Those requiring employment are assisted in seeking it; and comfortable lodging may be had in the boarding-house adjoining the rooms. Friends interested in young women coming to Glasgow are requested to communicate with Miss BONAR, Honorary Secretary, 59 Union Street, Glasgow.

#### ACKNOWLEDGMENT.

Rev. D. Mackichan, Bombay, acknowledges donations for Female Boarding School from J. C. White, Esq., for "Mary," £8; E. and W. Robertson, for "Sugonic," £8; Rutherglen, West S.S., £4, 3s. 6d.; Glasgow, St. John's, £1.

#### SUSTENTATION FUND.

State of the Fund at 15th June 1878.

Total for 1 Month to 15th June 1878.....	£12,907 17 2
Do. Do. 15th June 1877.....	12,798 2 10
Increase.....	£109 14 4
Associations, 1878.....	£12,800 8 7
Do. 1877.....	12,627 2 10
Increase.....	£173 5 9
Donations and Legacies, 1878..	£107 8 7
Do. Do. 1877..	171 0 0
Decrease.....	£63 11 5
Total increase, as above.....	£109 14 4

#### LADIES' SOCIETY FOR FEMALE EDUCATION IN INDIA AND SOUTH AFRICA.

Contributions from 1st to 31st May 1878.

NOTE.—The Juvenile Offerings are, or will be, acknowledged in the Children's Record.

Associations, Congregations, and Collections.	Cockpen .....	£10 9 0	Fife, West of, Association.....	£9 10 0	Donations.
Arbroath Association .....	£28 1 0		Greenock—St. Andrew's Missionary Association .....	3 0 0	Misses Scott, London, per
Baldernock—Balmora Freys Meeting .....	1 10 0		Edinburgh—Barclay .....	3 0 0	Mrs. Murray Mitchell, for
Chryston .....	6 3 0		Per Miss Fraser.....	25 2 6	Kenans Work.....
			Per Miss Somerville.....	1 0 0	Miss Maria Symms, Dublin..

JOHN PRINGLE, Treasurer.

Communications for Dr. JOHN PRINGLE, Treasurer, or Mr. ANDREW WILLIE, Secretary, to be addressed to the Free Church Office, Edinburgh.

#### Contributions Received by the Treasurer of the Free Church,

From 15th May to 15th June 1878.

I.—Sustentation.	Systemation—continued.	Education—continued.	Home Mission—continued.
(For last year.)	Dr. W. G. Blackie .....	The late T. M'Murdo, Esq., Thornhill.....	Turron, Campsie, for Missionary .....
Jas. White, Esq.....	£390 0 0	£31 1 8	£10 4 1
G. Martin, Esq.....	200 0 0	The late Mrs. M. Reid .....	Niddrie Mission, for .....
J. Stevenson, Esq.....	200 0 0	£46 0 0	£10 4 1
F. Denny, Esq.....	100 0 0	Smith, Pitcairne.....	£25 12 0
J. S. Napier, Esq.....	100 0 0	£25 12 11	Greenock—Middle, for do.....
W. H. Nelson, Esq.....	100 0 0		£7 4 0
J. Campbell, Esq.....	50 0 0		Edinburgh—East, for do.....
J. Cowan, Esq.....	30 0 0		£11 10 0
G. F. Harbour, Esq.....	100 0 0		£1 4 0
A. Friend.....	50 0 0		L. L. B. .....
J. Muir, Esq.....	100 0 0		£1 4 0
A. Mitchell, Esq.....	10 0 0		The late Mrs. M'Nicol, for do.....
J. L. Mitchell, Esq.....	10 0 0		£2 2 0
W. Henderson, Esq.....	25 0 0		The late Mrs. M'Nicol, for do.....
			£14 6 7
			The late Mrs. M'Nicol, for do.....
			£12 4 0







[illegible]

	Sustentation Fund.	Home Mission Fund.	Foreign Mission Fund.	Educational Fund.		Sustentation Fund.	Home Mission Fund.	Foreign Mission Fund.	Educational Fund.		Sustentation Fund.	Home Mission Fund.	Foreign Mission Fund.	Educational Fund.
Peterculter .....	4 4 4	4 4 4	4 4 4	4 4 4	Kirkmichael .....	4 4 4	4 4 4	4 4 4	4 4 4	Strathly .....	4 4 4	4 4 4	4 4 4	4 4 4
Skene .....	9 8 11	1 0 0	..	0 5 6	Laggan .....	5 4 11	0 11 0	..	..	Halledale .....	..	0 12 6	..	..
Torry .....	3 15 0	..	..	..	..	..	..	..	..	Tongue .....	..	..	..	..
Southside Bush .....	2 19 10	0 7 2	..	..	..	..	..	..	..	..	..	..	..	..
<b>Kincardine O'Neil.</b>					<b>Aberlour.</b>					<b>Caithness.</b>				
Aboyne .....	..	..	..	..	Aberlour .....	..	0 8 6	..	..	Barrisdale .....	..	1 1 0	..	..
Balmer .....	..	..	..	..	Boharm .....	..	..	..	..	Bower .....	23 8 0	3 0 0	7 0 0	..
Banchory-Ternan .....	9 3 11	2 15 0	..	..	Inveravon .....	..	0 18 0	..	..	Bran .....	..	1 10 0	..	..
Braemar .....	..	1 10 0	..	..	Knockando .....	..	0 11 8	..	..	Caulabay .....	..	..	..	..
Cluny .....	3 6 9	0 11 0	..	0 5 9	Mordach .....	6 11 1	1 0 0	..	..	Dumet .....	..	..	..	..
Croisbie .....	10 8 0	0 8 0	..	..	Roths .....	6 7 4	2 8 2	..	..	Hal Kirk .....	26 0 6	2 7 0	..	..
Cromar .....	..	..	..	..	..	..	..	..	..	Kelso .....	..	..	..	..
Esk .....	5 17 6	0 8 0	..	..	<b>Egin.</b>					Lathron .....	10 0 0	1 15 0	..	..
Kincardine O'Neil .....	..	0 12 0	..	..	Alva .....	21 8 6	3 3 5	..	..	Lybster .....	..	3 0 0	..	..
Lumphman .....	..	0 18 3	..	..	Burghhead .....	14 0 0	2 0 0	..	..	Olrig .....	..	..	..	..
Midmar .....	..	..	..	..	Egin .....	19 9 4	2 10 0	..	..	Pallingfoun .....	9 17 11	2 0 0	..	..
Strachan .....	14 0 0	0 10 0	..	..	High .....	19 1 0	3 9 8	..	..	Ray .....	..	3 6 0	..	..
Tarland .....	..	1 10 0	..	..	Garmouth .....	8 7 11	1 10 0	..	..	Thurso .....	..	..	..	..
..	..	..	..	..	Hopeman .....	5 17 6	1 0 0	..	..	First .....	10 8 0	..	..	..
<b>Alford.</b>					Lossiemouth .....	6 2 1	1 17 0	..	..	West .....	14 0 0	3 1 0	..	..
Alford .....	6 12 0	0 5 0	..	..	Phucarion .....	8 2 2	1 1 0	..	..	Wick .....	..	..	..	..
Auchindoul .....	11 0 0	..	..	..	Urquhart .....	11 10 9	2 3 0	..	..	Do. Martyn .....	..	..	..	..
Kaig & Tough .....	4 4 6	0 16 0	..	..	..	..	..	..	..	Do. Scott .....	..	..	..	..
Kinneshtmont .....	17 17 1	0 17 6	..	..	<b>Forres.</b>					<b>Lochcarron.</b>				
Lochel-Cushnie .....	..	..	..	..	Dalla .....	2 17 9	2 0 4	..	..	Ajuchron .....	..	..	..	..
Towie .....	..	..	..	..	Dyke .....	5 0 2	..	0 2 2	..	Olgaich .....	..	..	..	..
Rhynie .....	..	..	..	..	Edinkillie .....	..	0 17 0	..	..	Odrioch .....	..	2 7 0	..	..
Strathdon, &c. ....	..	1 7 6	..	..	Forres .....	22 15 4	3 10 0	..	..	Glenelg .....	..	..	..	..
..	..	..	..	..	Kinkloss .....	8 0 0	..	..	..	Glenahel .....	..	0 12 0	..	..
<b>Garioch.</b>					Radford .....	12 0 0	1 10 0	..	..	Lochalsh, &c. ....	..	1 3 4	..	..
Blairdell .....	5 10 0	0 5 0	..	..	<b>Inverness.</b>					Lochbroom .....	..	..	..	..
Culalmond .....	5 1 8	0 11 0	..	..	Daviot .....	..	..	..	..	Lochcarron .....	..	..	..	..
Garioch .....	11 9 0	0 15 0	..	..	Dore & Bone .....	..	..	..	..	Plochn .....	..	..	..	..
Inoch .....	5 9 3	0 10 0	..	..	Inverness .....	..	..	..	..	Poolewa .....	..	3 4 0	..	..
Inverurie .....	14 3 4	3 0 0	..	..	East .....	18 18 5	6 12 7	..	..	Shielagh .....	..	..	..	..
Kemnay .....	8 7 0	0 16 0	..	..	High .....	61 2 1	15 9 10	11 3 2	..	Kinloch .....	..	..	..	..
Kintore .....	..	1 8 0	..	..	North .....	..	5 0 0	..	..	<b>Aberdeen.</b>				
Leslie & Freunay .....	9 3 7	0 5 0	..	..	Queen Street .....	..	..	..	..	Ballaullish .....	..	..	..	..
Oyne .....	4 13 0	0 5 0	..	..	West .....	30 0 0	..	..	..	North .....	..	1 0 0	..	..
Rayne .....	10 0 0	0 18 0	..	..	Kilnarity .....	..	3 10 0	..	..	South .....	..	..	..	..
..	..	..	..	..	Kirkhill .....	44 14 4	4 4 9	..	..	Port-Augustus, &c. ....	..	..	..	..
<b>Eilon.</b>					Moy .....	..	..	..	..	Port-William .....	..	..	..	..
Cruden .....	8 1 11	2 3 0	..	..	Petty .....	..	1 10 6	..	..	Glen-Morrison .....	..	..	..	..
Eilon .....	12 10 10	0 10 0	..	..	Stratherrick .....	..	1 10 0	..	..	Glen-Urquhart .....	..	..	..	..
Forran .....	19 5 0	1 10 0	..	..	Strathgiam, &c. ....	..	..	..	..	Kilmallie .....	..	2 6 6	..	..
Mathie .....	20 18 0	0 16 0	..	..	..	..	..	..	..	Kilmorivag .....	..	3 0 0	..	..
New Machar .....	7 3 7	1 5 0	..	..	<b>Kairn.</b>					Arusag .....	..	0 4 4	..	..
Old Meldrum .....	8 11 9	2 1 0	..	..	Archie .....	..	..	..	..	<b>Skye &amp; Uist.</b>				
Stains .....	21 12 8	0 17 0	..	..	Arden .....	9 0 0	1 12 0	2 4 0	..	Bracadale .....	..	..	..	..
Uday .....	28 0 6	1 10 0	..	..	Auldern .....	12 7 9	..	1 3 4	..	Carinish .....	..	..	..	..
..	..	..	..	..	Cawdor .....	..	2 10 0	..	..	Banbulla .....	..	..	..	..
<b>Deer.</b>					Croy .....	..	..	..	..	Daurinish .....	..	..	..	..
Ciela .....	7 2 2	5 0 0	..	..	Kairn .....	28 1 2	6 8 0	..	..	Harris .....	..	0 5 0	..	..
Fraserburgh .....	5 0 0	0 13 0	..	..	<b>Chanonry.</b>					Kilmuir, &c. ....	..	0 5 0	..	..
Longside .....	15 0 0	1 0 0	..	..	Arach .....	15 12 2	1 7 6	..	..	North Uist, &c. ....	..	0 5 0	..	..
New Aberdeen .....	..	2 0 0	..	..	Cronary .....	32 5 10	..	3 0 5	..	Portree .....	6 4 0	1 18 0	..	..
New Deer .....	..	2 0 0	..	..	Fortrose .....	38 10 8	4 0 0	..	..	Rannay .....	..	0 16 0	..	..
New Pittaligo .....	6 0 0	0 7 0	..	..	Kilbarnan .....	24 3 8	1 1 0	..	..	Salnort .....	..	..	..	..
Old Deer .....	17 17 10	2 10 0	..	..	Knockbain .....	27 5 7	1 0 0	..	..	South Uist, &c. ....	..	..	..	..
Peterhead .....	4 10 11	1 0 0	..	..	..	..	..	..	..	Strath, &c. ....	..	..	..	..
Territorial .....	2 0 6	0 7 0	..	..	<b>Dingwall.</b>					Tarbert .....	..	..	..	..
Pitaligo .....	12 10 3	1 7 0	..	..	Alness .....	..	3 0 0	..	..	Terre .....	..	0 3 6	..	..
Rathen .....	12 10 3	1 7 0	..	..	Dingwall .....	45 3 0	3 3 0	..	..	Bervae, &c. ....	..	..	..	..
Strichen .....	12 10 3	1 7 0	..	..	Fodderty & Cortin .....	..	3 3 0	..	..	Small Isles .....	..	..	..	..
St. Fergus .....	12 10 7	0 17 0	..	..	Kilmorack .....	..	2 19 1	..	..	St. Kilda .....	..	..	..	..
..	..	..	..	..	Kilmarn .....	..	..	..	..	<b>Lewis.</b>				
<b>Turriff.</b>					Maryburgh .....	30 9 9	1 7 6	..	..	Back .....	..	3 0 10	..	..
Auchteries .....	..	..	..	..	Strathcarn .....	..	1 0 0	..	..	Barrua .....	..	..	..	..
Drumblade .....	..	..	..	..	Urquhart .....	46 7 3	3 0 6	..	..	Carloway .....	..	1 0 0	..	..
Forgan .....	5 0 0	0 9 0	1 3 8	..	Urray .....	75 12 2	..	..	..	Cross .....	..	1 10 0	..	..
Forgan .....	10 5 11	1 10 0	..	..	<b>Chanonry.</b>					Knock .....	..	1 15 0	..	..
Pyrie .....	2 12 0	1 16 0	1 2 6	..	Arach .....	15 12 2	1 7 6	..	..	Loch .....	12 16 6	4 10 1	..	..
Garric .....	..	0 8 0	..	..	Cronary .....	32 5 10	..	3 0 5	..	Stornoway .....	18 7 11	8 4 0	..	..
Macduff .....	6 1 5	0 13 0	..	..	Fortrose .....	38 10 8	4 0 0	..	..	Do. English .....	..	1 2 6	..	..
Monquhitter .....	4 12 3	0 13 0	..	..	Kilbarnan .....	24 3 8	1 1 0	..	..	<b>Orkney.</b>				
Turriff .....	9 16 0	2 7 0	..	0 0 6	Knockbain .....	27 5 7	1 0 0	..	..	Biray .....	..	..	..	..
Newburgh .....	10 0 0	..	..	..	..	..	..	..	..	Deerness .....	..	..	..	..
..	..	..	..	..	<b>Dingwall.</b>					Erva, &c. ....	..	..	..	..
<b>Fordyce.</b>					Alness .....	..	3 0 0	..	..	Firth .....	..	0 10 0	..	..
Bass .....	97 5 1	9 0 0	..	..	Dingwall .....	45 3 0	3 3 0	..	..	Harvey .....	..	..	..	..
Boydie .....	6 7 7	1 17 6	..	..	Fodderty & Cortin .....	..	3 3 0	..	..	Holm .....	2 14 4	..	..	..
Buckle .....	4 7 11	1 7 3	..	..	Kilmorack .....	..	2 19 1	..	..	Kirkwall .....	..	..	..	..
Cullen .....	8 0 0	1 15 0	..	..	Kilmarn .....	..	..	..	..	N. Ronaldshay .....	..	..	..	..
Dunkford .....	..	1 0 0	..	..	Maryburgh .....	30 9 9	1 7 6	..	..	Orphir .....	..	..	..	..
Bude .....	3 3 10	1 5 0	..	..	Strathcarn .....	..	1 0 0	..	..	Papa-Westray .....	..	..	..	..
Fordyce .....	6 13 4	1 5 0	0 10 0	..	Urquhart .....	46 7 3	3 0 6	..	..	Rossay .....	..	0 16 0	..	..
Ordiquhill & Ord .....	12 15 10	1 5 0	..	..	Urray .....	75 12 2	..	..	..	Sanday .....	9 4 4	0 10 0	..	..
Portknockie .....	16 2 1	1 10 0	2 12 9	..	<b>Tain.</b>					St. Andrews .....	..	..	..	..
Portray .....	..	..	..	..	Ederton .....	..	1 0 0	..	..	S. Ronaldshay .....	..	..	..	..
..	..	..	..	..	Frarn .....	..	1 0 0	..	..	Stromness .....	15 0 0	..	..	..
<b>Strathbogie.</b>					Invergordon .....	..	1 0 0	..	..	Sunday Station .....	..	..	..	..
Balle .....	8 18 4	3 0 0	..	..	Kilmuir-Easter .....	45 2 9	1 14 6	3 18 7	..	Walls .....	..	..	..	..
Borriph .....	2 10 6	0 12 5	1 2 11	0 15 0	Kincardine .....	..	..	..	..	Westray .....	..	..	..	..
Calrie .....	4 15 4	1 6 10	..	..	Loche-Easter .....	..	..	..	..	<b>Shetland.</b>				
Gartly .....	8 10 9	1 0 0	..	..	Nigg .....	..	..	..	..	Conningsburgh .....	1 2 6	0 7 6	..	..
Glen .....	3 8 6	1 3 0	..	..	Roskcom .....	..	..	..	..	Delting .....	..	..	..	..
Grange .....	3 6 4	0 12 0	..	..	Tain .....	..	7 15 0	4 17 0	..	Dunrossness .....	..	..	..	..
Humbly .....	17 15 1	4 0 0	..	..	Tarbat .....	..	1 8 0	..	..	Fetlar .....	..	..	..	..
Keth .....	7 4 9	3 0 0	4 11 11	..	Croick .....	8 5 1	..	..	..	Lerwick .....	12 4 8	1 0 0	..	..
New Maroon .....	14 0 0	2 10 11	..	0 1 0	<b>Dornoch.</b>					Qua .....	..	..	..	..
Rothemay .....	26 13 5	2 0 0	..	..	Aspy .....	..	1 6 0	..	..	Walls .....	..	..	..	..
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<b>Abernethy.</b>					Craich .....	27 0 0	1 0 0	..	2 35 6	Yell .....	..	..	..	..
Abernethy .....	..	..	..	..	Dornoch .....	..	..	..	..	Do. West .....	..	..	..	..
Arrie .....	..	..	..	..	Golspie .....	9 16 6	1 3 0	..	..	Quay, &c. ....	..	..	..	

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# FREE CHURCH OF SCOTLAND

## Monthly



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### EDITORIAL NOTES.

**I**T is gratifying to observe that the spirit of liberality which has been poured out upon our Church is being felt as a stimulus even in America. The following paragraph appears in a recent number of the *New York Observer* :—

“We learn that the gross income of the Scotch Churches for religious purposes during last year has been \$6,500,000. Of this amount the Free Church raised \$2,875,000. The hearty liberality developed by the Free Church of Scotland since the Disruption has been one of the brightest pages in the history of the last thirty-five years. Instead of diminishing, it is waxing greater from year to year, and one of its chief benefits has been the stimulus which it has given to other branches of the Church.”

The foundation-stone has been laid at Sevenoaks of a new building for the education of missionaries' daughters. The Institution at Walthamstow has become too small. The new building will accommodate one hundred children, and will cost £10,000, of which £5000 has already been secured. Mr. Donald Matheson was present on the occasion, representing Presbyterianism. It is not necessary to say a word in commendation of so excellent a scheme.

Those who talk of missions being a failure may well ponder with advantage such facts as the following :—

“1. At a missionary anniversary the Rev. Mr. Parkhurst said, ‘In my travel round the world I saw not one single *NEW* heathen temple. All the pagan worship I saw was in old dilapidated temples.’ 2. Not very long ago there were 100,000 idol-gods in Raratonga; but lately a young man from Raratonga, visiting the British Museum, saw among the wonders there the *first Raratongan idol* his eyes ever beheld. He was born and had lived nineteen years in Raratonga without ever seeing an idol, so clean a sweep had the gospel made. 3. In India, 77,000 persons profess the Christian faith in connection with the Church Missionary Society. Lord Lawrence said, ‘The missionaries have done more to benefit India than all other agencies combined.’ Sir Bartle Frere said, ‘They are working changes more extraordinary than anything witnessed in modern Europe.’ 4. A missionary among 10,000 Fijians said, ‘I do not know of a single house in which there is not family worship.’ 5. A recent Turkish newspaper says, ‘Thirty years ago there were 50,000 Mussulmans on the island of Cyprus; now there are hardly 20,000. Then there were 80,000 Turks in Smyrna; now there are only 30,000; while foreigners have increased from 30,000 to 100,000.’”

Professor Max Müller, whom Dean Stanley invited a year or two ago to discourse in Westminster Abbey on missions, has been giving, in the same place, a series of lectures on "The Growth of Religion." These lectures have been reported with high approval in some of the latitudinarian journals, but an idea may be got of them from the circumstance that at their conclusion the lecturer expressed a hope "that out of all the speculative ideas upon religion, we shall find one superior to Judaism, Mohammedanism, and Christianity, and that the *Crypt of the Past* may become the *Church of the Future*."

The Presbyterian Church of the United States has 4730 churches, 4441 ministers, 485,762 Sabbath scholars, 408,104 communicants (28,758 being added during last year), 1,000,000 of adherents, and an income of ten million of dollars.

So completely has Christianity laid hold on the Polynesian Islands, that in regard to the Society, the Harvey, and the Samoan groups, the following report was given at the London Missionary Society's Annual Meeting in May:—

"The seventy islands under our charge, with their 80,000 inhabitants, have all been Christianized; native churches and congregations have everywhere been established; and, as in older Christian countries, in each group an institution is maintained for the education of a proper native ministry, and the employment and support of all Christian ordi-

nances is thrown almost entirely upon the converts themselves. The superintendence of the churches, ministers, and members is almost the only thing now provided by the Society; and the number of English missionaries engaged in that duty is but limited, having been gradually reduced to fifteen."

In a recent number of the *Christian* a full and interesting account appeared, along with a pictorial illustration, of the important work of the Genoa Harbour Mission. The mission, it need not be said, is under the superintendence of Mr. Miller.

News has been received of the death of the venerable Dr. Charles Hodge of Princeton.

## WORK FOR WOMEN.

IN CONNECTION WITH "THE LADIES' SOCIETY FOR FEMALE EDUCATION IN INDIA AND AFRICA."

BY MRS. MURRAY MITCHELL.

THE following is from an interesting letter recently received from Mrs. K. S. M'Donald, Calcutta:—

(To Mrs. Cleghorn.)

"I was out in the Zenanas last week with Miss Hubbard. I took some ladies with me who had just come from England, and had never before been in a Zenana. The first house was that of two widows, who live together, and support themselves partly by fancy needlework. They have both been twice married (a very unusual thing), but are widows again. One has three sons; but the other has no children. Their house was very neat and clean, and they themselves wore nice clean sarries, with jackets underneath, which, you know, few women wear. They do worsted work beautifully. A gentleman kindly gives them 2s. worth of wool every month, and this is an immense boon to them. They have read the 'Pilgrim's Progress' with great delight, and seem to have a very intelligent understanding of its meaning. They were reading about the 'barren fig-tree' when I went in, and Miss Hubbard and I sought to show them

that their responsibility was increased by the opportunities they had of hearing God's Word. They are simple and childlike. Do please remember them at the prayer-meeting at Miss Sandilands', and seek that their eyes may be enlightened, and that they may get a clearer view of the truth. They quite feel the power of sin in their hearts, and one of them said that 'Satan was very strong.'.....

"On Wednesday, Miss Falkiner, Miss Skirving, and I paid a visit to Kali Ghat, the most famous Hindu shrine in Calcutta. I do not think I ever before realized the degrading nature of Hinduism. In the first place, the smell was dreadful, and the crowd of worshippers and visitors was great. We saw two sacrifices; and as the ceremony was a very interesting one, I shall try to describe it. Two men came, each carrying a little kid which had previously been bathed in the Ganges. They gave it to the priest, along with some flowers and fruit. The priest mumbled something in Sanskrit over the head of each kid—he was confessing the sins of the offerer; and after receiving five annas, two pie (about sevenpence), from each of the two men, the

little kid's body was placed in the stocks, and with one blow of the hatchet its head was severed from its body. The priest appropriated the head, and the sacrificers carried away the body. There was some haggling over the money part of the transaction; but I believe the two men left with the happy feeling for them, that they had made an atonement for several years to come for their sins. In this place we saw high-caste women, who would not be seen on the street, or in any public place, being marched round and round the temple by the priest. It is considered quite right in a holy place to do so. The worship of Kali is certainly very revolting; and when we think that some of our pupils in the Zenanas go there and do poojah, it does make one feel an increasing desire that they may get the light of God's Word into their dark hearts. On going round the temple a tree was pointed out to us: it was leafless, but its bare branches were hung with innumerable little stones, each stone representing a vow made by some woman to Kali. They vow that if Kali will give them sons, they will give so much to the temple. At the root of the tree lay great heaps of women's hair: this they also presented to the goddess, in the hope that she would hear their prayers. To hear of such things is sad, but the sight of them is very sickening.

"We also visited some of the London Mission schools for Hindu girls. They are splendidly conducted by a volunteer worker, who devotes her whole time and strength to this work."

She adds, in a still later letter:—

"I am as busy as ever; even, I think, a little more so. My work in the Orphanage is just the same, and I am very much interested in it. The girls behave very well indeed; there is very little insubordination among them.

"I like my Sunday class with the big girls very much. We are taking up the history of David, and reading the 'Pilgrim's Progress.' Some of them are very intelligent, and take great interest in their lessons."

I had not room in our last "page" to give the following story of an excellent native Christian family, which Mr. Moir of Lovedale told in his speech at the Ladies' Meeting at Glasgow. I am sure it will be read with interest and thankfulness. It shows how much "mistresses" who have the

love of Christ in their hearts might do for their servants in heathen lands, and how far-reaching their influence might be. Mr. Moir said:—

"Many years ago a Fingo girl was living near Somerset, South Africa, as servant in a European family. Her mistress was a true Christian, and cared about her servants' well-being more than many do. She taught the girl to read, and when she left her service, gave her, as a parting gift, an English Bible.

"The servant was soon married to a man who was a heathen. But after a time she induced him to learn what she herself knew, and was ultimately the means of giving him what was for him a good education. They read the Bible together; and soon, through God's grace, became united in the new bond of love for a common Saviour. God's blessing has since then rested on them and on their family. The man is one of the most worthy and reliable elders of the native church, one whose profession has been without blemish or suspicion of inconsistency from the beginning till now. The eldest son is the excellent and successful pastor of the largest native congregation among the missions of the Free Church. Another son is the trusted and valued assistant of a district magistrate, and an earnest Christian worker. A daughter has been in Scotland, and is now the wife of a teacher, who hopes ultimately to become a minister of the gospel. Younger members of the family are following in the footsteps of the elder, and the whole are rising up to be a blessing to their parents and the whole community.

"All this," Mr. Moir concluded, "is due to the loving faithfulness of two women, one European and one African—one white, the other black. It is an illustration also, we believe, of much that goes silently on, seen by no eye but that of the Master himself; though there is much which he permits his servants to know and see for their encouragement and strengthening. A good work for Christ is going on in South Africa."

Mr. Moir, we may add, has now returned to Lovedale.

We thank our friends very heartily for their ready response to the request regarding periodicals for our mission stations. Nine different magazines have been kindly offered already, for monthly transmission to our distant workers.

## OUR HOME WORK.

NOTES BY DR. ADAM.

BARRA.

THE Home Mission Committee have been in the habit for some years of sending ministers to labour

during the fishing-season at Barra. The Rev. G. Cassie, Hopeman, has repeatedly gone on this mission, and always with great acceptance. He kindly consented to do so again this season; and from the



report of his work, sent us after his return, we make the following extracts:—

"I left home on the 15th of May, and reached Barra on the afternoon of the 18th, when I made arrangements for having services at Castlebay and Vatersay next day." After referring to special circumstances which so far affected the arrangements for that Sabbath, he proceeds:—"On the following Sabbath (May 26) I had three services, two at Castlebay and one at Vatersay. The attendance at both places was much larger than on the Sabbath previous, and the interest was considerably deepened. A gentleman from South Uist, having informed me that a large number of boats was engaged at Loch Boisdale, and that, as there was no minister settled in the Free Church, they were altogether destitute of ordinances, I arranged to go there on Sabbath, June 2. In the forenoon I preached in the Free Church, which is about three miles from the loch; and in the evening I preached in the open air at Loch Boisdale, when, as in the church, I had a large audience. The number of boats engaged at this place is much larger than usual; and should there be as many next year, our Church would require to send an agent there, unless an active and energetic minister is settled in South Uist before then. The men I met with came from Caithness, Sutherland, Cromarty, Moray, Banff, and Argyre coasts. They were very anxious to have services on Sabbath, as the fishermen in Barra and Vatersay have. I requested the fishermen and others interested to correspond with you or with me early next year, and to let us know how many boats are likely to be engaged on the loch next year; and I told them that I would use my influence with the Home Mission Committee to induce them to supply them with ordinances, if there were anything like the same number of boats.

"On Sabbath, the 9th of June, I had three services, as on the 26th May, at Castlebay and Vatersay, when I had larger and more attentive audiences than on any former occasion, many of whom manifested their regret that I could not spend another Sabbath with them. I would have gladly done so, had my home engagements permitted, for the season has been a most pleasant and profitable one to me. The weather was all we could desire for open-air services. The attendance at all the services, though not above a third of former years, was large, considering the diminished number of boats. It appeared to me and to others that very few failed to avail themselves of the means of grace, and that all who attended were deeply interested. It is seldom that one has the privilege of preaching to such attentive and sympathetic audiences as those which assembled to hear the gospel at Castlebay, Vatersay, and Loch Boisdale. I trust the Word preached was not without effect on them who

heard, for God was manifestly with us. The kindness which I received on all hands was most gratifying. Members of all the Churches (including Catholics) appeared to vie with each other in the matter of showing me kindness. The only drawback I felt was my having to reside about six miles away from the nearest fishing-station, which prevented my doing as much work as I desired. I should have liked to have held meetings on Saturday nights, and to visit the people when ashore more frequently on other days; but living at such a distance I could visit them but seldom, and I could never have Saturday evening meetings. Mr. McLean, our excellent missionary, put himself to no small inconvenience to have me conveyed from his house at Northbay to Castlebay every Sabbath; but it would have been too much to travel six miles and back to a meeting on Saturday, and to do the same and conduct three services on Sabbath, with one hour's sailing between the two preaching stations. I left Northbay on Sabbath morning at 9 o'clock, and did not get back until 9 or 9.30 at night. As no suitable lodgings can be had nearer than Northbay, it would add much to the usefulness of our deputies if our Church could get a small iron house erected at Castlebay for their accommodation. It would not cost a great sum, and it could easily be removed or disposed of if the fishing were to be discontinued. Should any member of the Committee be disposed to help in the matter of such a house, I shall be most happy to co-operate with him in regard to a site, a suitable plan, and the ways and means."

#### SANDBANK.

On the 9th of June the new church at Sandbank was opened, Dr. Adam preaching in the forenoon, and the Rev. W. R. Thomson, Belhaven Church, Glasgow, in the afternoon and evening. The former church having been found to be too small, and ill adapted to the wants of the place, especially during the summer and autumn, when it is largely frequented by visitors, the congregation, with praiseworthy energy and liberality, set themselves to the erection of a place of worship suitable in size and in all other respects. The collection at the opening services amounted to £200, a large sum in the circumstances. It is deserving of notice as an example of kindly feeling and practical co-operation, that office-bearers and members of the United Presbyterian Church residing for the time in the neighbourhood contributed most handsomely on the occasion, thus helping in a considerate and effective way a congregation whose own resources are comparatively limited. We regret that after all there remains debt on the building; but we earnestly hope that it will be soon removed, and the minister allowed to prosecute his work free from all such hindrances.

## CHURCH EXTENSION BUILDING FUND.

The Committee were able to report to last Assembly that large progress had been made, but that the sum subscribed was considerably short of the amount aimed at,—£100,000. The Assembly agreed to extend the time for raising the full sum until the meeting of Commission in November, and directed the Committee to proceed with the work of bringing the subject before those parts of the Church which had not been specially visited, at the same time urging all to give their cordial support to the movement. The Committee are actively engaged in carrying out these instructions. They are in the course of sending deputations to the

Presbyteries which have not been overtaken at an earlier period, and some of the younger ministers of the Church are rendering valuable assistance in this work. It is hoped that all these courts will take up the matter promptly and vigorously, and that the congregations generally will contribute their proper part to the success of the scheme. There cannot now be ultimate failure but by a strange and culpable holding back in some quarters. The urgency of the case is great; for in the meantime, and so long as the issue is at all doubtful, operations are in suspense, extension movements are hindered, and the highest interests of the Church are in danger of suffering.

## THE COLONIAL FIELD.

## THE CONCLUSION OF DR. SOMERVILLE'S SERVICES.

## CHRISTCHURCH, CANTERBURY.

"The concluding service of this eminent evangelist was held last evening, 29th April, in the new Theatre Royal, which was filled to overflowing, large numbers having to be turned away from the doors. There must have been nearly two thousand people present, drawn by the fame of the distinguished lecturer and evangelist. Upon the platform were clerical representatives of all the different religious bodies—the Rev. J. Ehmalié, C. Frazer, C. Bowen, H. Watson, W. J. Habens, Dallaston, Smalley, Taylor, and others. In the body of the theatre were persons of every class and denomination, whose attention was held uninterruptedly for nearly two hours by the reverend lecturer. The lecture was delivered under the auspices of the Young Men's Christian Association, of which J. H. Twentymann, Esq., is the president. The president occupied the chair, and introduced the lecturer to the audience.

"The subject of the lecture was the 'Fiery Furnace,' and was founded upon the incident of Shadrach, Meshach, and Abed-nego, related in the third chapter of the Book of Daniel. It was regarded by the lecturer as an illustration of the trial and triumph of faith. He pointed out that the young men had been prepared for the trial by their previous training and habit of life; that they thoroughly believed in the divine character of their faith; that they were accustomed to exercise self-denial, and were men of prayer. The nature of the trial was described with graphic powers, and the subtlety of the temptation clearly displayed. In the description of the execution the speaker displayed an intimate acquaintance with Eastern customs, and represented the whole scene with such dramatic force, that the audience realized the terrible nature of the punishment. He quite as

vividly represented the deliverance of the young men; and wound up by an appeal to his hearers to dare to be like them in the hour of temptation. The whole was interspersed with anecdotes and illustrations which kept the attention of even the most careless. At intervals during the lecture, and at its close, the choir, under the conductorship of Mr. W. F. Somerville, the doctor's son, sang several religious melodies and hymns.

"An appeal was subsequently made for funds to build a hall for the Young Men's Christian Association, and much amusement was created by the doctor's irresistible appeals to people's pockets—irresistible indeed, for nearly £900 was contributed—£890 being the exact amount.

"In a few touching words Dr. Somerville then alluded to the manner in which he and his son had been received in Christchurch, and his work supported, and tendered their united hearty thanks to various persons, and to the choir, and the ministers of religion. His remarks throughout received very great attention, and when alluding to himself and his son were received with a hearty enthusiasm, which showed how much he had endeared himself to his hearers.

"Those who have not heard the reverend doctor have missed an opportunity of experiencing a great pleasure. We are sure that the thousands who have attended his ministry during his stay here will not soon forget the visit of Dr. Somerville the evangelist."

## NOTES BY THE INTERIM-SECRETARY.

## EUROPE.

*Gibraltar.*—That Mr. Coventry would probably have to come home again for a time, was reported in the *Record* for June. He left the Rock, under medical advice, on 30th May, taking the benefit of

a slow journey home by sea. He has recovered tone considerably, and the hope is that his strength may admit of his returning to his post at no distant date. Mr. Ross acts in his room meanwhile.

*Malta.*—The health of Mr. Crawford, Mr. Wisely's second assistant, gave way in May, at a time, unfortunately, when there was quite a pressure of work. By great exertions on the part of Mr. Wisely and Mr. Macphail, with some assistance from Mr. Gavin, the work was overtaken. The Committee were most thankful to obtain the services, for two months, of Mr. Henry Drummond, who began work in the beginning of July. In him Mr. Wisely will find a most earnest and efficient coadjutor. Time is thus given for securing a suitable successor to Mr. Crawford.

Mr. Macphail, writing on the 29th June from Gozo, reports thus as to his work:—

"I arrived here last night, or rather this morning, for it was past midnight ere I got to the hotel here. It has been so intensely hot of late, that I have been obliged to travel after sunset, to escape the heat and not run the risk of getting fever. I suppose Mr. Wisely has told you that I have done my best to help him when so overburdened with work. I have gone to Valetta each Monday for the last five weeks, and remained until Friday, to help him with the hospitals and schools. Owing to the troops being so scattered about Valetta, the work is much increased. I tried once to come up and help with the evening service, but found that, though I left immediately after my services in Gozo were over, I was too late. Though the distance does not seem so very great—a little over twenty miles—yet, as the communication is so bad, it takes a long time to traverse it. Yesterday I went by sea, and was six hours on the water; and a fortnight ago it was with great difficulty I got across, as the sea was so rough. It was nearly nine hours before I got to the hotel. I shall be very glad when Mr. Drummond comes, as I can remain quietly here."

*Odessa.*—From the following brief note from Mr. Clark, of date 1st July, it will be seen that he is enjoying a merited holiday. Mr. Clark, however, always combines work with play—visiting and ministering to our scattered countrymen in different parts.

"The summer heats being fairly set in at Odessa, the town empties fast for the season, and I am on the eve of leaving for my summer holiday. My health, I am thankful to say, is excellent, although the heat of the year recalls Indian experiences, and compels a retreat to a change of scene. Our little British community has just suffered a blow in the death of one of its most conspicuous and influential members, Mr. Briggs, a directing chief of a leading foundry here. Personally, I feel the

event a good deal, he having been one of half a dozen still surviving or remaining here who were in Odessa on my arrival. At once he attached himself to the church, and ever since has been a regular attender on divine worship, and example to his countrymen in the same establishment. But churches, like individuals, pass away, yet, happily also, may preserve their identity even amidst the change in their constituents."

*Madeira.*—Mr. Thorburn returned home in June. He was impressed with the importance of this station, even though there is nothing now like the old influx of invalids from this country. He thinks that probably the time has come when our minister should devote himself to mission work among the natives, as well as minister to the English. A sufficient and interesting field would thus be opened up to one to whom health would render a permanent residence there desirable, and who would master the Portuguese tongue, which is not a very difficult attainment. The Committee will give this matter their careful consideration. For next season, an appointment will probably have to be made as before.

#### SOUTH AFRICA.

*Kimberley Diamond Fields.*—We report, with satisfaction, that an appointment to this important sphere has been made. Great care was taken in the selection of a suitable minister, and the choice fell on Mr. David Brown, who completed his studies at Glasgow last session, and who occupied an excellent position in the exit examinations. Mr. Brown was well known as a most efficient evangelist—earnest, vigorous, and successful. He was ordained by the Glasgow Presbytery on 19th June, and sailed for Port Elizabeth in the middle of last month. He is followed by the prayers and good wishes of many attached friends. It is well known that there are at Kimberley not a few devoted Christian people, also stanch and loyal Presbyterians, who will welcome their young minister, and will cordially stand by him in every way. The liberal stipend which is given is an evidence of their appreciation of a good gospel ministry. It is to be hoped, and it is confidently expected by those who know Mr. Brown, that he will come up to the mark which the people, in begging for a minister, had set up.

*Temporary Return of Brethren.*—Mr. Smith of Pietermaritzburg and Mr. Russell of Cape Town are both in this country for a time.

#### BERMUDA.

Mr. Thorburn, as is known, after the appointment of a colleague about two years ago, took advantage of leave of absence for a time, and came to this country. Last season he gave his services to the Committee at Madeira. He has now returned to his post.

## BRITISH HONDURAS.

*Belize*.—Mr. Jackson has favoured us with his Quarterly Report. One or two extracts only can be given :—

"I have again to testify," he says, "of the Lord's kindness to us as a family. As to my work, I have been enabled to keep up all parts of it, though, since the hot season began, I have been much less vigorous. The attendance on the Sabbath has been much better, especially in the evenings, than it was at the same period last year.

And this in the face of the fact that a young Church of England minister who came out in November, of high ritualistic tendencies, has been catering to the simple, ignorant love of show so prevalent in the unsophisticated negro mind, thus bidding largely for popularity among them. My evangelistic efforts have been limited to two open-air meetings, when I spoke, amid much solemnity and attention, to 60 and 100 people.....I have had some interesting work at the jail. The word has been blessed to some there."

## MISSIONS TO THE HEATHEN.

WE ask the kind attention of the readers of the *Record* to the statement made by Mr. Narayan Sheshadri regarding his two Orphanages, and his anxiety as to funds for their support. Large contributions were sent from this country to the Madras Presidency; in which, certainly, the pressure was most severe. We do not know that Mr. Narayan received anything from the Madras fund. His Orphanages have hitherto been supported chiefly by contributions sent by friends in this country. The fund is not quite exhausted; but it needs to be replenished. Contributions may be sent to Mr. Macdonald, Treasurer of the Free Church; and these will be acknowledged in the *Record*.

The Rev. A. Alexander, writing on 5th June, announces his arrival at Madras, after a pleasant voyage of thirty-one days.

## BRIEF RETROSPECT OF THE YEAR.

THE missions of the Free Church are planted in India, Africa, the New Hebrides, and Syria. The total number of missionaries is as follows :—

In India—Ordained European Missionaries.....	20
Ordained Native Missionaries.....	7
Licensed Native Preachers.....	7
Medical Missionaries.....	2
European Missionary Teachers.....	3
In Africa—Ordained European Missionaries.....	13
Ordained Native Missionaries.....	2
In New Hebrides.....	2
In Syria.....	1

In connection with the Ladies' Society for the Promotion of Female Education, there are,—

In India—Female Teachers.....	8
In Africa—Female Teachers.....	3

During the past year, two Ordained Missionaries and three Missionary Teachers were sent out. The Ladies' Society sent out three Agents.

INDIA.—For more than a year the missions were subjected to a heavy trial from the awful famine which lately prevailed in several provinces, and especially in Southern India. The dearth unavoidably impeded the ordinary work, while yet it created new work. Our missionaries in Madras took part in relieving the terrible distress. In Western India, the Rev. Narayan Sheshadri formed two orphanages. These together contain 136 children, who are wholly under the care of the mission.

The mission work carried on in India is of a very comprehensive kind. In addition to the Christian education of the young, much attention is paid to the adult population; and in many different ways—such as evangelistic services, preaching in the open air, household visitation, distribution of Scriptures and tracts, &c.—the missions strive to make known the saving truths of the gospel to all classes of the community. In connection with one mission alone—that conducted by the Rev. Narayan Sheshadri—the gospel was preached in 778 villages.

While directly evangelistic operations are thus energetically carried on, education, both in English and the native languages, forms an important part of the mission work. There is a continually growing demand for education all over India. But the education given in Government schools and colleges, although it destroys Hinduism, makes no attempt to convey Christian truth to the minds of the pupils. Hence the necessity for thoroughly Christian institutions. Our missions, since their first establishment under the great missionary who has lately been taken away—Dr. Duff—have energetically striven to communicate a training pervaded throughout by gospel truth; and the influence they exert in India, which has all along been great, is still increasing.

AFRICA.—In South Africa the operations of the missions were retarded by two things, war and drought. The outbreak among the Kaffir tribes

has been a very serious affliction to South Africa. Many missions have been quite broken up, and our own have greatly suffered. Still the work at most of our stations has been continued without a break.

The great importance of our missions in South Africa has been acknowledged in many quarters. It will suffice to refer to a Despatch from Sir Bartle Frere to Her Majesty's Secretary of State for the Colonies, in which he states that, while all the societies which devote themselves to the improvement of the native races exert a beneficial influence over the Kafir tribes, none are more useful than those which are conducted on the plan of ours; and that nothing would do more to prevent future Kafir wars than a multiplication of institutions like those at Lovedale and Blythwood.

In addition to South Africa, Central Africa, which has been so wonderfully opening up of late, demands for its evangelization the most strenuous efforts of the Church of Christ. It is evident that light cannot be poured into the recesses of "the dark continent" without great sacrifices being made. Our mission at Livingstonia has had to mourn the loss of two energetic labourers—Dr. Black and Shadrach Ngunana; but apart from this, we have much to encourage us in the work. Great progress has been made. The native tribes around the Lake are nearly all friendly. Missionary work is conducted both on Sabbaths and week-days. There is a hopeful school. One very important point is the facility of communication with the coast. When measures now in progress have been fully carried out, Lake Nyassa may probably be reached from the sea in ten days.

**NEW HEBRIDES.**—There are at present nine ordained missionaries on these islands. Two of these are connected with the Free Church. The Rev. John Inglis, our third missionary, is now in this country, diligently engaged in carrying through the press a version of the Scriptures in the language of Aneityum. The seven other missionaries on the islands are supported by various Presbyterian Churches. Two islands are completely Christianized; on others the work is in an encouraging state.

**SYRIA.**—On Mount Lebanon the Free Church supports an ordained missionary, and contributes half the salary of a medical missionary. Schools have been set up, which are supported by the Lebanon Schools Society, and superintended by the ordained missionary. Fully one thousand children are under instruction. Applications are continually made for new schools, and especially female schools.

The services rendered by the medical missionary are highly prized.

The above sketch, imperfect as it necessarily is, will show that a great amount of faithful labour is performed in connection with our various missions.

But are we to be satisfied with the present extent of our operations? Surely the number of thirty-nine ordained missionaries is not sufficient. For "the field is the world." There are eight hundred millions of perishing heathen; and the command is, that the gospel be preached "to every creature."

There is an urgent need of more men to go forth, and of more means to send them. Doors that have been closed for ages are opening on every hand. Both the providence of God and the express declarations of his Word call on us to advance. Many, both in Europe and America, are praying and looking for a great quickening of missionary zeal, which shall impel the Church of Christ to take up the great work of evangelizing the nations with new heart, and hope, and power. God grant us such a quickening! May our hearts be enlarged, so that we may run the way of his commandments!

#### MASS MOVEMENTS IN SOUTHERN INDIA.

(Rev. G. M. Rae to Rev. Dr. M. Mitchell.)

MADRAS, May 18, 1878.

I SEND you to-day two fragments from the reported work of other Churches.

The first is from the district of Arcot, which is the scene of the missions of the (Dutch) Reformed Church of America. You know that eight "sons of one man" began mission work there about a quarter of a century ago. Most of them united the medical with the clerical profession; and the name of Scudder is doubtless a household word in many a family throughout the large district. Three of that band of brothers are still on the staff of the Arcot Mission, to endure hardness or to gain victories greater than even Clive did in the same place. Their Report for last year contains an account of a wonderful religious movement. As many as "6000 souls have renounced their idols, and formally accepted Christianity."

It is not for us to put our finger on the hidden motives of these people's hearts. They may not, in all cases, be the purest. Some may take the step to get protection from the famine, and may desert when that calamity is overpast; it is certain they are, as a rule, very ignorant; but the fact remains, that sixty different villages have each sent forth, on an average, one hundred persons to profess a willingness to follow Christ. Who will say that the missionaries are wrong in holding that "whatever may have been their ruling motive in joining us, it was the Lord only who gave them the mind and the courage to renounce the faith of their fathers, and accept a new religion. This is not the first time that God has made famine a means of subduing men's hearts, and leading them to forsake their dumb idols to serve him." Most of these

proselytes are Pariahs; but there is a considerable percentage of caste people amongst them. One native minister, for example, testifies, that of the eighteen villages he has received, "two are composed of caste people, one including the monagar (headman), and eleven families. These have broken the sacred thread from their bodies, taken off the *lingum* from their arms, and eaten with me." We trust that all success may attend the efforts of our Arcot brethren, in trying to guide the ignorant to a life worthy of their new profession. "Our custom is," they say in their Report, "on receiving a large number of people, to form them as soon as practicable into a congregation, with a catechist at their head, and teach them immediately to observe the outward forms of Christianity. In cases where so many come over, one catechist has charge of two or more villages. His duty is to meet the people in the evening, and instruct them in the fundamental truths of the Bible, and, during the day, to teach the children. This daily instruction of line upon line does not fail to make an impression in time, even on the duller minds; and nearly all of our Christians have been the outgrowth, under God's grace, of just such instruction."

We turn now from Arcot, which lies to the west of us, away to the extreme south of the peninsula, to the district of Tinnevely, where Christianity has gained a larger following than in any other place of equal area in India. I may content myself with simply quoting the words of Dr. Caldwell. You know the great reputation Dr. Caldwell has as a Dravidian scholar; you know also that now, after forty years' work as a missionary in Southern India, he has been made a bishop; but, perhaps, you don't know a fact that he recently stated. When he began work in this country, there were four or five others who began about the same time. He alone was thought of a weakly constitution, and unfit to stand the climate more than a year; yet he alone survives to tell the tale. Here are the bishop's own words, in regard to a still greater accession of numbers to our faith than that recorded in the Arcot Report: "We have passed through a wonderful year in this province—our *annus mirabilis*. First, an unprecedented famine; then two unprecedented floods in one month; then flights of locusts, never before known in these parts; and now, as a compensation for these calamities, accessions from heathenism in unprecedented numbers. In the districts under my own oversight, in Tinnevely and Ramnad, the new accessions now number more than 16,000 souls. These people have not been bought over by famine relief, for relief has been given to all that required it, without distinction of caste or creed; but the extraordinary kindness shown to the famine-stricken by our Christian Government and by English Christians, has pro-

duced very generally in the minds of the people the impression that Christianity is the only religion which bears any traces of being divine. We are almost at our wits' end for the means of instructing all those people.....We have now congregations, larger or smaller, in one hundred and fifty villages, in which not even a single Christian resided before."

These facts speak for themselves. In the Arcot and Tinnevely districts alone you have, in the course of one eventful year, a community of people, not very much less than the population of Perth, coming at once out of heathenism and seeking to be followers of Christ. It is, perhaps, not the highest ideal. We might like rather to see men persuaded of the truth, and coming from conviction into the Church of Christ; but in many ages of the history of the Church there have been communities of persons all moving, as it were, at once, though not all from purely spiritual considerations. Both ways of ingathering have been witnessed, both have been followed by the blessing of God, and both may therefore, now-a-days, cause the heart of the Church to rejoice and be glad. We may rejoice, therefore, with them that rejoice over 22,000 additions to the number of their Christian neighbours, even though our joy be chastened by the feeling that in such a bing there may be chaff as well as wheat.

#### CALCUTTA: BAPTISM OF A STUDENT.

(Rev. K. S. Macdonald to Dr. M. Mitchell.)

CALCUTTA, May 10, 1878.

I PROMISED to give some account of Kristo Mohun Roy, one of the students of our Institution, baptized on the 7th of last month. He has been attending classes in the Institution for the last five or six years, during which he worked his way diligently up from the lower to the higher classes of the school department. At the time of his baptism he was in the preparatory entrance class, reading the textbooks appointed by the University for the entrance or matriculation examination. In all his classes he distinguished himself by his knowledge of and interest in the Bible. He was also well up in English—among the best in the class; in Bible he was the best. For some time back he had expressed his faith in Christ as the Saviour; not a very uncommon thing among students who never publicly join the Church of Christ in baptism. He, however, suddenly disappeared, on Saturday, the 6th ultimo, from his house, without disclosing his intentions either to his relatives or to his teachers. On the following morning two of his brothers, an uncle, &c.—five men in all—waited on me at my house, inquiring if the young man had sought shelter with me. They were convinced that he had gone some-

where to be baptized. They admitted that he was of age—over sixteen years. They denied that he had run away on account of any family quarrel—denied that he had quarrelled with any one. I questioned them on these points, because the non-Christian relatives of converts are so ready to advance such quarrels as explanations in such cases. They also informed me that for some time back he had been telling them of his intention to become a Christian. On their pressing me to inform them or suggest to them any place to which he might have gone, I said, with the view of putting them off courteously, not knowing whether he had an uncle or not, that he might have gone to his uncle—a common expression among our boys. It at once struck them that my suggestion was correct; for it happened that the boy had a Christian uncle, of which they seemed to be oblivious. Off they went, but they did not succeed in finding him in time. Whether the uncle hid him or not—for he was with him—I cannot tell. On the 9th, the following curious advertisement appeared in the *Indian Daily News*:—

“ Notice.

“ My son, Kristo Mohun Roy, aged sixteen years, thin, and having marks of small-pox on his face, left my house, after quarrelling with some family members, on the evening of Saturday, the 6th instant, with the intention of becoming a convert to the Christian religion. Any clergyman or missionary gentleman giving him shelter for the above purpose is hereby warned that I will take immediate legal steps to have the boy restored to me; and any gentleman baptizing him without my knowledge will be amenable to law.

“ ISSEN CHUNDER ROY.

“ 37 PATHURIA GHAT STREET, 5th April 1878.”

This, you will see, flatly contradicts the statements made to myself by his brothers, &c., who were exceedingly frank and candid, and who could have no object in hiding the quarrel, if there had been any. I had a long conversation with them on their own religious opinions; and they assured me that, though personally they had no objection to his becoming a Christian, he could never by any possibility be allowed, once he was baptized, to live in his father's house, or with his non-Christian relatives. But by the time the advertisement had been written, the boy had been baptized: not by us, for apparently he had been afraid that he would not be allowed to be baptized by us—that his friends would discover him and prevent his baptism. So he had gone to the extreme south of Calcutta, and was baptized in the presence of his uncle by a Bengali minister of the Church of England, a friend of his uncle. Every one of his teachers speaks well of him; and it is generally believed among his class-

fellows that he is a genuine Christian. Of course, we would have preferred if he had been baptized by one of ourselves. But that is a small matter compared with the fact of our being instruments in God's hand in leading him to Jesus; and this we were, not only in the class-room, but also at the Sunday evening evangelistic service in the hall of the Institution. But it is to the class-teaching that he is chiefly indebted,—as is only natural.

#### A NATIVE CHRISTIAN MISSIONARY.

(Rev. W. Milne, Calcutta, to the Editor.)

May 23, 1878.

I SHOULD like you to notice in the *Record* the ordination of the Rev. S. A. Daniel, as a native Christian missionary to the Madrassesees of Calcutta.

It is known to readers of the *Record* that Mr. Daniel was licensed some time ago by the Free Church Presbytery of Calcutta, with a view to ordination, and after having been taken on trials by the Presbytery in the usual way, he was ordained in the Free Church, Wellesley Square, on the evening of the 22nd inst. The Rev. G. D. Maitra preached and presided, and the Rev. J. P. Ashton of the London Missionary Society, who was associated with the Presbytery on the occasion, addressed the congregation in Tamil. There was a large attendance of Tamil and Telugu people, and also a goodly number of Europeans interested in the mission.

Mr. Daniel having now the full status of a missionary, and being about to be married to a Bengali Christian, it is believed that his influence will be greatly increased, and his work take a new departure. It ought to be mentioned that this mission receives no aid from the ordinary funds of the Church either at home or in Calcutta. It is now mainly dependent on the fostering care of the Wellesley Square congregation, and on the liberality of other Christian friends.

I need not say that if any friends of the missionary cause should feel inclined to follow the example of Dr. Duff, who, on leaving Edinburgh, gave instructions to send a donation of £10 to the Tamil Mission in Calcutta, I shall be happy to receive their contributions. The mission is doing most excellent work. Not a year passes without a number of adult baptisms. One of the most impressive services in which I have ever engaged was in connection with the baptism in the Tamil church of eleven persons—six adults and five children—one Sunday afternoon in December last.

Mr. Daniel is indefatigable in his labours among the people; and I would earnestly bespeak on behalf of this mission the sympathy and prayers of those who long for the conversion of the heathen and the spread of the gospel.

## ORPHANS IN WESTERN INDIA.

(Rev. Narayan Sheshadri to Dr. M. Mitchell.)

INDAPUR, POONA COLLECTORATE,  
June 6, 1878.

THE number of children in the Orphanage at this place has risen to sixty-six; and in that of Jalna, or rather Bethel, to seventy. Of the sixty-six children of this place, fourteen are girls, and the remaining fifty-two are boys. Of the fifty-two boys, one is lame, and two are blind in one eye.

It is our earnest endeavour to bring them up in the nurture and admonition of the Lord. They are learning to read Marathi, their mother tongue. Every evening I myself have them collected in a large circle, and give them oral instruction in the early history of the world. We, of course, take delight in tracing the gradual development of the original promise regarding the seed of the woman who was to bruise the head of the serpent. It is most interesting to observe how the hopes and joys of the redeemed people of God were centred in the promised Messiah.

In their morning lessons they have the history of the Lord Jesus, as given in the Gospels, which are ever fresh and fraught with instruction, not merely in morality, but in divinity; for is not the precept, "Love your enemies, bless them that curse you, and pray for them that despitefully use you," infinitely higher than any other code of morality that the world can boast of?

We also teach a large number of hymns out of the "Nectar of Song," written by Krishna Rao Sangle, the Cowper of Maharashtra, of which they are very fond.

It is our earnest desire to bring up these children as useful members of society, and therefore we mean to teach the boys carpentry, masonry, and smith-work. Most of the children in the Orphanage here are from the higher classes; and although we ourselves have no feeling or sympathy with caste, yet we would like to see a good many of these poor children brought up as Christians. Who knows

what the effect of this would be upon their co-religionists, a number of whom have now begun to attend our Sunday services?

I hope you have been getting subscriptions and donations for the support of these poor children. I have not heard from you on this subject for some time, and am getting anxious.

I am sorry to say that the prices of grain are still very high. Thus jowaree is sold at fifteen pounds per rupee. This is too high for poor people, and it is simply heartrending to see so many come for a piece of bread. One has no conception of the number of people that have died of starvation.

Well may you exclaim, as you do in one of your last letters, "Poor India! unhappy India!" She suffers from want of rain; but sometimes from abundance of rain: as last year in the months of September and October, when it rained almost every day—so much so, that the poor people could not sow their fields on account of the rank vegetation and weeds that the earth had brought forth; and when they did sow jowaree, it was choked up by the weeds. One good shower would have done us a world of good, but that was withheld.

I am thankful to say that most of our orphans are in very good condition. Their sunken eyes and cheeks are well filled up, and their limbs, which four months ago were so emaciated and skeleton-like, are now well rounded and as nimble as those of most children. A good many of them have learned to pray,—not merely to repeat the Lord's Prayer, which they do with much pleasure, but I believe have really begun to *pray*. What an exemplification this is of the principle involved in the following words: "Train up a child in the way he should go: and when he is old, he will not depart from it." We are very anxious to keep these orphans for five or six years, by which time they will become, we hope, members of the Church of the living God; and that will have a reflex influence upon the Marathi community all around.

## THE CONTINENT.

## PARIS EXHIBITION SERVICES.

IN the *Record* of June, the Convener reported that united services by ministers of the Established, Free, and United Presbyterian Churches would be held during the Exhibition period. These were begun on Sabbath, 26th May, Dr. Cairns officiating along with Mr. Paterson, the resident minister of the Established Church in Paris. Since then, Professor Johnstone, U.P. Hall, Mr. Nicoll of Kelso, Mr. Thornton, Glasgow, and Mr. Whyte, St. George's, Edinburgh, have acted. The attendance of British and Americans has been large, and the interest in

the services great. The various brethren have in no ordinary degree enjoyed the work, and have had much satisfaction in inspecting and aiding Mr. M'All's most interesting mission services in Belleville and the other centres. Miss de Broën's work has also received their help. The following is the supply up to the middle of October, beyond which no arrangements have as yet been made:—

Aug. 4.	} Rev. THOMAS WHITELAW, U.P. Church, Kil-
" 11.	
" 18.	
" 25.	} Rev. DR. BLACK, Inverness.



Sept. 1.	{	Rev. JAMES GIBSON, Perth.
" 8.		
" 15.		Rev. J. G. SCOTT, Renfield U.P. Church, Glasgow.
" 22.	{	Rev. JAMES ROBERTSON, Newington U.P. Church, Edinburgh.
" 29.		
Oct. 6.	{	Rev. J. GRANT MACKINTOSH, Edinburgh.
" 13.		

It is due to Mr. Paterson to say that he has most cordially co-operated with the other brethren. Both diets of services have hitherto been held in the chapel of the Oratoire, where he stately officiates. Probably, in August and September, the Oratoire itself, which is at our disposal for the afternoon, may require to be used.

The following is Mr. Nicoll's report:—

"I had considerable satisfaction in my work in Paris. Our services are conducted in the Established Church at the Oratoire, and the arrangement is that our ministers preach alternately with the Rev. C. E. Paterson, the minister of the church. On June 23, I preached in the afternoon; on June 30, in the forenoon. The forenoon attendance taxed the capacity of the church, which holds about two hundred and twenty; and in the afternoon the place was well filled. I may mention that the resident Scotch community in Paris numbers about five hundred, and there are about eighty communicants in Mr. Paterson's congregation. At present the residents are mostly out of town; the congregation, consequently, was almost entirely made up of strangers,—many of whom kindly introduced themselves at the end of the service. Mr. Paterson, I was glad to find, is universally esteemed for his pastoral fidelity and evangelical preaching. On June 23, I preached in the evening in the Congregational Chapel to a very crowded audience.

"On Tuesday and Friday, services in English are held in the Salle Evangélique, a wooden building erected beside the Exhibition. I took part in all of these, along with ministers of different denominations. The attendance, all things considered, was good, and the spirit of the meetings excellent. It was peculiarly pleasing to notice the cordiality between the evangelical ministers in Paris, and the harmonious manner in which they work together. Mr. M'All's meetings continue to be carried on with the most gratifying success. He has an excellent staff of regular helpers, and has recently been joined by the Rev. G. T. Dodds of our own Church, whose able and zealous efforts promise the best results. Besides these, most ministers visiting the city take part in his meetings. The attendance at these is excellent: at one, on a Monday evening, at which I was present, there could not have been fewer than four hundred present, who listened with the most eager attention. In connection with his mission, French services are held in the Salle Evangélique, with an encouraging attendance."

#### PARIS JUVENILE MISSION.

A YEAR and a half has elapsed, I regret to say, since my last letter. I have to send grateful thanks to all friends and well-wishers who have sent contributions in aid of our work, through the medium of the *Record*, during that time.

Our work has been going on and increasing. M. Hannemaun, the children's evangelist, who has been one of our helpers for upwards of a year, has just returned from some months' training in England. Two of our young men have offered themselves entirely to the cause of evangelization, and now work under my direction as colporteurs of the National Bible Society of Scotland; and many other young converts besides afford valuable assistance. Other events of consequence in the history of the Juvenile Mission have occurred. The most important of these is that a friend and a countryman, one who is a host in himself, has lately joined me. This is a great addition of strength, for Mr. Frank M'Kinnon is peculiarly qualified for the work he has so heartily taken up, and his coming is a source of much thankfulness. I think that I may safely say that few superintendents of missions have more effective aids than I am privileged to have in Mr. M'Kinnon and M. Hannemaun.

Our great need continues to be lady helpers. If we had one or two of our country-women out here, we should be able to make much progress. The most needful qualification, after sincere faith in Christ, is a good knowledge of the harmonium. It is not necessary to know the language perfectly, or even well; that will come in due time. Any one acquainted with our work will quite agree with me that a children's mission is particularly a lady's field of labour. For further information on this subject I am sure that our valued helper, Miss Matheson, will gladly convince any lady who may apply to her. Miss Matheson is at present resting in England, and her address is St. Duthus, Weston-super-Mare.

We have at present under our control 16 Sabbath schools; 20 children's services; 6 young people's meetings; 5 young women's meetings: in all, 47 weekly meetings. There are several Bible-classes besides. Two or three of these have been prorogued till the cooler weather returns.

Two interesting events may be mentioned. The first was a great gathering of Parisian Sabbath scholars, on which occasion, notwithstanding the heat and the distance which had in many instances to be covered by our more distant schools, we were able to unite nearly a thousand of our children. The second was a social gathering of a number of the most serious young men, chosen from many different stations. The result of this meeting was, that ten of them volunteered to begin Christian

work next day. A fortnight before, three or four had come forward to offer their services as Sabbath-school teachers.

Time forbids my going into individual cases, but I should like to mention several projects for which help is wanted. We want to have a little library, specially for the use of young men emerging from Roman Catholicism, composed of such volumes as Merle D'Aubigne's Reformation, Forster on Decision of Character, the "Pilgrim's Progress," &c. We want to give a treat to several of our Sabbath scholars. A day in the country would do good to these poor children, and at the same time help to make the schools popular. In order to maintain our hold over the children, it is necessary that they should be visited. There is so much of this to be done that we cannot undertake it ourselves. We have lately been employing a most suitable person, a convert from Roman Catholicism, as Bible-woman. We hope to be able to continue to employ her. In this way we shall secure the good-will of the parents, look up absentees, and visit the sick of our juvenile congregations more thoroughly than before.

Besides these special objects, the increasing demands upon our special fund, caused by the enlarged staff and the general advance of the work, render it necessary that we should be increasingly supported.

Last month we began four new services; and we are at present arranging with the Baptist pastor here to begin a children's meeting in a little mission station in the Rue de Vanves. We are advancing under difficulties, however, for several of our meetings are without organists.

We would earnestly seek the interest and prayers of our readers. A. A. MATTLAND-HERIOT.

#### NOTES BY THE INTERIM-SECRETARY.

##### FRENCH SERVICE IN EDINBURGH.

THERE is a considerable French population in the city, and occasional services in the past have been well attended and much appreciated. A desire has arisen on the part of not a few for a stated service, during the winter months at least. We are glad to be able to say that there is a prospect of gratifying this desire. The plan is to bring over two French students, who would attend theological classes here, and divide the Sabbath services between them. Next winter will probably see this plan realized. Dr. Fisch of Paris, and Dr. Godet of Neuchâtel, have entered heartily into the scheme. They desire, as we desire, that the bonds betwixt their Evangelical Churches and us should be drawn closer and closer; and this scheme in operation from year to year will help to this.

##### SUMMER STATIONS.

Aix-les-Bains was supplied by Professor Davidson during May and June. The attendance was good, and his ministry was much appreciated. After an interruption of six weeks,—that is, about the middle of August,—the services will be resumed for two months, Mr. Galbraith, United Presbyterian Church, Aberdeen, officiating. At Interlaken, Mr. Sutherland of Montrose has ministered since the middle of June till now. Mr. Whyte, Free St. George's, Edinburgh, supplies that station during this month, and will be followed in September by Mr. Cameron, Free St. John's, Glasgow. Mr. Purves of Wardie, and Mr. Kelman, Leith, divide between them the season at Lucerne, which extends from the beginning of July till the middle of September. Stettin will be occupied from the middle of this month to the end of next by Mr. Brown, Kirkintilloch.

##### SYNOD OF BELGIAN EVANGELICAL CHURCH.

This Synod met on 15th ult. From Monsieur Anet we had an earnest request that a deputy from this Church should be sent. Fortunately Dr. Blaikie was starting for the Continent about that date, and kindly agreed to make a roundabout journey from Calais to Paris by Brussels so as to be present. He addressed the Synod on the 17th.

##### LISBON: EXTENSION OF MISSION WORK.

Mr. Stewart writes:—

"It will rejoice your Committee to hear that we have hired a part of another old convent for native worship. During the last two years we have had a desire to get a room in the part of the city most densely populated, and have now been successful. Carvalho has held meetings in private houses, and many have been drawn to our present congregation from that distant part of the city; but no place could be found in that part suitable for large meetings. Now the Lord has supplied our need. There is one room in the convent capable of seating about three hundred, and I have little doubt that a few months hence it will be filled. We have the prospect of obtaining a regularly trained native preacher from Brazil, and hope soon to see the work in Lisbon increased tenfold.

"The balance in my hands at the end of March enabled me without hesitation to rent the old convent; and our debt on the present convent possessed by us is now so far reduced, that a little effort would wipe it off, and set free the rents to propagate the gospel in Portugal. We give thanks to the Lord for all he has done, and plead the grace and gifts bestowed by him as a reason and ground for more. Pray for us that the Lord may do exceeding abundantly above all we can ask or think."

Writing somewhat later, he says: "I expect Señor

Carvalhosa, who is now in Madeira, to come here. And I hope to arrange a salary for him, to induce him to remain with us, as we need native labour, and desire to have one trained, as he has been, for the ministry. He would gain access to a class of hearers who have not been reached as yet."

From a printed appeal which Mr. Stewart has issued to friends in this country in regard to the debt on the mission property, we extract the following:—

"I am constrained to make one more appeal to the Christian Church at home, to aid us in wiping off the debt which still remains on the property which the Lord so wonderfully gave us six years since.

"The sum remaining to be paid is about £500, and if we could get this cleared off, an annual income of at least £100 would be available for native work. The work has grown so of late, that I have rented part of another convent at the opposite end of the city; and so many of the natives desire to have the word preached to them that another labourer is much needed.

"In the providence of God one has been led to offer himself for this part of the vineyard. He is a native of Portugal, was educated in Brazil, and has for some years been a minister of a congregation of the Presbyterian Church there. He desires, however, if the Lord open up the way, to return to his native land, and declare among his own people the glorious gospel of our Lord and Saviour Jesus Christ.

"Since the Lord has so graciously brought this labourer to offer himself, I feel constrained to make this appeal for help now, instead of waiting four or five years till rents pay off the debt.

"Subscriptions may be sent to me—Presbyterian Church, Lisbon; or, to Mr. Macdonald, *Treasurer*, Free Church Offices, Edinburgh."

#### CONFERENCE OF WALDENSIAN CHURCHES IN ITALY.

(*Matteo Prochet to D. MacLagan, Esq.*)

GENOA, July 2, 1878.

On the 27th August (*D.V.*) the fourth General Conference of our Missionary Churches will assemble in Turin. How I wish you could come and see us! Will you let the thing be known? Perhaps some of our friends may be in Switzerland by that time, and not be afraid of crossing the Alps to come to Turin and rejoice with their presence, and cheer with some words of sympathy, the representatives of the Waldensian Missionary Churches, who will come there from all parts of Italy.

The Waldensian Synod will begin its sittings on Monday the 2nd September, so that it would be easy for our friends to be present at both Assemblies, and see the daughters and the mother almost at the same time.

#### SERVICES ON THE CONTINENT IN CONNECTION WITH THE FREE CHURCH OF SCOTLAND.

##### I.—STATIONS SUPPLIED DURING ENTIRE YEAR.

*Leghorn*.—At 11 A.M. and 6 P.M. (3 P.M. in winter.)

*Genoa*.—At 11 A.M. and 4 P.M. (No Afternoon Service in July, August, and September.)

*Florence*.—At 11 A.M. and 3 P.M. (Except July and August.)

*Naples*.—At 11 A.M. and 3.30 P.M.

*Nice*.—At 11 A.M. and 3 P.M. (Except July and August.)

*Pau*.—At 11 A.M. and 3 P.M. (Except July, August, and September.)

*Lisbon*.—At 11.30 A.M. and 6.30 P.M.

*Lausanne*.—At 11 A.M. and 4 P.M.

##### II.—SUMMER STATIONS.

*Aix-les-Bains*.—May, June, and from 15th August till 15th October.

*Interlaken*.—From middle of June till middle of September, at 11 A.M. and 4 P.M.

*Lucerne*.—Till middle of September, at 11 A.M. and 6 P.M.

## ISRAEL.

A STEP of very considerable importance has been taken by the Jewish Committee. It addressed, some time ago, a call to the Rev. John Pirie of Bowden to become the successor of Mr. Moody at Prague; and with the consent of his Presbytery and the concurrence of his congregation, Mr. Pirie has accepted this invitation to proceed to the foreign field. The interest of the event lies a good deal in this, that we are thus recruiting our staff of Jewish missionaries from among our own Scottish ministers. We have not been able to do such a thing for a number of years, and we doubt not that it will increase the home interest in the work. Mr. Smith of Corsock (formerly of Pesth) has been at Prague, and sends home a very interesting report, which is given below:—

"PRAGUE, July 6, 1878.

"I arrived in Pesth on the 26th of June, and was thus able to attend the two last days' examination of the school. I much regretted not to have been present during the two previous days, which seem to have been quite equal in interest to those which followed, and to have reached, if not sur-

passed, the same high level attained to in former years. The highest class of girls, taught by Mr. Rau, was the last which was examined. I wish many of our friends in Scotland could have been present and observed for themselves the life, the vivacity, I may say the eagerness, yet perfect order, pervading this class,—the thorough character

of the teaching, the beauty of the singing interspersed between the different exercises, and, above all, the intelligent familiarity exhibited with the Word of God, which so evidently forms the keynote to the whole instruction—not only ringing out distinct and clear at the starting-point, but having all the other parts completely harmonized with it. The larger half of these girls, having completed their school course, will not return again; and it was deeply affecting to see one after another bursting into tears as she took leave of her teacher, kissing his hand, and turning a last look on the much-loved walls, within which so large a portion of her youthful days had been happily spent. A large number of Jewish parents and others were present during the several days of the examination; and the hall was made quite festive by the magnificent array of fresh bouquets of flowers brought every morning by the children, under which the table literally groaned.

"The opening of the new German Church, on Sabbath the 30th, proved a great success, and I hope, indeed I believe, it was a means of higher blessing to not a few. The building itself, now that the roof is on, and the whole work completed, has turned out handsome beyond expectation. The decoration is simple and chaste, but highly effective. It is provided with a chime of three bells, cast from two bronze cannon taken in the French War, and kindly sent by the Emperor of Germany.

"The opening of a new house for the worship of God has, in these Southern climes, more 'pomp and circumstance' than among ourselves. I feel perfectly sure that if a choice must be made between reality and substance on the one hand, and form or appearance on the other, we have done wisely in showing almost an exclusive regard to the former, and a strong jealousy lest its place should be usurped by the latter. At the same time, it cannot be doubted that, as in public speaking so in every other department of life, there are two elements—the inward meaning and the outward expression. There is always a danger that the last of these be made a substitute for the other; but it is possible that the inner substance also suffers loss through inadequate utterance or representation. In the present instance the form was very simple, and, if I may judge by my own feelings and by what I observed around me, the effect was impressive. It must ever be a solemn moment when the doors of a building have been thrown open where men are to seek and worship God, and where they expect, not one by one, but unitedly, to get communications from Heaven.

"On this occasion the congregation, with many invited friends and guests, met in the hall and other rooms of the school-house, which is about three hundred yards from the church.

The chief mayor of Pesth was present, with representatives of various public bodies, all the Protestant clergy who could attend, and other notabilities belonging to the city. Having formed in procession, prominent in the midst of which was a gentleman carrying a large, open Bible, a hymn was commenced, and they proceeded slowly and solemnly towards the church, welcomed thither by the pealing of the bells. On their arrival the bells ceased, and the architect, surrounded by all the tradesmen who had been employed on the work, delivered from the steps a short address of about two minutes in length, expressing chiefly aspirations for the future success of the pure Word of God within the building about to be opened. The key was then presented on a cushion of white satin into the hands of the mayor, who seemed much gratified with the honour thus shown him, and, having spoken a few cordial words, he unlocked the door and threw it wide open. On this the whole assembly passed in, being received from within by an anthem of thanksgiving.

"The devotional exercises were conducted in German by Mr. König, and in Hungarian by Mr. Moody. The sermon was preached by Dr. Wilkens, pastor of the Reformed Church in Vienna. It was, I think, without exception, the finest discourse I ever listened to in the German language. The text was that beautiful passage in Hosea xiv.: 'I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon,' &c. Not only was the language chaste and highly eloquent, but what was much better, the whole sermon was based on a substratum of the soundest evangelical instruction. He found occasion to touch every leading feature of the gospel, and everywhere with a firm hand. It rejoiced one's heart to know that such preaching is to be heard from week to week within the walls of Vienna.

"Short addresses were also delivered by Superintendent Török and myself. The former, in the course of his remarks, indirectly defended himself against an attack made on him by a Pesth newspaper, strongly infected by the spirit of Magyarism, for promoting the establishment of a congregation in which the services would be conducted in German. He stated that many Germans, French, and English belonging to the Reformed Church arrived in Pesth every year, unacquainted with the Hungarian language; that it was necessary to provide religious teaching for them; and that it would be provided within the new church for Germans and English every Lord's day, and for the French every month. He quoted with great effect the words of Paul in reference to the use of tongues: 'Except they give a distinction in the sounds, how shall it be known what is piped or harped?' I should add that this cosmopolitan character of the congregation, together

with its peculiar relation to both Jews and Gentiles, will constitute one of its most interesting features.

"I should have mentioned also that Dr. Wilkens, in his sermon, made most appropriate reference to the connection which has subsisted between the congregation and the Free Church of Scotland, and to the help and encouragement thence derived.

"During the service the church was literally crammed, and many hundreds clustered round the door outside, or went away because they could not find admission. Many Jews were present. One of them, with whom I had a long conversation next day, expressed great admiration of what he had heard.

"A second service took place in the evening, conducted by myself. The congregation was large and

attentive. After dismissal, it was very pleasant to me to meet with many old friends still lingering about the door, and to hear some of them, whose faces I could no longer recognize, recalling, with tears in their eyes, the reminiscences of thirty years ago. Altogether, I have been greatly delighted with my visit.

"Messrs. König and Moody are both full of heart. They regard this as a fresh starting-point in the history of the mission, and speak of commencing a new system of aggressive operations along the whole line, for the benefit of both Jews and Gentiles. Such moments are precious, and if not improved, can never be recalled. Now therefore is the time for friends in Scotland to strike in, with abundant prayer, 'that the word of the Lord may have free course and be glorified.' ROBERT SMITH."

## BIOGRAPHICAL NOTICES.

REV. JOHN MORRICE ROGER, A.M., PETERBOROUGH, CANADA.

*Died January 8, 1878.*

ABRIDGED FROM A BIOGRAPHICAL SKETCH BY THE  
REV. DR. REID OF TORONTO.

THE father whose removal we now record was for upwards of forty-two years a faithful pastor. For the extent of his Christian labours, for his personal worth, for the success of his ministry, he was extensively known and highly respected, while he was greatly beloved by all who knew him. He was born at the manse of Kincardine O'Neil, Aberdeenshire, in 1807. Of that parish his father was for many years minister, and was greatly esteemed and beloved in the district. Mr. Roger's ancestors, by the mother's side, had been for five generations in the ministry.

The subject of this notice attended the Grammar School at Aberdeen, and entered King's College at an early age. Alike in the classes of arts and in medicine and divinity he took a most respectable position; and through life he manifested a strong liking for many branches of science. Soon after obtaining license to preach, he accepted an appointment as missionary to Canada, and after receiving ordination from his native Presbytery, he sailed for that colony in the summer of 1833.

Two years previously, the Presbyterian ministers connected with the Church of Scotland had met at Kingston and organized a Synod. Its members, in 1833, were still few in number. Shortly after his arrival, Mr. Roger proceeded to Peterborough,—by that time the centre of a number of townships. There was no church, but the Presbyterians flocked to hear the young Scottish minister, who was bold in proclaiming the great truths of the gospel. Soon a call was offered to him, and he was inducted as pastor of the newly-organized congregation. After his settlement, work was vigorously carried on, and the fruits soon appeared. The congregation increased, and a church was erected.

In 1839, Mr. Roger visited his native home. His father was now advanced in years, and the parishioners were extremely desirous that the son, whose earnest and faithful preaching had been blessed to the conversion of

some, should be appointed assistant and successor. Their application, however, was not acceded to by the patron. Mr. Roger held Non-intrusion views very decidedly; and after the Disruption, in 1843, those in his father's parish who joined the Free Church repeatedly invited him to become their pastor. The matter came before the Church Courts. It was ultimately decided that he should remain in his Canadian charge, and in this decision he heartily acquiesced.

He had returned to Canada in 1840, and resumed his work with characteristic energy and devotedness. In 1844 came the Disruption in that country. The step then taken by Mr. Roger, which separated him from some dear friends, was taken sorrowfully, but conscientiously. It resulted in serious pecuniary loss to himself. He lived, however, on friendly terms with the pastors of that Church which he and his people had after some years to vacate; and when the Reunion of 1875 took place, no one witnessed the event with greater thankfulness than himself.

Mr. Roger's congregation became large and influential; and with commendable spirit they erected the elegant edifice known as St. Paul's Church. It was finished in 1858.

Mr. Roger's activity extended all through the district of which Peterborough is the centre. He formed some congregations and fostered others. For arduous labours he was certainly well fitted. He had a strongly-built frame, great powers of endurance, and indomitable energy. A few years ago, however, he was obliged, in consequence of increasing infirmities, to apply for assistance; and soon after, he retired with the title of emeritus pastor, which arrangement was sanctioned by the Assembly.

Subsequently Mr. Roger's health rapidly declined, and dangerous symptoms began to appear. He realized his condition, saying occasionally to brethren whom he met, "I have received my death-warrant." But he was, as usual, cheerful and genial. His house was set in order: his soul was safe in the hands of his God and Saviour, and death could not come on him unawares. At last, on the evening of 8th January, while his family were engaged in worship, the Master himself called him to more intimate communion. "He was not, for God took him." On the 10th January, after services in the church, the mortal remains were carried, through streets whose

places of business were closed in token of respect, to their resting-place in the beautiful cemetery at Little Lake, where the remains of a loving partner and of several children already lay.

Mr. Roger was such a man and minister as we do not often meet with. Thorough integrity and candour, strong sense, kindness, and geniality, distinguished him in his intercourse with his fellow-men. In some branches of science, especially geology, his attainments were considerable. The unction and power of his sermons and addresses, especially on communion occasions, will long be remembered. To the sick and sorrowful he was indeed a Barnabas. His personal religion was deep and fervent, yet of a manly, genial type. He had the happy art of introducing religious conversation, and often left impressions which were never effaced. He was conscientious in attending Church Courts, at a time when such journeys were often accompanied with difficulties and perils. In his domestic relations he was distinguished by kindness, affection, and hospitality. He will long live in the memories and hearts of his people, and of brethren who knew and loved him.

His eldest surviving son is the Rev. W. M. Roger, A.M., of Ashburn, who visited Scotland a few years ago, and addressed the Free Assembly on Canadian Missions.

#### REV. JAMES BRODIE, A.M., MONIMAIL.

*Died February 2, 1878.*

BY REV. J. W. TAYLOR, FLISK AND ORIECH.

THE Rev. James Brodie died at Monimail, in the seventy-eighth year of his age and the fiftieth of his ministry. It pleased God to give to his aged servant a privileged death-bed. Only six weeks before, he had been able to take part in the services of the communion Sabbath. During his illness he was spared suffering. His faith was settled and assured; and his mind was peaceful, thankful, and full of cheerful hope. God's promise was largely fulfilled to him—"With long life will I satisfy him, and show him my salvation."

Mr. Brodie was born at the fine farm of Castleton, near Fettercairn, which his father farmed. He studied in Aberdeen. He was licensed as a preacher by the Presbytery of Ellon in 1821. He acted as tutor in the family of Mrs. Gordon of Essemont. It was here that he began the study of botany, which was a life-long pursuit and pleasure to him. The spring flowers—such as the beautiful Carpathian snow-flake—were his especial delight; and even on his death-bed the vision of the flowers regaled his spirit.

While a preacher, Mr. Brodie was in a great measure relieved from the anxieties which oppressed the preachers of his day, for he had the promise of a presentation to the parish of Deer as soon as a vacancy occurred. Meanwhile, however, his grandfather, Dr. Samuel Martin of Monimail, required an assistant; and to his help Mr. Brodie repaired. On 16th January 1829 he was ordained colleague and successor; and the double Monimail pastorate of grandfather and grandson extended over the goodly period of one hundred years.

By birth and by marriage Mr. Brodie was connected with a wide clerical circle. Dr. John Martin of Kirkcaldy was his father-in-law; Samuel Martin of Bathgate and Edward Irving were his brothers-in-law; Dr. Samuel Millar and the Rev. Norman Walker were his cousins; and into other extending ministerial ramifications did the relationship spread.

Mr. Brodie's tastes and studies were very varied. Philosophy, geology, botany, natural philosophy, and prophecy, in turns engaged his thoughts. Mechanical invention had also a great charm to him. He planned a life-boat; patented one or two contrivances; and received a silver medal from the Scottish Society of Arts for an "Inquiry into the Principles on which the Action of Sails and Rudders Depends." On these favourite subjects he published several books. One of these was his reply to Sir Charles Lyell on the Antiquity of Man. The reply is calm and able, and even to an unscientific reader commends itself as abundantly conclusive. But probably the most interesting, and likely to be the longest-lived, of all his publications, is the unpretending Memoir of Annie MacDonald Christie, a self-taught cottager—chiefly in her own words.

Mr. Brodie had his own way of looking at things; and this often threw him out of step with his brethren and his Church. He was opposed to union with the United Presbyterian Church; and yet no man enjoyed more heartily than he did brotherly and ministerial intercourse with United Presbyterian brethren. His pertinacity of purpose was something heroic. When he made up his mind to a particular view, he stuck to it most perseveringly; and in General Assembly or in British Association he would hold on expounding it to the end in his own firm, formal way, even amid the confusion of emptying benches.

In practical goodness Mr. Brodie was never deficient; and there are some who can tell how prompt, generous, and persevering he was in the kindness he showed.

But the most glad some thing to recall was his growing earnestness in the work of the ministry, "as older still he grew with lengthening time." In the years of revival, about 1860, none was more assiduous than he was in cottage meetings; none was more earnest than he in pleading for spiritual blessings on his congregation and on the district. Any evangelist he thought would benefit his people he secured at the cost both of trouble and expense. His zeal increased so much the more as he saw the day approaching.

Pathetic utterances of experience often fall from the lips of the aged. Mr. Brodie was wont to speak of things in general becoming "werah" (tasteless) as life advanced: "desire failed." Walking in his garden with a friend shortly before he was laid down in his last illness, the friend asked him if he had not had much happiness during his lengthened life. His reply was, that all the happiness he had ever experienced was much diminished by the anxiety which always attended it.

A great and oft-recurring comfort to his mind was to have seen a colleague and successor harmoniously appointed in the Rev. W. D. Beattie; and amid his little legacies, he has left two houses as a memorial of his interest in the stability and welfare of his congregation.

And now he disappears—one of the last representatives of the Scottish minister of the olden type. His style of mind and of manner, and the modes of his ministry, reflected this. And it was seen even in the particulars of his dress.

#### REV. GEORGE M'CRIE, GLOLA.

*(Died June 1, 1878.)*

BY REV. A. CRUICKSHANK, M.A., OLD DEER.

THIS much-beloved minister was a son of "the biographer of Knox and Melville," and the youngest of four brothers, all of them notable men. He was born in March 1811.

Both as a school-boy and a youth at the University he evinced good natural endowments, and he took and kept a high place among his fellows. A professor under whom he studied spoke of him as the first Grecian of his class. He gave himself for a time to the study of "law;" but by-and-by abandoning that, he prosecuted a course of divinity in connection with the Original Secession Church. Soon after being licensed, he succeeded, as minister at Clova, his brother Thomas, on his translation to Edinburgh to fill the pulpit left vacant by their father's death. He continued to minister there from 1837 onwards to his death.

The malady which proved fatal seized him while he was yet hale and vigorous. Though, at the instigation of his medical advisers, he had consented in April to take a furlough, he conducted the communion services on the first Sabbath of May, apparently with his usual vigour, and with all his wonted calmness and precision. One of his addresses that day, on "Lovest thou me more than these?" will be gratefully treasured by his attached flock as a closing testimony that he was "affectionately desirous of them." On his arrival in Edinburgh, a few days afterwards, he was told by his physicians that his disease was beyond cure, and that his life could not be much prolonged. Writing to a very old friend, he announced this opinion, adding, "Doctors are sometimes mistaken; but I wait upon God. I am sure I will have an interest in your prayers." During the last fortnight of his life he suffered much from spasms. He showed his consideration for members of his family, by asking them to retire when he felt an attack coming on. On the subsidence of one of them, he spoke of them as "the swellings of Jordan." Once he said, "This is the rod of God. It is heavy; but it is also sweet." At another time, he spoke of "the awfulness of the judgment-seat;" then added, "But the righteousness of Christ is sufficient even for that." He would have liked, he said, to die among his own people; but, assured that he was unfit for the journey, he resigned himself composedly to the will of God.

The blank made by his death in the family circle, in the congregation, and among his brethren, is great indeed.

Mr. M'Crie was a student throughout his life. In preparing for the pulpit, he adhered rigidly to the rule "not to serve God with that which cost him nought;" and he was conscientious in preparing for household visitations, and for all public meetings. His discourses, always edifying, were generally remarkable for their originality. Often they were beautiful in diction, and gave evidence of keenness and skill in exegesis. They testified, too, to breadth and power of intellect, and to accurate and extensive theological learning. But invariably they bore the impress of "Only truth" as his watchword, and that the great end of them was the glory of God in the salvation of his people.

Besides his necessary studies, he systematically carried on a course extraneous to them; and he has left behind him an immense mass of manuscripts, part of which—a lengthened and careful study of Exodus and Leviticus—he has entrusted to a literary friend, to be dealt with according to his judgment.

He has several times come before the public as an author—now as a contributor to high-class periodicals, again as a poet, and yet again as a theologian. Genius and large acquirements appear in his writings; but he fell into the error of "going to press" too soon, and thus did not always do himself justice. His last work—"The Religion of our Literature"—will probably become better

known than it now is. Its quality may be argued from the storm it raised among certain critics, and in Broad Church and Rationalistic newspapers and magazines.

As already indicated, it was eminently true of him that he "loved the truth." He had faith in its stability, and that it would spread world-wide. Between him and all that tended to imperil it there was an instinctive repulsion. Though he mourned over being morally timid, he was stanch and fearless in maintaining and defending it. If he manifested indignation, it was at hollow and specious attempts to undermine it; and if these were malicious and honeyed, he became vehement and unsparing in his treatment of them. Latterly, his spirit was grieved at the letting go by some of truth concerning the future state, and at what he thought a growing tendency towards the letting go of such truth. Latterly, too, he spoke sadly and with fear for the near future, of the want of rigidity in the faith of some in important truths, and of their slowness and hesitancy to condemn fashionable heresies.

Yet, while an independent thinker and a decided Calvinist, Mr. M'Crie respected the judgment of others, and was ready to co-operate with good men. His heart was never more in any work than in prayerful and combined effort for the revival of true religion. Extravagances and mere excitement in pursuing it were obnoxious to him, and wisely, kindly, and with known happy effect, he acted against them. But with his whole soul he took part in services suited to the prayer, "Revive thy work in the midst of the years."

He had attained to a remarkable degree of self-unconsciousness. He was absorbed by his duties, lost sight of himself, and was scarcely known to speak of his own performances.

Among his brethren he was modest, unassuming, unobtrusive. Yet they all owned his ability, and he exerted a silent but powerful influence over them.

He had *humour*, and in society and on the platform he turned it to good account. Though he kept it in check, he was yet often, through it, the life of the fire-side circle. In platform speeches it sometimes got scope; and then, never coarse, never fantastic, it was skilfully used to pave the way for unpalatable truth, or for the reprehension of a prevalent vice or a fashionable folly.

Among children and youth, pitiful, gentle, tender, and at the same time buoyant and sympathetic, he joined heartily in their innocent games and pastimes; and so his word was law with them.

Music and song were his favourite recreation; and one of his luxuries was to speak of those of his class-fellows who had risen to eminence.

He always said he was no business man; and yet when business was committed to him, he carefully prepared for it, and was exact and punctual in the performance of it.

He was manly and true; a man of a large heart and of great tenderness. Men differing widely among themselves found in him congeniality, brotherliness, sympathy.

Through the grace of God given unto him, he for forty years went out and in among his people, leading a pure and blameless life; he came to secure the respect even of many who did not follow his faith; he enjoyed the confidence of his people; and he was loved, trusted, and honoured by his brethren. He has lived to be missed, and his memory is fragrant.

"We desire that every one of you do show the same diligence to the full assurance of hope to the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises."

## MISCELLANEA.

## NOTES ON BOOKS.

*Christianity and Education in Southern India.* By the Rev. W. Miller, M.A.—This is a pamphlet of twenty-one pages, containing the address delivered by Mr. Miller of Madras before the General Assembly. It deals with the great subject of Christian education in India, especially Southern India. It is a very clear, interesting, and able statement of the necessity of a thoroughly religious training for India, and of the efforts that have been made to supply it in Madras.

Mr. Miller holds that—"side by side with directly spiritual efforts, though certainly not to their exclusion"—the Church has a great educational work to do. "Among the friends of missions in Southern India," Mr. Miller mentions that this view is now "practically universal."

And why? Because education—and high education—has become a necessity in India. Shall it be religious or non-religious in character? That is the question. Government gives non-religious education; the tendency of which is greatly evil, although the system has not had time to produce its full effects. Moreover, India is rapidly changing in belief. China might long remain as she is. Not so India. Let us mould the plastic mind of India ere it be too late.

Mr. Miller traces the progress of the Madras Institution from 1863 onwards. It has been very remarkable. The College now stands before the Government one in attractive power. Why? Because "the want of religious and moral life is beginning to be felt in Southern India." The old faith is gone, and the heart is tired of endless doubt. Mr. Miller says: "The one overmastering aim of the Institution is to elevate the aims, to cultivate the conscience, and to renew the nature of its *alumni*, by the constant careful application to their minds of the highest moral and Christian truths, summed up as they are in the death and risen life of the one Redeemer."

But the pleading is not for a mission to be exclusively educational. "Only give us sufficient strength, and there is no form of Christian activity which we are not anxious to develop."—J. M. M.

*Biology. With Preludes on Current Events.* By Joseph Cook. (Glasgow: David Bryce and Son.)—Mr. Joseph Cook is one of the most remarkable men that America has recently produced. For a good many years he has been known as a student and scholar; but more lately he has come forth as a lecturer, and in that capacity he has been edifying and delighting large audiences in all parts of the United States. His home, however, is Boston; and here he has been, during the two or three past winters, discoursing, every Monday forenoon, in the Tremont Temple, to great gatherings of the most intelligent people of the city. What specially interests many in him is the fact that he is devoting all his culture and learning to the defence of evangelical Christianity. He is, for example, in thorough accord with Mr. Moody, in whose meetings he assisted. These circumstances give a great value to whatever comes from his pen; and we have very sincere pleasure in calling the attention of our readers to the volume published in this country by the Messrs. Bryce, and which is introduced by a preface from one of our own ministers, the Rev. Andrew Melville of Glasgow. It deals in a most telling way with the cur-

rent infidel opinions of Darwin, and others of the same school.

*Why Should I Go to the Prayer-Meeting?* By the Rev. John Philip, Fordoun. (Aberdeen: Murray.)—Some of our readers will be glad to know of a suitable tract dealing with this question, to put into the hands of people whom they may visit. They could not do better than supply themselves with copies of what Mr. Philip has written. It is well written, and well got up. We cordially recommend, at the same time, another little book, by the same author, *Kind Words to the Farm Labourer*. (Montrose: George Walker.)

*The College Calendar, 1878-1879.* (Edinburgh: MacLaren and Macniven.)—Apart from its practical value as a guide to students and others, this is a most interesting volume. The editor should send copies of it to such parties, outside our communion, as might be the better for knowing what a Disestablished Church, not much more than thirty years old, has been able to arrange for the training of its ministry. There is everything in the book which anybody would care to know in regard to the history and present constitution of our Colleges. Dr. Duns, to whom, we believe, the Church is indebted for its preparation, has done his work most thoroughly and well; and we hope he will have his reward in the merited appreciation to which the Calendar is entitled.

A brief *Memoir of the Rev. Thomas Gardiner* has been published (Aberdeen: Milne), written by his brother-in-law, the Rev. Andrew Inglis of Dundee. We are sure that not a few in the Church will welcome this tribute to the memory of a man whose goodness greatly impressed all who came into contact with him. Mr. Gardiner's life was not altogether an uneventful one. He spent a portion of it in Calcutta as one of our Indian missionaries; and more recently he occupied a charge at home which led to his taking a prominent part in the conduct of a judicial process. All were not agreed, of course, about the subject-matter of that process, or about the wisdom of the course which he pursued in connection with it. But it was a striking testimony to his Christian character, that those who differed from him most were ready to acknowledge the purity of his motives, and the simplicity of his desire to promote the glory of God. His death-bed experience was peculiarly affecting. Though there were many circumstances which might have disturbed him, his peace was perfect; and in this serene trust in his heavenly Father he has left an example which will not be lost on his bereaved family and friends. Mr. Inglis has done his work well and tastefully.

## ECCLESIASTICAL REGISTER.

[THE Register is under the care of Mr. JOSIAH SINCLAIR, Secretary of the Probationers' Committee, to whom, therefore, it is requested that all intimations of *Calls*, *Ordinations*, &c., shall be addressed, at the Offices of the Free Church, Edinburgh.]

*Licenses.*—By the Presbytery of St. Andrews, on June 19, Mr. James Panton. By the Presbytery of Dunkeld, on June 24, Mr. Frank Gordon. By the Presbytery of Orkney, on June 25, Mr. William M. Craigie. By the Presbytery of Edinburgh, on June 26, Mr. J. H. W. Johnstone. By the Presbytery of Lewis, on June 26,



Mr. Duncan Morrison. By the Presbytery of Paisley, on July 2, Mr. Matthew Bell. By the Presbytery of Nairn, on July 3, Mr. William Roy. By the Presbytery of Kintyre, on July 9, Mr. Matthew D. Finlayson.

*Elections.*—Rev. John Sinclair, Grangemouth, to the High Church, Elgin; Rev. Robert Sanders, B.D., as colleague and successor to Rev. William Cousin, Melrose; Rev. Norman Macpherson, to Yetholm, on July 10.

*Calls.*—Rev. John Bruce, assistant to Rev. D. Thorburn, Leith, to Strichen, Presbytery of Deer; Rev. Archibald Beaton, Coigach, to Ness, Presbytery of Lewis; Rev. George Campbell, St. Monance, to Kennoway, in room of Rev. D. M. Macalister, translated to Old Machar; Rev. William Dymock, Perth, to New Aberdour; Rev. A. Drummond Paterson, M.A., to Kinglassie; Rev. A. M. Forbes, M.A., to Towie, Presbytery of Alford.—Rev. Henry F. Henderson, M.A., Glasgow, has accepted the call to Beith.

*Ordination.*—Rev. D. M. Ross, M.A., at St. John's, Dundee, as colleague and successor to the Rev. A. O. Laird.

*Deaths.*—Rev. Sinclair Manson, Librarian, New College, Glasgow; Rev. Alexander Pollock, senior pastor of South Church, Paisley.

[*N.B.*—Mr. Sinclair would respectfully remind ministers and others applying for pulpit supply, that it is absolutely necessary to have early notice, so as to give sufficient time to make the required arrangements. At this season of the year it is almost impossible to meet the demand. On Friday and Saturday the 14th and 15th of June, in addition to applications by letters, there were no fewer than seven telegrams, thus causing endless worry and confusion. Unless, therefore, application be received not later in the week than Thursday, no guarantee can be given of supply for the following Sabbath.]

## WAYSIDE THOUGHTS AND GLEANINGS.

### THE EMPEROR OF GERMANY.

THE most important of the Evangelical churches is the Dom, or Cathedral, although the name is hardly appropriate now, for bishops are a thing of the past. Here the emperor attends service quite regularly. Nor is it a mere matter of form with him: he has a sincere and strong attachment to the Church and her doctrines, and his personal life is simple and without reproach. The preachers of the Dom are, I believe, four in number, and belong to the strictly orthodox party. One of them is quite an eloquent speaker; and the sermon which I had the pleasure of hearing from him was full of power, as well as of religious truth. The congregation is usually large, and the singing is glorious. A trained choir of male voices fills the church with ringing, mellow anthems and chorals. The silvery accord of boy-sopranos, with that strange sweetness which we sometimes hear in the unison of violins in a great orchestra, pierces the music like a ray of light. The organ rolls out a flood of sound, which bears the voices on its waves. And when the people join in the old familiar hymns, the house overflows with a great sea of song. In the presence of such a worshipping assembly as this, it is hard to believe that the German Church is a withered branch, and that this mighty land is wholly given over to infidelity and Sabbath-breaking. In point of fact, I do not believe it. The spirit of true religion warms many a heart and many a household here. Christian work,—practical, in the support of orphanages and hospitals; theoretical, in the careful, laborious investigation of Scripture, and the slow upbuilding of the great structure of theology,—is carried on with steadiness and vigour. And we American Christians had better try to excel, or even to equal, these good works, instead of sighing over the sad condition of "infidel Germany," in a tone which, to

tell the truth, has a delicate accent of self-righteousness. There are, indeed, many adverse influences at work here: worst of all, a popular alienation from the Church, and a dark, pessimistic philosophy, which settles down like a cold, heavy fog upon all spiritual activity. Christianity has got to fight for life: that is true. But has it not always been true? Is it not true in America also? The gospel is the heaven, not the meal. And while it lives and works we need not fear for the result, although perhaps we must wait for it.—*An American in Berlin.*

### DO YOU WANT TO STEER STRAIGHT?

WE were sailing down the St. Lawrence. All steam was turned off, and swiftly the vessel was borne along by the fast-flowing stream. She was preparing herself, like some mighty athlete, to leap the waterfalls, or, as they call it, "shoot the rapids," farther down.

"Do you see," said a fellow-traveller, who had been on the river before, "these two posts on the shore there,—the one behind the other, like the arms of a half-buried giant stretched out above the ground? Do you know what they are for? It seems quite safe here, but this is one of the most dangerous bits of our journey. Scarcely anybody on board knows about it, except the captain and the sailors, but just now we are in a very narrow passage. Down beneath the water there are rocks on either side. A little to this side or a little to that, and smash goes the vessel against the rocks. The man at the helm can only steer us safely through by looking straight at the marks upon the shore, and keeping them in a line."

Boys and girls, you are being swiftly borne along, down the fast-flowing stream of life. There are dangers all around. Sometimes when it seems safest the danger is greatest. Sometimes the rocks

Do you wish to steer your young life straight? Do you wish to keep from going smash against the rocks on either side? Then look straight at the mark,—the fixed, sure mark. Keep everywhere and always *looking off unto Jesus*.

A MOTHER one morning gave her two little ones books and toys to amuse them while she went up stairs to attend to something. A half-hour passed quietly away, when one of the little ones went to the foot of the stairs, and in a timid voice called out,—

And this is just the way we should feel towards Jesus. He has gone upstairs, to the right hand of God, to attend to some things for us. He has left us down in this lower room of the world to be occupied here for a while. But to keep us from being worried by fear or care, he speaks to us from his Word, as that mother spoke to her little ones. He says to us, "Fear not; I am with thee. I will never leave thee nor forsake thee." "Jehovah-jireh, the Lord will provide."—*Rev. Dr. Newton.*

It will be seen that it chiefly inculcates continued

"If humble Nānak takes thy name, then he lives; Hari is muttered by the mercy of Hari."

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# FREE CHURCH OF SCOTLAND

Monthly



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## EDITORIAL NOTES.

**I**T gives us the greatest pleasure to hear that Dr. Blaikie is to be the editor of the *International Presbyterian*. This is the magazine which the Pan-Presbyterian Council agreed to establish, if the way to do so seemed to be open. It has been resolved to begin the publication with the new year. Its object is the forwarding of the common interests of Presbyterianism throughout the world. Dr. Blaikie's long experience in literary work, the catholicity of his spirit, his courtesy, his good sense, and his self-denying devotion to the cause of Christ, eminently qualify him for the position to which he has been called; and we shall look for a prosperous and useful career to the new periodical on this ground, above most others, that it is to be under the conduct of one whom all the Presbyterian Churches have such good cause to trust.

The Rev. W. S. Swanson, of the English Presbyterian Mission, writes from Amoy:—"We have just had our spring meeting of Presbytery, one of the most stirring and profitable meetings we have ever had. There were four native pastors, five foreign missionaries, fifteen native elders, and two delegates from the London Mission churches in this quarter. These represented more than fifty separate congregations; and the sight made those of us who could look back to the past small beginning thank God with humble, grateful hearts. Carefully drawn up reports on church finance and on the progress of the work were given in and discussed; and it would have done your heart good to see how heartily and intelligently and systematically the whole business was conducted. The Amoy Presbytery has now a membership of 1270 adults under its jurisdiction, with a large number of baptized children and adherents. The total sum contributed by the Church members last year amounted to \$2482 (a sum, reckoning the dollar at 4s. 3d., equal to £527, 10s.), making the average contribution of each individual, 8s. 4d. They are able to do more than this; and I do hope and believe that still further progress will be made."

Education and religion are likely to cure the Mormon evil in time, and make of Utah a garden territory indeed. To this good work Bishop Tuttle, of the Protestant Episcopal Church, is largely contributing with the forces and appliances under his direction. He has five churches or chapels in Utah; and in Salt Lake City an hospital and schools, which are proving of the greatest use. Schools are also founded at Ogden, Plain City, and Logan.

The Presbyterian Church in England has inaugurated an enterprise which deserves success. It has appointed Miss Ricketts of Brighton as missionary to train Chinese women to carry the gospel to the female population of China. Miss Ricketts is a lady of private means, and goes at her own expense. Till recently she was not a Presbyterian.

Without our concurrence being given or asked, a Bible island has come into our possession. Suddenly, without any warning being given of what was in store for us, it was announced, one morning in July, that the Turks had made over to our Government the island of Cyprus. Our object in speaking of this surprise is not to criticise the political wisdom or otherwise of the step. With that we have here nothing to do. We notice it simply to bring out this, that, in so far as the Christian inhabitants of this country are concerned, the event of their acquiring new territory in such a region as this may be described as *purely providential*. It is allowable, in this aspect, to think of the step with calmness and interest, as one which God may overrule for the good of the East. It may not be for the benefit of the British Empire. But the maintenance of the British Empire is, perhaps, not the *sine qua non* of the conversion of the world. And, in any case, it is an accomplished fact. Cyprus is ours—the same island in which Barnabas was a landed proprietor, and where the young missionary Saul met Sergius Paulus, from whom he is supposed to have taken his new name. The island is a hundred and forty-three miles long, and is situated about fifty miles from the coast of Syria.

We hope that ministers and others interested in the welfare of the youth of the Church will give their best attention to the Statement of the Committee contained in our present number. The scheme can succeed only if it is thoroughly worked. It has received the cordial approbation of the General Assembly.

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## THE CONTINENT. DEATH OF THE REV. PETER HOPE.

(Mr. A. Milne Jarvie to Mr. Balfour.)

At the request of Mrs. Hope, I have the melancholy duty to announce to you the death of her much-loved and respected husband, the Rev. Peter Hope, B.D. Mr. Hope died at Ashfield on Monday evening, 27th May, and his remains were interred in the cemetery at Rookwood on the following Wednesday. Suitable services were conducted both at the house and at the grave, and the funeral was attended by almost all the Presbyterian ministers of Sydney and the district, and several other gentlemen.

Since Mr. Hope came out to reside at Ashfield, and particularly within the fortnight preceding his death, it was my privilege to see him frequently. You need not be told, what all who knew him would altogether expect, that the closing scenes of the life of this good servant of the Master were in perfect harmony with his previous consistent life. He died as he had lived, in the blessed hope of the gospel of Christ, and sustained by his Master's presence, and adding another witness to the multitude of those who have found that in the last trying hour a death-bed can be made a scene of triumph, and the gloom of the grave dispelled. Until within the last fortnight—Mr. Hope having somewhat rallied after his arrival at Sydney—he was not without the expectation that, had he been able to go to Brisbane, his strength might have been restored. But when it became evident that the Lord had determined otherwise, he quietly and with perfect composure acquiesced in the Lord's will, and, gathering up the loins of his mind, he set his face to his journey. He had no fears, and no doubts, and no misgivings or repinings of any sort. He expressed to me how deeply solemn our work as ministers of Christ appeared when looked at from a death-bed, and how differently, in many respects, we would act in the course of our ministry, if we could only see it as from that position. But such as his work and

ministry had been, he left all in the hand of his gracious Lord, grateful that he should have been able to do anything in his cause, and joyfully accepting, as for himself, that grace and mercy through the blood of Christ which are the only hope of man.

Next to those who stood in the tender relations of wife and children to him—regarding his deep affection towards whom it would be unbecoming in me to make any remark—I can truly say the schemes intrusted to his care in connection with the Free Church stood nearest to his heart. And if he had any disappointment at all, it was that the information he had acquired in regard to the colonies by personal observation would now be of no avail. This is a disappointment the Presbyterian Churches have most cause to regret. But even that feeling of disappointment, in Mr. Hope's mind, passed away; and he was satisfied that, for ends infinitely wise and good, he had been brought out to this colony to die. These wise and good ends he was content to leave with Him who knoweth the end from the beginning.

I saw Mr. Hope in the forenoon of the day he died. Although very weak, and unable to speak above a whisper, he expressed himself as resting with perfect confidence in the Saviour. After praying with him, he most affectionately bade me "Farewell," and breathed a short prayer that "the Lord may bless you also." I feel deeply grateful to have been beside Mr. Hope in these last days, and to have marked the workings of a mind of a high order, of great conscientiousness, of deep piety, of tender regard for others, and of very warm affections.

I must add, for the satisfaction of friends at home, that everything that affection could think of, or means could procure, to add to his comfort, or to soothe his last days, were found for him at Ashfield. With a kind hospitality for which I think this colony is distinguished, Mr. and Mrs. Hope were received and welcomed into the house of one of our Sydney merchants, J. H. Goodlet, Esq. Ashfield is regarded as the healthiest suburb of Sydney; and in the house of this gentleman, and under the care of Mrs. Goodlet, Mr. and Mrs. Hope found a home. I do not think the word could be more truly used in any case when a stranger arrives from his native land on a distant shore. Mrs. Hope requests me to mention this to the Committee, in order that they may record their sense of the Christian affection and kindness of which their Secretary was the object, and of their gratitude towards and regard for Mr. and Mrs. Goodlet.

Before Mr. Hope's death, he expressed a desire that his remains should be buried beside those of his friend and kinsman, the Rev. Adam Thomson; a desire that has been complied with. And I observed also, on the stone adjoining, the name of the Rev. John Pourie, formerly Free Church minister at Calcutta.

The Lord has removed another eminent man of the Free Church, and he has joined the now large company of eminent men from your Church with whom his early associations and labours were connected. May the same Lord baptize those who are left, and those who are coming, with a double portion of the Spirit with which he was pleased to distinguish those who have gone!

#### WORK IN PARIS.

BY THE REV. ALEXANDER WHYTE, M.A., FREE ST. GEORGE'S,  
EDINBURGH.

ON Sabbath morning (the 21st July) I worshipped with Mr. Paterson in the Oratoire, and took his place in the afternoon. There was a good congregation at both diets of worship. In the evening I preached for Mr. Hart, English Congregational Church, Rue Royale. I had seen Miss Ker at the morning service, and arranged with her to visit next morning Miss De Broën's Evangelical Mission at Belleville. And Mr. Dodds began a week of most kind and unwearied attention by guiding me to Rue Piat, where the dispensary is

situated. When we arrived, a little after ten, we found the room filled with men and women of the poorest classes. I was asked to speak a word to them, which Miss Ker interpreted. I liked the sight of the meeting much. I was much interested in a room full of young girls under training to become French-speaking governesses abroad. They smiled to one another as I told them that there were many happy homes in England and Scotland for French girls with a Christian heart and a good accent. I also visited the school of district children, in which a large number of little girls were busy learning their lessons. Some of the oldest pupils repeated to me the psalm for the day

(Pa. ciii.). I was asked to speak to them; and I did my best to explain the opening verses of the psalm. Some of the girls seemed to follow, and to feel every word I said. After seeing through the new house which is being fitted up for the mission, I returned to Rue Piat, and lunched with Miss De Broën and her lady workers. I was pleased to hear frequent and affectionate mention of the young ladies who had gone out from our own city and congregation to assist in the good work.

In the evening I went to the meeting for workmen in the Boulevard Ornano. The attraction for that evening was, that Mr. Bersier was to speak. When we arrived, the large, unshapely hall was two-thirds filled with the class for which it had been opened. The hall is seated for five hundred and fifty persons. Workmen in their blouses, with a sprinkling of old men and women, with here and there a little child, composed the audience. Mr. Bersier's address consisted of an exposition of the Lord's Prayer. He was followed with close attention. The whole night was most impressive to me; recollecting, as I could not but do, that many of the audience belonged to that class from which the volcanic eruption of the Commune had burst forth. After singing a gospel hymn with great heartiness, the meeting broke up quietly and orderly. I came home feeling very thankful for what my countrymen were being enabled to do in this great and needy city.

On Tuesday morning I was asked to take part in the eleven o'clock meeting in the Salle Evangélique, at the site of the Exhibition. The meeting was not large, but it seemed to be much enjoyed. At the door a gentleman came up to me and handed me his card, shook hands, and passed on. He had pencilled on his card—"Thanking God most heartily, let me also thank you for your sermon of Sunday night and your exposition this morning. Six months away from home, I have never felt so lonely, so tempted, so needy as in Paris." In the evening Mr. Dodds presided, and I spoke, at the workmen's meeting in Rue de Rivoli. There is a meeting there every night. When I visited it, the hall was well filled with a most attentive audience. There are two hundred and seventy sittings. I spoke on the words, "How wilt thou do in the swellings of Jordan?" and illustrated my remarks by the history of how Christian and Hopeful did. I praised Bunyan incidentally; and Mr. Dodds told me there were afterwards a great many requests for copies of the "Pilgrim."

On Wednesday afternoon I started early, and walked on foot to the Faubourg St. Antoine. By such walks, through such parts of the city, one comes to understand more of the character and habits of the people. This faubourg is one of the most crowded, and I should say one of the most

dangerous in a political and social sense, in Paris. I was early at the hall; and looking round at the class of men who were sitting at the door of the low cafés, I felt a doubt of any one coming to the meeting. I walked past the hall for about half a mile; and on my return, on the stroke of eight, I found the place of meeting half filled with workmen and their wives. After several hymns had been sung, I spoke of the woman's words to herself in the gospels, "If I could but touch the hem of his garment." This was the most impressive meeting I have seen, and the sight of it struck me greatly. By the time the address began, the room was three-fourths full. It is seated for three hundred and seventy-two persons. I question whether there was another such meeting, composed of such persons, in Edinburgh or Glasgow that night. It had exactly the appearance of a revival meeting in one of the lowest parts of our city. While I was speaking, groups of rough-looking young fellows came in—just the stamp of men whom we would see lounging at the door of a Fountainbridge shebeen. They sat quietly through the service, and took part in the hymns with great interest. Old men, tidy old women, well-dressed shopkeepers, tastefully-dressed girls, and rough fellows such as I have described, made up the audience. I had a long way to come home; and I left half of my audience singing hymns after the benediction, just like an impressed revival meeting at home. You may judge of my feeling about Mr. McAll's work, as I walked home through the crowded streets of this heathen city.

On Thursday afternoon I met Mr. Andrew, Glasgow, in Mr. Dodds's house; and we three went together at eight o'clock to Miss De Broën's iron room. I had been asked on Sabbath by Miss Ker to come and speak at the Monday meeting. With her kind and effective aid, I managed to convey to the people some of the comforting truths of the gospel. Mr. Dodds spoke after me; and altogether the meeting seemed to gratify those who had care of it. It was a large and most attentive audience, and the sight of it would have warmed the heart of our home-mission workers in Edinburgh or Glasgow. All here bear testimony to the change that has been wrought in this depraved district by Miss De Broën's mission. From being a quarter of such a character that a cabman would ask an English visitor if he "really knew the district he wished to go to," it has become so changed—to the English at least—that English-speaking ladies can walk alone through it at any hour of the day or night, not only with safety, but to find that their English appearance and accent are actually a safeguard to them. From all I have here seen and heard, I do not wonder at the charm that mission work in this quarter of Paris has for English ladies. And I shall

rejoice if our congregation sends out this winter another such addition to the Belleville sisterhood as it has sent before. Any lady may feel assured that she will be amid the best of companions, and engaged in the most fruitful and delightful work, who is willing to serve the Lord and her needy sisters in the Belleville mission work.

In the Batignolles district, Mr. M'All's mission has sunk a shaft into a new seam of Parisian society. Had it not been for the French-speaking, and the texts on the walls, I could have fancied myself in a prosperous Scotch prayer-meeting. The audience was composed of the shopkeeping and middle class; there was not a blouse in the house. Naturally the addresses were less elementary than in most districts; and I was assured that the deeper we went into Scripture and experience, the better we commanded the attention and the affection of the people. The Batignolles hall is seated for three hundred and eighty-seven persons, and it was about two-thirds full.

Mr. M'All's station at Belleville is in one of the worst quarters of the city. Here his work and that of Miss De Broën touch on one another; and between them they have profoundly moved that dangerous district of Paris. The hall is seated for four hundred persons, and on the hot Sabbath evening on which I visited it, it was well filled. The contiguity of Miss De Broën's mission is a great support to this station.

This was the last opportunity I had of seeing the great work that Mr. M'All and his coadjutors are doing in this city; but the impression which the sight of it has made on me is very deep. It may be the beginning of a great reformation, or rather replanting, of church life in this forsaken land. It is beginning in the right way. Mr. M'All and his fellow-workmen are true evangelists: they preach the gospel to the poor where the poor are ignorant as any heathens. It is delightful and hopeful to see how the Reformed pastors assist and sympathize with this work. But what its future is to be, especially in view of the existence of the Reformed Churches around it, is one of the questions which will yet tax the wisdom of its promoters.

Through Dr. Blaikie, Miss Leigh sent me a kind invitation to visit her Mission Hall for Young English Women. This house is situated in Avenue Wagram. It receives English-speaking women who are out of work in Paris—governesses, shop-girls, and servants. I visited the mission home on Monday evening, and had worship with the workers, visitors, and inmates.

This closed my week among the Christian work carried on by our countrymen and countrywomen in Paris; and I feel it has been an inspiring and profitable week to myself.

#### NOTES BY THE INTERIM-SECRETARY.

##### PARIS EXHIBITION SERVICES.

MR. THORNTON, of Glasgow, reports that he found the work most interesting, and that he had much satisfaction in co-operating with Mr. Paterson. He spoke at various meetings connected with Mr. M'All's work, and was much impressed with the extent and depth of it.

##### FRENCH SERVICE IN EDINBURGH.

Two advanced students of theology—one from France, the other from Neuchâtel—will jointly conduct this service next winter, and will continue their studies at the New College. Dr. Fisch writes: "Monsieur Lortsch is an excellent young man, who has succeeded well in his studies, and will become one of our good pastors." Dr. Godet writes: "Monsieur Descoeurs has studied three years at our Independent Faculty of Theology, and has always entirely satisfied us. Conscientious, spiritual, ready to work for his Master, and especially desirous of progress in study, he is happy at the opportunity given him of profiting by all the theological and religious resources which Edinburgh will afford to him. For us, his professors, we are happy to see thus a closer bond created between our faculty and yours, our Church and yours."

##### SUMMER SERVICES ON THE CONTINENT.

*Interlaken.*—Mr. Sutherland, Montrose, who officiated from the middle of June till the end of July, writes in these terms:—"Our little chapel has, since last year, been very neatly fitted up, and is now most comfortable, and even tasteful. The services during June and July were largely attended, and not without evidence of spiritual interest. On the last two Sabbaths the church was crowded, chiefly by Americans, along with a good many from our own and other countries. On one Sabbath eight nationalities were represented, and ten ministers, belonging to various evangelical denominations: among others, Dr. Bacon, Baltimore; Professor Kellogg, Pittsburg; Professor La Harpe, Geneva. On Sabbath, the 21st July, the communion was dispensed in the afternoon, when many availed themselves of the privilege. On the 28th, after the usual services, a large and special meeting for praise and prayer was held, when nearly a dozen brethren took part. It was a most solemn and interesting service. I am convinced that our Free Church services at such stations are a wellspring of blessing to many a traveller."

##### WINTER STATIONS.

The Committee have made the following appointments:—

<i>Menton</i> .....	Nov. to Jan. ....	Mr. Craig, Sprouston.
<i>Rome</i> .....	{ Nov. to Jan. ....	Mr. Reith, Glasgow.
	{ Feb. to April .....	Mr. Laughton, Greenock.
<i>Geneva</i> .....	Nov. to Jan. ....	Mr. Watson, Largs.

## THE BELGIAN SYNOD.

(From Rev. W. G. Blaikie, D.D., to the Editor.)

THE Synod of the Missionary Christian Church of Belgium met at Brussels on the 16th, 17th, and 18th of July. I attended as a delegate from the Free Church of Scotland. There were present also Rev. R. Lundie from the Presbyterian Church of England, and M. Panchaud from the Free Church of Vaud. The meeting of Synod was an interesting one. Full reports were given from all the districts and stations, from which it appeared that the work of evangelization was advancing, if not in a rapid, at least in an encouraging way. Some new stations had been opened, and in other places progress had been steadily going on.

It is interesting to see this handful of earnest Christian men in the dense Popery around them holding the fort with so much faith and patience. It is touching to remember that under the brutalities of the Duke of Alva and others, so graphically

described in the pages of Motley, a most flourishing Reformed Church was strangled and suppressed in Belgium, and that M. Anet and his brethren represent but the little remnant that escaped the edge of the sword. Like the little Protestant Churches in Bohemia, in Italy, in Spain, and, we may say, in France, they deserve our warmest sympathy and prayers.

Last year has been disastrous financially, and the Belgian Church is poor in this world's goods. Its recent converts are chiefly among miners and other *ouvriers* whose income is much reduced. M. Anet had to report a deficit of £800. This is very sad. I undertook to do something to help to clear it off.

In replying to my remarks, the brethren pled hard that we should send some of our students to Geneva or other French theological school, to study the language, and become helpers in this great field. Will any follow the example of Mr. Dodds, now of Paris, and volunteer for this field?

## WORK FOR WOMEN.

IN CONNECTION WITH "THE LADIES' SOCIETY FOR FEMALE EDUCATION IN INDIA AND AFRICA."

BY MRS. MURRAY MITCHELL.

## A ZENANA SCHOOL.

IN a late very interesting letter from Miss Falkiner of Calcutta—who is well known among us as one of the most successful Zenana teachers we have—she refers to her "Hindu day-school."

This school we might still call a new feature in Zenana work, which is properly house-to-house teaching. The starting of it was a step in advance—an experiment so successful that we hope to see it largely repeated.

Some two or three years ago Miss Falkiner induced a few families to which she had gained access, and which lived near each other in the same lane, to allow their little girls to assemble in one of the houses where she taught. She formed them into one large class, thus saving both time and strength. This gradually grew into a nice little school, having an attendance of some fifty children or more, taught by one of the girls of the Normal class connected with our Orphanage, and superintended by Miss Falkiner. The Baboo, or master of the house, with great courtesy and kindness, had given one of his own sitting-rooms, free of rent, for her purpose. He became ill, however, and a move was necessary. After a little time, and some considerable search, new accommodation was secured almost next door to the old house; and this place Miss Falkiner thus describes:—

"You enter a low gateway (which gives no idea of the large building inside), and step into a square

courtyard, paved with red brick, and surrounded with pretty green plants, and ivy clinging to the walls. You ascend a flight of steps to the left, and enter a large hall divided by pillars and arches, also of red brick, with no whitewash. This is 'the god's room' of the house,—the special place set apart for the yearly poojah. Here the family deity is set up, painted, and arrayed with jewels; the priests pronounce some incantations, perform the usual ceremonies, and then the god is supposed to enter the clay figure, and take up his abode in it until the poojahs are over. The ceremonies last about a week, when the priest again exercises his power and dismisses the god. Then with native instruments of music, and loud noises, the family and friends (not the women, of course) follow the image in grand procession to the river, where it is taken out into the stream and thrown into the waters of the 'holy Ganges.'

"This '*thakoor bari*' (or god's house) is now to be our school-room! The house belongs to a rich family, but they are willing, owing to some recent troubles, to let it to us at the small rent of seven rupees a month. Thus a place formerly dedicated to idol-worship is now to be used in the service of the one true God. May many souls be here enrolled under the banner of Jesus, who will go forth to speak of his love and salvation to those who now bow down to wood and stone!

"We are having the place prepared for us to

remove to on Monday. Our school furniture consists of mats, a blackboard, maps, Scripture prints, and a box in which to keep books, slates, and work materials. As we have no benches, the children sit on the floor during lessons. A good many of my little pupils were married during the two propitious months, which has considerably reduced our numbers this half-year. Our teacher is also to be married on the 28th of this month. She is much loved by her pupils, and will be greatly missed by us and by them. She has been with us ever since the school was opened, and I feel that it will be difficult to fill her place. She was pleasant and happy with the children, and I could with entire confidence leave much in her hands.

"I must not forget to tell you how we secured our new school-room. I spoke to a Bengalee gentleman, the uncle of one of my pupils, and asked his help in my difficulty about accommodation. He told me he would do what he could to help us, as he felt he himself owed much to missions, and to the Free Church mission especially; if he could in any way assist us, 'he would be honoured.' He said he had been a pupil of Dr. Duff's, whose memory would ever be dear to him: he had heard with deep sorrow of his death. It seems he corresponded with Dr. Duff until quite lately. Our interview took place in the Baboo's study, and on the

table lay a large English Bible, the gift of Dr. Duff. ....The result was his securing to us our new premises.

"This morning," Miss Falkiner continues, "I visited the daughter of Baboo —. She was dressed in her gayest attire, and adorned with all her jewels. We found that she is shortly to be married to a young man who, contrary to all rule, had sent some of his friends to see his young bride privately before the marriage day. As you know, the bridegroom must not see his bride until the marriage ceremony is over, when he is allowed to lift the heavy veil and look into her face for the first time. As you may imagine, the request that she should be seen even by his friends created great consternation in the house, though it could hardly be refused. ....After the excitement was over, the little girl went back to her lessons as if nothing had happened; and you would scarcely have imagined that my demure, gentle little pupil of nine was a bride!

"My next visit to-day was to a house full of trouble. ....I found my favourite pupil very ill with small-pox, and I was asked to suspend my visits until she should have recovered. There is little comfort at any time in a Bengalee home; but in times of sickness especially one misses much that alleviates pain and makes a sick-room more bearable."

## ISRAEL.

### STRASSBURG.

(Dr. First to Mr. Brown Douglas.)

IN one of my letters I have already told you that I intended on the 1st of May to begin to hold regularly every Sabbath English service; and I have been able to do so, and with success. We have had during the last two months, at each service, between 40 and 50 attending, and sometimes, perhaps, a few more. This is for this place more than we could have expected. We have had English people from almost every part of the globe: from America, and even from South Australia, few only as yet from Scotland. We have experienced from some of them, belonging to the Episcopal Church, great kindness. Ladies from Australia presented us with a very handsome collecting-box, thinking the plain tin box we had rather too common. A clergyman of the Episcopal Church in America left us a bundle of clothes to be distributed among the poor. Our collections were sufficient not only to defray the expenses for advertising, but also for sundry divers matters, and even our evangelist's missionary tours.

Besides the tourists, our services are regularly attended by persons residing here; and this is for me a cause of great thankfulness. Two eminent

professors of theology at our university can be seen among our audience almost at every service. Some medical students from Great Britain or America also occasionally come, and an elderly lady residing in the neighbourhood of Strassburg regularly drives to our hall with her family every Sunday. Now and then a Jew drops in, and disappears as soon as the service is over.

You could not, dear sir, have chosen me a better collection of hymns than the "Songs of Zion," edited by the Rev. J. H. Wilson. It is really heart-cheering and edifying to hear the whole congregation joining heartily with one accord in singing the praises of our Lord. The people like both the hymns and tunes very much, and have often expressed their great admiration of the same. An American Episcopal minister bought one copy, as he considered them an excellent collection, and he was sure they would do him good on his journey. The harmonium is played gratis by a lady that was formerly in Prague; for which I feel greatly obliged. These two past months during which we had our English service have been spent by me in joy and thankfulness of heart for the blessed opportunities I had to set forth Christ and him crucified; and let us hope those who worshipped with us here on earth



may be our fellow-worktippers in heaven around the throne of God and the Lamb!

If I remember rightly, I have told you months ago that the Colonial and Continental Church Society used to send clergymen for the summer months to preach to the English tourists passing through. At the beginning of the year I wrote to the Secretary, telling him that we had a hall where English services are regularly held. The answer I received was, that they had always occupied Strassburg, and it was for me to yield to them. Last Sunday was their first service held, and I was not a little surprised to see that they have sent Mr. Heffter of Frankfurt, their Jewish missionary, to officiate. It is a great pity that in a place like Strassburg there should be rivalry in such matters, but as it cannot be helped it must be endured.

Our evangelist has made several journeys in our province, and has had many opportunities to preach Christ to the Jews. Had I but the necessary funds at my disposal, I should not have kept him here in Strassburg a single day, for now is the time when the Jews can be reached. On the first of this month he gave me a general report of the Bibles and Testaments, religious books and tracts, he has sold among Jews and Gentiles—namely, 25 religious books, 139 tracts, 1 Hebrew Bible, 1 French Old Testament, 9 Hebrew Pentateuchs, 1 Psalm in the French, and 1 French New Testament. I have in hand two reports about his dealings with the Jews, which I hope to translate and send to you as soon as I can.

The Jewish student, Mr. George Margoliauth, whom I sent to his uncle, the Rev. Dr. Margoliauth,

vicar of Little Linford, in Buckinghamshire, was baptized by him on Sunday the 8th of June, on which occasion a sermon on Isaiah xlv. 19 was preached. The young man is preparing himself to enter a theological college. The history of his conversion, written by himself, will probably appear in Professor Delitzsch's quarterly, *Saat auf Hoffnung*. The Rabbinical student, Mr. Gerstenkrantz, of whom I have so often spoken to you, has been sent to Mr. Van Andel, who received him very kindly, and he is still there. Mr. Van Andel, in a recent letter to me, speaks of his sincerity and earnestness, but he is at a loss what to do with him. Can it not be made possible to take him to Edinburgh, and there let him prosecute his studies; so that he can afterwards be employed in some missionary work? He has made all the sacrifices for Christ's sake he possibly could, and is he now, as he has made them, to be left without any assistance? He might by this time, probably, have already held the position of a Rabbi among his unconverted brethren, but for his conviction of the truth of Christianity; and, now he throws himself on the mercy of the Christians, is he to be told, We can do nothing for you? I am sure, my dear sir, if his case is but known to our people in Scotland, means would be forthcoming to enable himself in Edinburgh for some usefulness in the Church. As he is a good Hebrew and Talmudical scholar, he might give lessons, and thus lighten the burden for those who are willing to support him. I hope he will soon find such friends, for I should feel greatly grieved were I obliged to consent to his going to Palestine Place.

## THE COLONIAL FIELD.

### NOTES BY THE INTERIM-SECRETARY.

#### VICTORIA.

A UNANIMOUS call from Erskine Church, Carlton, a suburb of Melbourne, has come to Mr. Yule of Aberdeen. We have not yet learned how Mr. Yule is to deal with it. But we assure him that, if he accept it, he will have a large field of usefulness before him.

#### NEW ZEALAND.

*A Native Ministry.*—We are glad to learn that efforts are being made by the Presbyterian Church of New Zealand to raise up a ministry from among themselves. It is found that the supply from this country is precarious and insufficient. Moreover, it is known that there have been, and are, young men in their midst, devoted and able, willing to give themselves to the ministry, but hindered from doing so by want of a provision for their support during the period of training. A Scholarship Committee has now been appointed by the General

Assembly, and that Committee has gone vigorously to work with a view to provide a few scholarships, whether by donations or by capital fund, to be tenable for three years. There can be little doubt that the scheme will succeed. Due provision for education in the arts and in theology exists. It is only the means to make use of this that are wanting.

*Christchurch, Canterbury.*—The following hopeful communication from Mr. P. R. Monro, appointed as a student-evangelist in November last, should have its weight with our students and licentiates. It is dated 23rd May:—

"I have to inform you of my safe arrival in New Zealand after a long and unpleasant passage. I arrived at Lyttleton on the 27th April, and on the following day made my way to the Rev. John Elmalie's, who gave me a hearty welcome. My time, until the Presbytery of Canterbury met, was pleasantly occupied in attending Dr. Somerville's

meetings. The doctor has done a great work in this city. No place could be got large enough to hold the numbers that crowded to hear him, and the spiritual good is abundantly manifest.

"The Presbytery met in St. Andrew's Church, Christchurch, on the 9th of May. Rev. John Elmalie introduced me, and I got a very kind reception. They proceeded to consider my case, and resolved to hold my arts course as competent, and I am to study theology under the supervision of one of the ministers of this Presbytery. The Presbytery also appointed me to labour in the districts of Halkett and Kimberley, at a salary of £150 per year, my engagement to begin on the 19th May. I have had one Sunday in the districts, and had two good congregations. The people seem kind and hearty, and I think I will like the place very well.

"I am thoroughly satisfied with all the Presbyterian arrangements anent myself. I learn that the Presbyterian cause is prospering everywhere in this province, and the Presbytery are very anxious to get several more preachers. The students and probationers that are on their way here are already appointed to large and needy fields. And they could easily find at once appointments for other four men.

"I was agreeably surprised to find matters so pleasant. I cannot yet realize that I am from home. The country, the people, and everything are very much as at home, only that I find the people more hearty, hospitable, and liberal than I have found the same class in the old country."

*Recent Appointments.*—Messrs. G. K. Stowell, William Macdermid, and Peter Cameron were appointed in May as student-evangelists, and sailed together for Auckland in June. The Committee had the utmost confidence, in selecting them, that they would prove a valuable accession to the Church there. Mr. Archibald Alexander, who completed his studies at Glasgow last session, and was licensed in May, sailed for Canterbury in the beginning of July. Mr. William Marwick Craigie, a licentiate of the Presbytery of Orkney, sailed also for Canterbury early last month. He was a New College student of much promise. Mr. W. Panton Brown, probationer, was appointed in July to such one of the three following charges—namely, Kumara, Reefton, Westport—as the Church Extension Committee on the spot may determine, on his arrival, to send him to. He will sail for Wellington some time this month.

#### TASMANIA.

Dr. Nicolson has resigned his charge at Hobart-town, at the age of eighty-two, after a ministry of twenty-seven years, and in all of more than fifty years. He has been a devoted and exemplary pastor, and has rendered services such as few have

to the cause of evangelical religion in the Australian colonies. He retires amid the affection of a large congregation, and the respect of the whole community.

#### SOUTH AFRICA.

We have to announce, with much regret, the death of Mrs. Brown, wife of our esteemed minister at East London, on 24th June last. Mr. Brown has the sympathy of many friends in this country in his sore bereavement. And from an attached congregation he has doubtless had, in his time of need, renewed expressions of affection and regard.

#### EAST INDIA—LAHORE.

The Committee, who give £60 a year for two years to this station, have given their approval to the appointment by the Anglo-Indian Christian Union Society of Mr. Thirde, United Presbyterian minister of Muirtown.

#### CANADA.

The Fourth General Assembly of the Presbyterian Church of Canada met in the city of Hamilton on the 12th of June, under the moderatorship of Dr. Jenkins, and sat for ten days. It was composed of 360 ministers and elders, being one-fourth of the whole. The reports and discussions on the state of religion, home missions, hymnology, foreign missions, French evangelization, the Sabbath, and Sabbath schools, were of the most interesting description. From the Report on *Home Missions*, for the "Western Section," we extract the following:—"The Committee call attention to the large amount expended upon mission work in Manitoba during the past year, and the absolute necessity for increased liberality, if our work in that distant province is to keep pace with the immigration that is now going on. That many new settlements will be formed during the present year cannot be doubted; but, unless the Committee be sustained in their efforts to provide means of grace for the members of our Presbyterian Church who are daily entering the province, the work of church extension must cease, and pressing calls remain unheeded. In many parts of Ontario, our backwardness to enter and possess the field has lost to the denomination thousands of members who are now identified with other Churches."

The discussion on *Hymns* occupied nearly two days, and ended in a Committee being appointed to prepare a hymn-book, to be sent down to Presbyteries for approval.

In the *Foreign Mission Reports*, East and West, the missions to the New Hebrides, Trinidad, the Indians in the North-West Territories, China, and Central India, were dwelt upon, and revealed encouraging signs of success.

The *Mission to the French Canadians* (Rome)

Catholics) is one of the most interesting works in which the Church is engaged. From the Report we gather that there are now twenty-one French Presbyterian ministers in charge of French congregations, with elders, deacons, communion-rolls, and all the other features of a Presbyterian church.

On *Sabbath Observance* there was not a little that was cheering to report. Certain Sunday trains had been stopped during the year for want of public patronage. Parliament had caused Sunday labour to be discontinued on the canals. The mail-steamers from Halifax to England had ceased to sail on Sabbath.

The General Assembly gave a cordial welcome to Mr. Ross, Rothesay, who had a commission from the Colonial Committee.

Commenting on the Assembly, the *Presbyterian Record* of Canada says:—"We have no hesitation in stating our conviction that, altogether, this has been a splendid Assembly, representing in its constituency an array of talent, both as respects the clergy and laity, of which we have no reason to be ashamed. The business was conducted throughout in a fine spirit."

#### MALTA.

From a letter from Mr. Henry Drummond, whose term of service is now over, we extract the following:—

"I found, on my arrival, the work here at its height, in consequence of the great number of troops, and greatly in need of help. Last Sabbath there were no less than eight full Presbyterian services in Valetta alone. Mr. Wisely and I had three each, and for the other two we just had to get what lay help we could. Mr. Macphail, of course, was in Gozo, where I suppose he had other two services. Through the week here the work is

also endless, as there are week-day services in all the hospitals and prisons, in addition to the religious instruction classes among the children at the forts. I find the work intensely interesting, and only regret that my stay here is to be so short.

"I see the importance of these military stations, since coming here, as I did not before.

"The whole British army passes through each of them in turn, and it is a great thing to have in each of them at least the preaching of the gospel. Independents, Baptists, and Wesleyans all find the way to the Scotch Church, and in most cases there is a percentage of Episcopalians likewise, who find their own Church too high or too formal to attract them."

#### CYPRUS.

In this new possession of the British Crown, as we may call it, a considerable civil population has begun to gather; and three regiments, the 42nd, 71st, and 101st, containing 1500 Presbyterians, officers and men, have been sent from Malta thither. To the 42nd, Government has appointed a Presbyterian chaplain, Mr. Kirkwood, of the Established Church. Relying on the support of the Committee, Mr. Wisely, of Malta, after conferring with the military authorities, promptly sent on Mr. Macphail, one of his assistants, to the island, with the view of his filling very much the same post there as he did in Malta. The Committee have approved of Mr. Wisely's action, and have appointed Mr. Macphail to minister to British residents, and to the Scotch soldiers who may not be under the charge of the Government chaplain. Steps are being taken for the ordination of Mr. Macphail. Our Church has thus entered on a new sphere of usefulness in the Mediterranean, which can scarcely fail to be an important one.

### MISSIONS TO THE HEATHEN.

MY DEAR SIR,—Our three noble-hearted young missionaries at Bombay are in danger of breaking down from sheer exhaustion. Mr. Stothert's absence at the Neilgherries has diminished the staff; the vacancy in the Free Church there has thrown upon them a very great burden. We are prepared at once to send out an additional labourer, and if the pulpit were supplied it would be an immense relief. Calcutta is also in need, and there are other openings in the mission field.

I shall feel it a great obligation if, through the medium of the *Record*, you will allow me to make these facts known to the Church, and to entreat for them, on the part of our probationers, a prayerful consideration; and I shall rejoice if this earnest appeal meets with a speedy and spontaneous response.

THOMAS MAIN, *Coroner*.

EDINBURGH, 7 BELLEVUE CRESCENT, August 14, 1878.

## NOTES BY DR. M. MITCHELL.

## MASS MOVEMENTS.

MR. RAE's letter, as given in last number, is fitted to awaken cheering hopes regarding the progress of Indian missions. It is not only our strong desire, but our confident expectation, that ere long we shall witness *mass* movements towards Christianity in India. But let not the term be misunderstood. No man has a right to say that we can expect the population of India soon to become Christian *en masse*. "Not one fourth of the people have even heard the name of the Saviour," says Mr. Evans of the Baptist Mission in Northern India. At all events, not one fourth have any right conception of the character and work of Christ. At the great religious gatherings on the banks of the Ganges, it is difficult to trace any evidence of Hinduism giving way. Still, even in Northern India, there are some indications of a happy change. Mr. Craven, of the Episcopal Methodist Mission, informs us that, during the last year, the simple preaching of the gospel has awakened far greater interest than at any previous time. This has especially been true of the district of Rohilkhand.

But turning to the south of India, in which missionary operations began much earlier than in the north or west, we note very gladdening progress—especially, as Mr. Rae mentions, in the districts of Arcot and Tinnevely. One circumstance mentioned in the last Report of the Arcot Mission will probably make a deeper impression on the reader's mind than pages of statistics would. It is this:—In some villages the idols of stone have all been overthrown; and in one village the prostrate gods now form the steps up to the Christian church.

## EDUCATED MEN IN INDIA.

The movements that have been referred to above are among the common people, who have been little affected by education. The state of educated men all over India is also profoundly interesting. Their general feeling seems to be one of sadness, almost of despondency. A great sigh is heard over the land, which seems to say,—“We have lost the way; we cannot find the Father. Show us the Father, and it sufficeth us.” Not the bitter opposition to Christianity which was formerly manifested by most of the educated, but rather a sorrowful doubt of its truth, seems to be the prevailing characteristic now. Oh that He, “whose word leaps forth at once to its effect,” may soon say to these bewildered and saddened souls,—“He that hath seen Me hath seen the Father.”

Since the above lines were written, we have received the following statement regarding Calcutta from the Rev. K. S. Macdonald:—

“There has lately been manifested a good deal of

interest in spiritual matters. Almost all Christian visitors to our evangelistic meetings have noticed the very attentive bearing of the young men, as compared with that of those who attended three years ago. The opposition to Christianity is breaking down. Faith in Hinduism and Brahmoism is yielding perceptibly. Appreciation of the character of Christ and Christianity is increasing. Inter-course between Christians and non-Christians (pupils, teachers, and others) is closer and more frequent than it ever was before. Prejudices against native Christians have yielded very largely.”

## THE BRAHMO SOMAJ.

The readers of the *Record* have some knowledge of the doings of the remarkable society so called. The name of its leader, Baboo Keshub Chunder Sen, who visited Britain about eight years ago, is familiar to many. Professor Max Müller once said that the Brahmo Somaj was the most remarkable product of missions in India. That was a great mistake, *unless* the Gnostic heresies were the most remarkable product of early Christianity. Still, the Somaj was a great fact. It spoke loud and boastful words, and boldly proclaimed itself as “the Church of the future.” It was destined to shelter all India beneath its wings—nay, as its language seemed to imply, it was to cover the whole world. It had already arrested the progress of missions, and amongst men of education baptisms had ceased. So thought and spoke the leaders of the Somaj, as they held out to the awakening mind of India a system which, they said, retained all the spiritual truths of Christianity, while it had flung aside its mere husk and shell—all miracle and mystery. Latterly it had claimed to be a higher ethical system than the gospel itself.

We wondered, and waited. We knew this could not last. The Somaj was become an inflated bladder; it must burst by-and-by.

Evil days have now come on the Somaj and on its leader. The trial has been in connection with his daughter's marriage. He is charged with having allowed her to be married at an age under that which the rules of the Somaj and his own frequent declarations have fixed as the lowest allowable for the marriage of females, and to have connived at the introduction of idolatrous ceremonies into the nuptials. As the girl—or child rather, for she is only thirteen—has been wedded to a rajah, Baboo Keshub is taxed with worldly ambition. The glory of having a royal son-in-law is said to have made him act cruelly towards his daughter, and violate both the law of the society and his own conscience.

We are truly sorry for Baboo Keshub. Much of the language used against him is coarse and indefensible. He has succeeded to no small extent in

vindicating his conduct. He says that his daughter was only betrothed, not married; and that no idolatrous rites were used with his consent or knowledge. We have no doubt he speaks the truth, for we have had reason to cherish a high regard for his personal character. But his good sense seems to have deserted him in the arrangements for this marriage. It was clear to all but himself that his conduct would be misunderstood and misrepresented.

Anyhow, the consequences are most serious. Of two hundred and fifty families connected with the Somaj, one hundred and seventy have abandoned Baboo Keshub and his friends, and have formed a new society. At Dacca, the president, or "minister," has been deposed for approving of the marriage. Bitterness and strife reign over the whole Somaj. Baboo Keshub himself has not, so far as we know, once lost his temper; but the *Indian Mirror*, the organ of his party, has repaid scorn with scorn. Never can true reconciliation grow, it seems to us, between the two parties. We hold that both sides have disgraced themselves, and that the influence of the Somaj is destroyed. We shall watch its future history with the deepest interest. We may have to write its epitaph ere long.

#### SIR WILLIAM ROBINSON'S SPEECH.

At a meeting held in the Madras Institution, on the 29th of March, Sir William Robinson, K.C.S.I., presided. After distributing the prizes, the Honourable the Chairman said:—

"The Report on the working of the Free Kirk School and Madras Christian College during the past year commands our respect and sympathy.

"The youths before us have felt the famine. Some have suffered, and those from the wealthiest homes have watched changes amongst their companions, and have known the reason why; for a year of untold misery and death to the poor, feeble, and helpless, has touched every grade of society. Our dearth is now passing away. Slowly and unevenly, it is true, yet halting nature is reviving; and I hope that you who shall gather here next year to hear the story of similar educational successes, will listen to it unsaddened by the thought that the bright ones before you have again had cause to remember that their homes were straitened and that famine was abroad in the land.

"I have listened to the Report, as I have said, with respect and pleasure, because it is on the whole a happy and successful one. We have still a steady increase of an already abundant attendance; and that increase is most marked on the Christian College side. The students gained a fair share of the prizes associated with the name of Peter Gator—a name I always hear with respectful esteem; and

the officiating principal tells us with regard to the Christian teaching that 'in each class in the school one hour a day—and this generally the first hour, or at any rate a morning hour—is devoted to the reading and study of the Bible.' The name Christian is not misapplied where things are so; and, naturally, Christian societies of more than one denomination can sympathize with each other around this simple and catholic basis.

"The extract read to us from the official Director's report leaves nothing to be desired in regard to the intellectual training of the pupils.

"Of the financial prospects of the Institution, I should be fain to say that they also are nearly all that could be desired, did I not know that financiers are not easily satisfied; and I will only add that I heartily wish for the Finance Committee of this Institution all that they desire, for I know all that they get is well employed.

"And now I will remind you that I have myself often seen that singular embodiment of Christian life, zeal, and faithfulness, the late Rev. Mr. Anderson, labouring some thirty-five years ago amongst 200 or 300 children, with a staff of teachers poor, perhaps, in their *materiel*, but bright from his example. 'When I have told you this fact, and now point around to a Union Christian College and Central School, training upwards of 1000 intelligent youths and young men from the most respectable classes, I have told you what it is that tells me that the blessing of our God is with what we are looking on here; tells me that this beneficent Institution has been and still is meeting a real intellectual and moral want which certainly exists; and tells me that its Christian and intellectual work is accepted, and has been done in a manner that provides certainty as respects the future.

"We all miss the valued principal of this Institution, the Rev. W. Millar, this day, and shall welcome him back in renewed health and continued disinterested devotion to the work of his life. But his cloak has descended on a second in command who has not failed his chief nor the object of their joint work. And results tell us how the college and school staff must have worked through the year. Our congratulations and our thanks are therefore alike due to the Rev. Mr. Rae, the officiating principal, and all the worthy staff of his coadjutors.

"I am heartily glad to find the principals of some of our chief collegiate institutions taking pains to follow their distinguished *alumni* into their working life, in order that the light of fact may dispel misgivings as to the real effect of higher education on the society of this country. Mr. Porter followed up last year the footprints of a number of those whom he had himself set on the road to usefulness and honour, with precisely the same results as Mr. Rae's

researches had elicited. My young friends, neither the schoolmaster nor the Christian teacher is one whit too far afield for your country's growing demand for moral and cultured labour. Those who have gone before you have been raising the whole character of this demand on the powers, intellects, and integrity of the country. You yourselves are on the road to independence and honour, if you shall merit them. And your future successful career will but prepare the way for the many more who must assuredly follow in the course of academic distinction. As I have said elsewhere, the most reproductive million sterling which the State has ever spent is that million sterling which the higher education has cost during the last quarter of a century. The moral and intellectual returns for that investment are untold.

"And now I wish to say a few words on the distinctive assertion of character which the college department of this Institution has more recently put forth; for practically this Institution has ever been Christian in its life and being throughout its every branch, and missionary in its every aim. And I wish to say them in no critical spirit. I am quite satisfied that the time has more than fully come for the establishment of what I will term an Official Union Christian College in this residency—a college around which most of our Christian societies may group, in whose management they may take part. And I think that our Christian societies are doing very wisely to adapt to their purposes a well-founded and well-tried structure like this, rather than begin afresh. I accept the fact that such union has already been partially formed around this Institution amongst varied bodies of Christian workmen, who have but one aim for their labours in this country, as an evidence and guarantee of the Biblical and catholic character of the Christian teaching given and to be given here. May the union therefore widen, and deepen, and be peace-making; and may there come with it the strength which mutual confidence and common Christian aims confer.

"But the earnest encouragement that I would bid to this Institution, and all others of the same character, carries with it no disparagement of our State or native schools or colleges. These, too, are doing excellent intellectual work throughout the country, and are advancing its moral tone by precept and example, by virtuous training and good culture. I accept the principle of perfect neutrality as respects religion which guides our State education as the best that we can follow under the circumstances, because the bulk of our fellow-subjects as yet seek no more; and I am not sorry to find the executors of our pledges very jealous of their trust. These pledges, my native friends, will never be withdrawn except in obedience to your own

well-marked desire to annul them—if ever that day should come.

"My native friends, I have well-nigh done with you for this life, and I am sorry for it. But one long, loving desire for you I will carry to my grave, and it is this—that every school and college, more especially those of your own founding and management, into which the marvellously quick, intelligent, and susceptible youths of this land are thronging, may one day have in use the opened Word of God, and possess teachers who shall be free to take your loved ones past all beggarly dilutes and adaptations, right up to the free, simple, peaceful, lovely, Christian law of God, to the Word full of grace and truth and of the Spirit without measure.

"It is these thoughts that lead me to bid God-speed with all my heart to Christian colleges and Christian schools in this country, where the Word of God and the truth of Christ are woven into the web of young intellectual life; to schools and colleges where, along with other precious gifts of culture, the minds of the young may learn to acquire the great truths of life at their holy source, and may be guided into an assured faith, assured hope, and a holy charity.

"With these few and imperfect words, I thank you for permitting me to preside here on this occasion."

#### GORDON MEMORIAL MISSION.

(Extracts from Letters of Dr. Dalzell.)

L.

January 31, 1878.

DEAR LORD POLWARTH,—We had a scene last Sabbath of which I wish very much you had been a spectator, and actor in, as well. You may remember my mentioning that in our neighbourhood the natives were suffering very much from want of rain, and that they had been doing so for about two years. The present season has been no exception, and has included our mission in the circuit of thirst. The country was as dry and gray as in winter. Very many of the maize and Kaffir corn-patches were bleached white. All the crops suffered, and by far the greater part never sprouted, or, at least, appeared at all. The cattle were getting thin; the cows ceasing to give milk. We were thus sharing in the distress. Last week about thirty women and girls appeared. "We are dying, our crops are dying, our cattle also. We beg you to pray to God to send rain." "If God send you rain to-day, you will have forgotten it to-morrow; or else you will go and thank your rain-makers for it, not God." "Oh, we are dying. We will not forget God. Pray for us," &c. In the end, I told them to tell their people to come on Sabbath to church, and we would pray for rain. This was on Thursday. On Friday night two

men appeared (one of them being Colenso's intelligent Zulu, William Ngidi) as a deputation from the men. These came from a different quarter, and had not heard of the women. Dr. Adam, of the early American mission on the coast, had called a meeting for prayer for rain, say thirty or forty years ago. One of the men who had sent these two had been there. God had answered prayer then, and now Dabinkulu felt sure he would again do the same. We told them our answer to the women's request, and told them to circulate the matter, and tell the chief to come. A fine shower fell on Saturday. I feared it would cool the enthusiasm; they were getting rain without praying.

On Sabbath morning we went over to church, held a meeting for prayer among ourselves, and waited. They were seen coming in strong in every direction. They filed in, and soon every corner was full,—the floor covered with sitting natives. Address, prayer, praise, followed on each other most spiritedly. The audience was most attentive. Meanwhile outside an audience, half as large again, had gathered. No one told me of it, or I would have adjourned outside. One old man seemed peculiarly attentive, and kept nodding his head, as though assenting to all that was said. I found afterwards that he had wished for prayer for rain a month before, but did not like to come to speak about it. The service was about three hours, and on such a day, with such a crowd, the exhaustion was very great; but the whole was exceedingly interesting.

Sabbath, no rain. Monday, no rain. Tuesday evening, RAIN! There was a smile on every face and joy in every heart, and thanksgiving welled over unto God. "Now, are you thanking God? are you praising him for the rain?" "Yes, we are."

We have had showers ever since, and the country already begins to grow green. I have told them they ought now to come and thank God, and, by loving him and trusting Jesus, show that their gratitude is deep and genuine. They say the same, but— May God change the "but" into "they followed Jesus, praising God."

I know we shall have your earnest prayers that this event may richly redound to the glory of God.

## II.

NATAL, April 7, 1878.

DEAR LORD POLWART,—Though it is already late, I can hardly permit this Sabbath to close without trying to let your lordship share in our joy. To-day, by baptism, we admitted into the membership of Christ's Church on earth six souls,—a father and mother, and their four children, ranging from about ten down to two years of age.

Macala's case is peculiarly interesting. As a boy, he had been in service with an American mission-

ary, now in heaven; had been taught a little, but never given his heart to the Lord. He joined his heathen father in a large kraal in Zulu Land, where his father died in heathenism. The seed of the word would not permit Macala to live and die a heathen. His conscience was never at rest. He came out again into Natal, settled about twenty miles from us, and since has been more or less under the influence of our mission. The wife had been six months in the service of another missionary, and thus had her heart's inclinations turned towards Christianity; though it is but comparatively lately, and very much through the influence of her husband's example, that she has thrown herself on the Lord. Before baptism, I asked him to tell the people how he had become a Christian, which he did very modestly and clearly, and with a considerable acquaintance with Scripture truth beyond the mere way of salvation.

Mr. Black visits his place once a month, and holds service there. On the other Sabbaths, Macala conducts a service himself. If he stick to what he *knows*, he will do well. We had him a fortnight with us lately, that he might be put through a course of instruction; but what is a fortnight, after all? There is evidently, however, a preparatory work going on in that neighbourhood. May the Lord develop and extend it!

Two others wished to join at the same time, but I thought it better to delay them for a quarter. These are Madousi, one of our boys of whom you have already heard, and Folosi, an apprentice to carpentry with Mr. Black. Madousi is, of course, very constantly under our eyes; and, judging from what we see, we should say that he really has become a follower of the Lamb. Being but a boy, however, he can afford to wait a few months. Folosi is over sixteen years. He is a strange lad; his Testament is never out of his hands when he can help it. He attends school at night, and learns his trade by day. His father does not seem to care whether he becomes a Christian or not. It is the girls the fathers dislike becoming Christians, because then the girls dislike being sold like cows. One Saturday afternoon lately, after his work, Folosi disappeared, nor was he seen all Sabbath till dark. He had been out among the heathen kraals with his Testament (which he can now read somewhat laboriously), and telling them what he knows about Jesus.

The order of service to-day was this:—

Service at Jail.....	8 A.M.
Sabbath School.....	9 A.M.
Service in English.....	10.30 A.M.
Service in Zulu.....	12.15 P.M.
Baptism of Macala, &c.....	2 P.M.
Communion in Zulu.....	3 P.M.
Service in Zulu.....	5 P.M.

All the mission-party were present (except Mrs. Black, from illness), and three white worshippers, and a very good attendance of heathen natives, whose behaviour during both sacraments was excellent.

May the almighty arms be round about and underneath you and your dear family!

## III.

April 15, 1878.

You have already heard, through Lord Polwarth, of the baptisms on the 8th instant. (It was Communion Sabbath, and we had the sacrament of baptism also, administered to a whole Kaffir family—an instance of one sowing and another reaping.)

It is hard indeed to labour away year after year without seeing any immediate fruit; but this has been the lot of not a few of the missions in Zulu Land. I met a German missionary who had been thirteen or fourteen years in Zulu Land, and had only baptized one soul! He was compelled to leave the country, and the baptism of that one, I believe, had something to do with it. When we contrast this with the state of matters here, we cannot but give God thanks, and say, "What things the Lord hath wrought for us, whereof we are glad!" Sabbath after Sabbath Mr. Campbell preaches at the jail to the prisoners and police, sometimes to ten, sometimes to twenty or thirty. Mr. Welsh teaches thirty to forty scholars in his morning Sabbath school, and then goes to the kraals, where he obtains varying audiences, larger or smaller. Mr. Black has his services also, sometimes forty or fifty, and Mr. Campbell his; while in the school we have say ten to twenty at the English service, and at the principal Zulu service sometimes more, sometimes less than one hundred, and an afternoon class of twenty to forty.

Every morning brings a fresh round of sick ones, with their accompanying friends, seeking help for their bodily illness, and getting unsought help for their immortal souls. Thomas Mabuya is pursuing steadily his regular work, leaving home on Friday morning, visiting from house to house, talking, teaching, preaching, sending people to me, &c., just

as occasion demands—gathering the people to one spot (previously arranged), where one or other of us meets him on Sabbath, and holds services, many of them most interesting occasions. Thomas goes on his rounds, returning home on Wednesday night, resting and looking after his affairs on Thursday, ready on Friday morning to set to his work again. Through him we find means of sowing the seed in isolated huts and kraals which we ourselves could hardly reach.

A Zulu audience at a kraal is a most interesting sight. Of course, all are seated on the ground; a few young men perch themselves upon the cattle wall enclosure. The men are all together; the women, the maidens, are each in separate lots—the little children near their mothers, the bigger ones nearer the front. All listen most attentively—more so than a home audience! I often wonder whether they do so *because* of our imperfect language, or *in spite* of it. Their natural politeness, however, aids them in attending. Sometimes a married man will interject a questioning remark; most generally, however, they are perfectly silent. I must except, however, the women and girls from the real listeners. There are many exceptions, I am glad to say; but the whole life and training of these poor, poor women produce this effect: it makes them regard themselves as *not fit* to understand anything one says to them, and therefore they do not *try* to understand. Mr. S— one day was talking with two women, and he began at once telling them that there was a heaven for those who loved God, and a hell, &c. One of the women burst out into a loud laugh, not at the truths so told her, but simply at the very idea of his telling *her* at all, she being a woman. I talked to her afterwards myself, and next day when she came back she behaved differently.

The ignorance of these women in handling their babies is dreadful. Many of the infants must inevitably die. It is only the "fittest" that can survive such treatment. Verily an African mother is more ignorant than the brutes that perish! May the light of God's truth shine into their hearts! They will seek and value other lesser lights then.

## BIOGRAPHICAL NOTICES.

## LORD COWAN.

(Born July 6, 1798. Died August 1, 1878.)

BY D. MACLAGAN, ESQ.

AMONG the many influential testimonies borne to the rightness and reasonableness of the Disruption in 1843, none was more valuable than that of the band of distinguished lawyers who lent to it the weight of their professional judgment and approbation.

The judicial support of Moncreiff, Jeffrey, Glenlee,

Cockburn, Fullerton, and the advocacy of Rutherford, Moncreiff (now Lord Justice-Clerk), Hamilton, Spiers, Monteith, Murray Dunlop, Craufurd, and others, gave to the cause they sanctioned by their legal knowledge and skill both dignity and strength. And it is important at this time to recall to memory—and to instruct the generation which has arisen since Disruption times—that the Free Church of Scotland, while it took its stand upon high spiritual ground, and was sustained by the warm affections and generous impulses of the Christian people, had the



authority of the maturest and most learned legal minds for its entirely constitutional attitude and claims.

Few of the men in the eldership of the Church, who, in these stirring and anxious times, were so helpful, alike by the weight of their judgment and character, are now left to us. The aged and admirable man who has now gone was among the last of them. And, without disparagement to any of those who have gone before, it may be said of him that his gentle but most decided testimony, fortified as that was by a vigorous judgment and a life of singular simplicity and purity of aim, has been one of the most precious possessions of our Church.

It has often appeared to me that the career which has just closed was almost an ideal one. Born in the atmosphere of a Christian home, his earlier education was obtained at the Academy of Ayr, his native town. Having resolved to adopt the profession of law, he studied at Edinburgh University, and was called to the bar in 1822.

From the outset of his professional life, it was evident that his success was very well assured; and by rapid strides he came to the front rank as a consulting counsel. His integrity, firm purpose, contempt of every unworthy action, honest devotion to every interest intrusted to him, were invaluable adjuncts to his accurate and profound knowledge of law. The confidence reposed in him was universal.

In 1851, after having been Sheriff of Kincardineshire and Solicitor-General, he was appointed a Lord of Session and of Justiciary, carrying to the bench a width of experience and a weight of character which gave to his judgments a commanding assent and influence.

After twenty-three years of service as a judge, Lord Cowan, feeling that the strain of a long professional life was telling upon him, retired in 1874. It was a timely and a wise step for himself and for his friends. His physical powers were not greatly lessened, and his powers of mind and memory were wholly unimpaired. A most bright and happy evening time was secured. And the closing years of a life, which in all its history had been so full of success and satisfaction, were to be spent amidst the cheerful and tender care of loved ones at home, and in works of active beneficence for which leisure was now available. As President of the Orphan Hospital, and as an original promoter and constant friend of the Ministers' Sons and Daughters Society of our Church, he did admirable service.

Wide reading, much thoughtful consideration of public questions, converse with friends from time to time, the daily drive to the hill-side or sea-shore which had such charms for him, filled up the quiet ebb-time of life.

It was my privilege to know and revere Lord Cowan from my earliest days; and in later years, to be admitted to a very close and deeply-valued friendship.

Within three weeks of his departure, in a long and to me very memorable conversation, he spoke of old Ayrshire times, interesting to us both—of his early professional friends, to the portraits of many of whom on the walls of his library he pointed, almost all gone before him—of his long service as an elder of the Church, having been ordained in 1827—of memories of St. Mary's and St. George's congregations, in both of which he had been a member of kirk-session—of the unrivalled preaching of Dr. Candlish, his greatly-beloved pastor and friend—of the fellowship of brother office-bearers, of whom the greater part had fallen asleep, smiling as he quoted John Wesley's hymn,—

"Come, let us join our friends above,  
Who have obtained the prize!"

He spoke also of our pastor, Mr. Whyte, and of his great and growing regard for him.

He had then rallied from a severe attack of illness, and was wonderfully full of mental energy and of his old spirit of Scriptural inquiry into questions specially bearing upon the great hereafter. With the reverent and humble tone in which he spoke of such themes he said,—  
"God has dealt very kindly with me; and this illness has made me draw up some of the anchors that still tied me to earth, realizing that the only anchor that holds is that within the veil."

The poet of "The Christian Year" had in view a like sunset when he sung of,—

"Such calm old age as conscience pure  
And self-commanding hearts ensure  
Waiting the summons to the sky,  
Content to live, and not afraid to die."

A fresh access of weakness, involving much suffering, borne with characteristic gentleness and patience, closed the scene; and the aged servant went home to the Master, who was so much the object of his thoughts and affections, and on whose finished work he rested with such joyful confidence.

His bereaved family—of whom one is the much esteemed law-agent of our Church—have the deep and respectful sympathy of a very wide circle of friends, who share their sorrow and their sense of loss.

#### REV. RICHMOND S. THOMSON, ARBRIOT.

Died June 20, 1878.

BY THE REV. ANDREW INGLIS, DUNDEE.

ON 20th June last this very estimable minister of the Free Church died at the comparatively early age of forty-seven.

Mr. Thomson was a native of Stirling. His father was a merchant there; and his mother was a daughter of the Rev. Robert Jaffray, the Seceder minister of Kilmarnock, a man distinguished in his day for his godliness and preaching power. Mrs. Thomson was well known and esteemed for her warm but unaffected piety. In his boyhood Mr. Thomson enjoyed the ministry of Dr. Beith, and often spoke of his obligations to him. He lost his parents in early life, after which he was educated in Dollar; and when his school-days were over, showing a turn for study, his attention was directed to the Free Church ministry, to which, from that time, he devoted himself. He studied in Edinburgh University, which he left an M.A. with honours, after having taken high places in the classes.

By this period in his history his mind was imbued with gospel truth, in which he was confirmed during his course of study in the Edinburgh Free Church divinity classes. At the time of his taking licence to preach the gospel, he was acting as missionary at Cambusbarrow, near Stirling. Afterwards for six months he assisted Dr. Julius Wood at Dumfries. Whilst there, on the death of Mr. Kirk, who was Dr. Guthrie's successor at Arbroath, he was chosen by that congregation to be their minister, and he was ordained there about twenty years ago.

Mr. Thomson, being genial and glowing, was very attractive as a friend and brother. As a minister he was greatly beloved. His preaching was of a superior order; the lucidity of his style was remarkable. Both voice and matter were clear and distinct, on which account his services were much relished both by his own people and

by other congregations. He had a wonderful power of vivid description, and sometimes indulged in a fine play of fancy. For the most part, however, these gifts were sparingly used, and his delight was to set forth the truth of Christ in Scriptural phrase and imagery. Pre-eminently "Christ and him crucified" was the grand burden of his discourses.

Mr. Thomson had a high-strung nervous constitution, which told on a frame never robust. For many years his health was infirm. But for this, he would have been called to other spheres of labour of larger influence than the quiet country parish of Afbirlot. It was great kindness in the Lord of the vineyard giving him and continuing him in this comparative seclusion, where, among a loving and indulgent people, his life and work were doubtless protracted.

A few years ago he, with Mrs. Thomson and his family, spent the winter in Cannes, having been appointed to take charge of the Free Church station there, according to the desire of the late Earl of Dalhousie. It is universally admitted that he occupied this post well. It was partly for the benefit of his elder daughter this change was undertaken. The sympathy and kindness of very many were elicited for the family when, before they left the south of France, this beloved daughter was removed from them.

From that time Mr. Thomson was able for easy work at home, more or less continuously up to the period of his removal. Death came at the last somewhat suddenly, but it found him ready for the change. He has gone to a fairer scene than even his much-loved home here, and to a higher service than the ministry of earth.

## MISCELLANEA.

### ECCLÉSIASTICAL REGISTER.

[THE Register is under the care of Mr. JOSIAH SINCLAIR, Secretary of the Probationers' Committee, to whom, therefore, it is requested that all intimations of *Calls*, *Ordinations*, &c., shall be addressed, at the Offices of the Free Church, Edinburgh. Ministers and others applying for pulpit supply are respectfully reminded that it is absolutely necessary to have early notice, so as to give sufficient time to make the required arrangements; unless, therefore, application be received not later in the week than Thursday, no guarantee can be given of supply for the following Sabbath.]

*Licenses*.—By the Presbytery of Edinburgh, on July 31, Messrs. John Sinclair and Charles Shaw; and on August 15, Mr. Patrick Robson Mackay.

*Calls*.—Rev. Colin S. Murray, Yell, Shetland, to Salton and Bolton; Rev. Hugh Fraser, to St. Monance.—Rev. J. A. George, Airdrie, has accepted the call to St. John's, Montrose.—Rev. John Sinclair, Grangemouth, has declined the call from Elgin High.

*Ordination*.—Rev. Murdoch Morrison, at Lawers, Presbytery of Breadalbane, on July 16.

*Inductions*.—Rev. Gavin Anderson, M.A., late colleague to Rev. Sir Henry Wellwood Moncreiff, Edinburgh, to High Church, Dundee, on July 11; Rev. Mr. Dickson, late of Peterhead, to East Church, Coatbridge.

*Resignation*.—Rev. James Dewar, Cockburnspath.

*Deaths*.—Rev. William Bruce Cunningham, Prestonpans, on August 2; Rev. William Young, Tarbolton, on August 11.

## OUR HOME WORK.

### CHURCH AND MANSE COLLECTION.

It will be remembered that this Collection is made only once in two years; that the Committee at present have more applications for grants than they can deal with; and that this month, September, is unpropitious for them because many members of churches are not at home.

One comfort in contributing to a church-building scheme like ours is, that whatever we contribute will surely accomplish the direct purpose in our view. Our contributions to more directly evangelistic work, at home or abroad, are like bread cast upon the waters, which may be lost, though we hope it shall be found after many days. But a new church or manse, in such cases as our Committee have to deal with, cannot fail to accomplish immediately the direct purpose of the erection—namely, that the congregation may have a roof over its head, and the minister may have a suitable residence, and be saved from much anxiety and perhaps exposure to discomfort alien to his position. In relation to this direct purpose, not a penny of our contributions can be lost. And the purpose concerns us who contribute, as well as the congregations and ministers who are housed through our contributions. For the congregations and the ministers are ours; so

that it is a misfortune to us if, as has happened in cases known to us, a congregation should, perhaps for years, have to worship God in the open air, or a minister should be exposed to the trials which in many cases must result from the want of a manse.

The direct purpose, of suitable material accommodation for ministers and people, is of great importance in relation to the ulterior purpose of maintaining and extending the spiritual fabric of a Church. It is found that there are about ten or twelve cases a year in which buildings are required for new congregations, mainly in connection with the home mission work of the Church. In such cases the want of suitable accommodation might conceivably prevent the establishment of a congregation where on spiritual grounds it is manifestly needed; and even the existence of a heavy debt on building might discourage and depress both minister and people, so as to mar the prosperity of Christian religion as bound up in their cause. So of old congregations by which new buildings, or extensive reconstruction of old buildings decayed through tear and wear, are really needed. In all such cases, to provide the material accommodation is to provide for the spiritual prosperity of God's kingdom

in our land. "He loveth our nation, and hath built us a synagogue," is the only certificate by a kirk-session to religious character which we find recorded in the New Testament. In the last book of the Old Testament, one of the greatest of Bible promises of spiritual good is directly connected with performance of duty towards the material fabric of God's house (Mal. iii. 8-12).

The great importance of the direct purpose in view has been recognized by the Assembly in sanctioning the effort now being made, and already rewarded with remarkable success, for raising a fund of £100,000. The felt need of such an effort does not show that this Committee's work through the collections has been fruitless. It is by a series of such efforts that the Church's work of building was done at the first. The proper purpose of them has never been accomplished through church-door collections. The members of the Church who on this occasion have given subscriptions, several of which are as high as £5000, will not put such large sums into the plate at the church door. The church-door collection, we know from experience, will not ordinarily amount to nearly as much as one of the £5000 subscriptions. But it serves a good purpose of its own, the only purpose it could have been reasonably expected to serve. While the occasional subscription gives to our wealthier members an opportunity of giving large sums for the planting of our material fabric—speaking of it as a goodly tree—the stated collection gives to the whole body of our members and adherents an opportunity of contributing according to their ability for what may be described as the watering of that fabric, and at the same time serves to keep them mindful of the condition of their brethren and the work of their Church all over the land.

Though the little, comparatively, we can hope to do by means of the collection may be described by us as only watering, yet it is extremely welcome to the brethren who are reached by it. There never is a year in which there are not more cases than we can easily overtake, in which our grants, small though they be, are a most welcome aid, frequently proving to be like the prophet's "word in season to him that is weary." The great effort now being made through subscriptions will leave abundance of such cases to be dealt with through our collection; and it is to be hoped that this year, in which Christian liberality has shown itself so magnificently on the subscription lists, will be marked by a peculiar fulness of liberality at the church door; so that it may appear that all have been of one heart toward the good cause, every man giving as the Lord hath prospered him. Even those who can and will give large subscriptions on occasion of a special effort, will do well to keep up, by means of the collection, their *habit* of ordinary giving to the same cause.

In our circumstances ordinary giving for church building ought to enter into the plan of a Christian life. And the habit of ordinary giving through the collection will serve to keep the giver in sympathy with his own congregation, and to sustain in him a due feeling of the Church's yearly toil, and of the condition and wants of various parts of the country in connection with her beneficent labours. The man who plants in this case may well go on to water also.

WILLIAM WILSON, D.D., } *Conveners.*  
JAMES MACGREGOR, D.D., }

#### HOWTH.

BY THE REV. D. C. ROSS, APPLIN.\*

THE "Hill of Howth" is a promontory and peninsula some three miles long by two broad, forming the northern shore of the magnificent Bay of Dublin. At the neck it is very narrow and flat, and looks as if a huge billow sweeping in from the Irish Sea must roll onwards and mix its waters with those of the bay on the other side; but from the neck it broadens and swells till at the centre it reaches a height of 563 feet. The "Hill of Howth" is a most interesting spot. Ascending it after a heavy shower of rain has swept the haze out of the atmosphere, the panorama is unrivalled, the eye sweeping the whole distance from the Mourne Mountains in the north to Wicklow Head in the south. Looking landwards, you have the Bay of Dublin at your feet, with the city at its head, simmering in the heat under its "smoke counterpane;" and for a background, on the farther shore, the Wicklow and Dublin Mountains, which carry the eye inwards till they sink in the plains of Meath; and then onwards to the Mourne Mountains there is a flat, green, richly-wooded country, with a far-off horizon giving a great sense of room. Looking seawards, you see to the north the islands of Ireland's Eye and Lambay, with Rock o' Bill Lighthouse, and to the south the island of Dalkey; while scattered far and wide on the heaving deep are innumerable sails making their way before night-fall to the haunts of the herring; and ploughing their way backwards and forwards over the Irish Sea are powerful steamers, which, like mighty shuttles, are continually weaving a web of amity between Great Britain and Ireland, which must surely grow stronger with the lapse of time. But without going so far afield, the "Hill" itself is teeming with historic and traditional associations, with its ruins of ancient abbeys and colleges and churches, and martello towers and lighthouses, and the baronial castle with its pleasure-grounds, and the endless roads and lanes and pathways of wondrous beauty which form such a pleasant resort for the citizens of Dublin.

\* Deputy from the Highland Committee.

The village is built on the northern shore, and in front of it is the spacious harbour, with a lighthouse on the extremity of its eastern wall, and having for a natural breakwater the charming rocky island of Ireland's Eye. It cost half a million of the national money, and was once the landing-place of the mail-packets from England; but having been built in the wrong place, its glory as a harbour is departed, and only at the herring-fishing season does it now present an animated appearance; and then it is a busy scene indeed, with a fleet of more than 650 boats, manned by seven or eight men a-piece, plying from its waters. Many boats hail from Penzance and St. Ives, others from the Isle of Man, and others, again, from both the coasts of Scotland, besides the Irish contingent. Among the fishermen are hundreds of Highlanders, all the way from Skye in the north to Arran in the south. The western wall of the harbour is built upon, and half-way down is a neat plain building called Mariners' Hall, with a reading-room and library attached, the trustees of which belong to the Church of Ireland, the Wesleyans, and Presbyterians. It is said to be seated for 400, and is for the use of the fishermen. The Wesleyans had service at 10.15 A.M., and again at 6 P.M., many of the men from Penzance and St. Ives belonging to that body. We had an English service at 11.30 A.M., Gaelic at 1 P.M., and a Gaelic meeting at 4.30 P.M., in which the men took part. The Highlanders—some of whom fish for six months on the Irish coast, from Ardglass to Kinsale—greatly value the Sabbath services in their own tongue, and amid alien scenes seem to receive a kind of strength throughout the week from the occasional presence and salutation of one of their own ministers. If the Continental Committee can make out a strong case for providing divine service at the classic shrines of the Continent for our countrymen who resort thither for pleasure or health or culture, then the Highland Committee can make out a still stronger claim in behalf of our humbler compatriots who live for months together in a boat as their home, spending five nights of the week on the deep, and who contribute so liberally out of their hard-won earnings to the support of gospel ordinances. At their own suggestion collectors had been publicly authorized to visit the boats for funds in aid of the Highland Committee; and though the fishing has hitherto been very unremunerative, their contributions amounted to £16, 0s. 6d., as against £9, 15s. last year, which shows that their appreciation of the gospel is increasing—as also the attendance, year after year, though still, according to the acknowledgment of trustworthy informants, far short of all that could be desired. It ought to be noticed that the above sum does not include the church-door collections, which go, I believe, to the support

of the hall. Among the Highlanders whom I met there are some of the excellent of the earth, whose acquaintanceship it was a real pleasure to make; and very touching it was to hear them pleading that they, who had been brought up in the enjoyment of privileges so great, might be enabled by divine grace to keep the Sabbath holy in a place where it was so much profaned, and always and everywhere to live under the full influence of the truth. And without saying anything for the present as to results, may we not hope that, besides the edifying and refreshing of God's people among them, when the gospel-net is pulled in at last, it will then be found that not in vain was it let down by the fishers of men sent out to so many fishing-stations by the Highland Committee of the Free Church of Scotland in the year 1878?

#### ARDGLASS FISHING-STATION.

BY REV. D. M'ALISTER, GLENORCHY.\*

HAVING been appointed by your Committee to officiate to the Scotch fishermen for several Sabbaths at the above station, I proceeded in order to be there on the second Sabbath of June. Upon my arrival, I inquired if many of the fishermen had come, and was told there were but few yet, as it was early in the season. It occurred to me that I should go and see if there were many boats, and where they were from. I soon saw that I had every reason to suspect that some of my countrymen had come. On Sabbath morning intimation was given that your deputation had come, and that the Gaelic service would begin at three o'clock. I was surprised to see the church more than half full. I preached in the evening, so that the English-speaking fishermen might have an opportunity of hearing the word, and I was much pleased to see how both congregations appreciated the services.

Next Sabbath morning I went in company with one of the fishermen through a large number of the boats, and distributed Gaelic and English tracts, which were gratefully received, and at the same time gave intimation of the hour for the services. I need scarcely say that I was more than repaid for this visit: when we met for public worship, the church was quite full. In the evening I preached in English, and afterwards adjourned, and had an open-air evangelistic service, when an immense crowd of fishermen and others gathered. This was a very interesting service, for some of the men took part, and the whole multitude listened with riveted attention to the words that were spoken. This was the plan followed during the other Sabbaths.

\* Deputy from the Highland Committee.

The church was literally packed at the Gaelic services, and there were at the evening services on the quay as many as would fill the church over and over again, many of whom expressed themselves exceedingly grateful for the interest your Committee take in their spiritual welfare.

During the time I was there I had occasion to meet many of the men, and went to not a few of their boats, so that I became better acquainted with them, and can therefore affirm, without the least hesitation, that there are amongst them exemplary men—men who, though exposed to temptation, are a mighty power for good, and whose influences are felt by many others.

May that gentle Saviour, who upon a former occasion called the men of Galilee, still visit our fishing-coasts, and whisper in a still small voice, "Follow me," so that many may answer, "Lo! we have left all and followed thee."

#### COMMITTEE ON THE WELFARE OF YOUTH.

##### SCHEME OF WORK

AUTHORIZED BY THE GENERAL ASSEMBLY FOR 1878-79.

In the Report presented by the Committee on the "*Welfare of Youth*" to the General Assembly of 1878, a proposal was made to institute Examinations of Youth throughout the Church, on subjects such as are proper to Bible classes and the home reading of our intelligent Christian families. The suggestion was cordially adopted by the General Assembly, and the Committee were instructed to put before the Church, with all convenient speed, the details of the scheme, with the subjects proposed for the first Examination.

In discharging this injunction, the Committee would, in the first place, repeat, with slight alterations, the opening statement made in their Report:—

"It is very generally felt throughout the Church that there is a want among the youth of an acquaintance with the best works on *Church History*, *Biography*, *Doctrine*, and *Apologetics*, and consequently a want of knowledge and appreciation of the foundations of the Church's faith and position. It is a matter of deep solicitude to the Committee how those who are growing up within the families of the Church can be best instructed in the great doctrines of the Christian faith, and the great facts of her history. The Committee look upon this question as one of the most important, as it is one of the most difficult, with which the Church has to deal in the present day; and, while recognizing the pulpit as the true place and way for instruction in such subjects, they consider that any additional help and encouragement of the youth in careful and intelligent study should receive the best consideration of the General Assembly.

"After looking closely at the question from all points of view, a scheme has occurred to the Committee, which, in their opinion, would go very far in leading the youth of the Church into instructive and useful lines of reading and study in the standard works of Christian and Church literature. The proposal is, that Examination Papers should be prepared yearly by the Committee on three or more subjects, embracing, along with the study of

Scripture, such topics as the Evidences, General Church History, the History and Principles of the Presbyterian Church and of our own Free Church, and English Literature, selecting standard works of the highest character. The Examinations will be open to members of congregational Bible classes all over the Church, and to the youth in congregations, whether connected with classes or not."

The Report, towards its close, specified some ends which the scheme was expected to advance. The following may be named:—

1. It would serve to give direction and unity to the studies of Bible classes and fellowship meetings, and stimulate to home reading.
2. It would gradually induce a more systematic and thorough study of the Scriptures.
3. It would bring under notice, and materially increase acquaintance with, the best lines of Christian evidence.
4. It would help to secure that our rising youth were well grounded in the history, constitutional position, and Scriptural principles of the Free Church.
5. Its operations would tend to bring ministers and elders into closer contact with the more intelligent youth under their charge.
6. It would create and sustain among many of the youth of the Church an intelligent and personal interest in the proceedings of the General Assembly.

#### REGULATIONS FOR COMPETITORS.

1. Examinations will be held simultaneously at convenient centres in each Presbytery about the beginning of April 1879.

2. These Examinations will be conducted under *Two Divisions* of work prescribed.

*First Division*.—An EXAMINATION on a book of Scripture.

*Second Division*.—An EXAMINATION on one or other of two books on Christian Evidence.

3. A *Third Division* of work will be the preparation of ESSAYS on a specified subject relating to Church History.

4. ESSAYS must be forwarded to Rev. ALEXANDER WHYTE, 52 Melville Street, Edinburgh, not later than the end of March 1879. Each Essay must have a motto written on the top of the first page, and the writer's name must on no account appear on it. The Essayist shall enclose his or her name, address, and age in a sealed envelope, outside of which the motto written on the Essay shall be written. This envelope will not be opened till the prizes are awarded.

5. One Examination Paper for the whole Church will be set on each subject and forwarded under sealed covers to the parties in charge of the various Examinations in Presbyteries. The covers will not be removed till the candidates are met; and the written answers will be covered and sealed for transmission to the Committee before the competitors leave the place of Examination.

6. The names of the successful competitors will be announced at the General Assembly when the Report of the Committee comes up, and entered in the *Record* and *Blue Book*.

7. PRIZES will not be given in—

*First Division* to any above 19 years of age.

*Second Division* " 22 "

*Third Division* " 25 "

(Ages to be counted as at 1st March 1879.)

But CERTIFICATES will be granted according to merit irrespective of age.

8. When the Prize List is exhausted in each Division, First and Second Class Certificates will be awarded where merit seems to demand them.

9. In order to facilitate the work of the Committee, a corresponding member in each Presbytery will be requisite. He will be expected to ascertain what work is being done in his Presbytery in view of these Examinations, and report on this as early as possible. From him also the Com-



Colonies—continued.		
Cockpen	24	0 0
Garvald	1 0	0 0
Yester	1 0	0 0
Langton	0 16	0 0
Westruther	1 4	0 0
Ancrum	0 5	0 0
Dunholm	0 3	7
Hawick	0 14	0
St. Andrew's	0 2	0
Wolfe	0 10	0
Halkerton	1 1	7
Kirkpatrick-Fleming	0 10	0
Kirkpatrick-Durham	1 1	0
Maxwelltown	2 15	0
Ruthwell	2 5	0
Sanguhar	3 9	0
Wanlockhead	0 9	0
Durrisdeer	0 4	6
Kirkholm	0 15	0
Balmaghie	0 7	6
Glenkens	1 4	0
Ballantyne	1 15	0
Dalrymple	0 8	0
Old Cumnock	1 10	0
Beith	1 0	0
Penwick	1 0	0
Galsion	1 0	0
Irvine	7 11	11
Kilbirnie	0 12	9
Kilmarnock	3 1	8
St. Andrew's	1 1	0
Payday-South	1 0	0
Erskine	1 16	10
Glenock-West	5 5	0
Fort-Glasgow	2 7	0
Hamilton	0 12	0
Aldrie-Broomhall	0 10	0
Bothwell	5 10	0
Stonehouse	2 17	11
Cardross	1 0	0
Dumbarton-High	13	0
Shandon	6 10	0

Colonies—continued.		
Bishopbriggs	20	15 0
Collieston	3	17 1
Chryston	1	10 0
Glasgow-Armyll	1	0 0
Augustine	2	6 6
Blochairs	0	5 0
Brigton	3	7 2
Fairbairn	1	0 0
North Woodside	3	6 11
Ramsay	7	10 4
St. Stephen's	7	0 0
Union	3	4 6
Kilbride	1	0 0
Portmahaven	0	8 0
Kilbrandon	1	6 0
Coli	0	6 6
Stronit	0	8 0
Bannockburn	3	10 0
Clackmannan	0	5 0
St. Ninian's	1	3 0
Strirling-Craig	2	4 1
Buckley	1	14 2
Auchtergaven	1	3 6
Clemlie	1	0 0
Dunkeld	1	10 0
Rannoch	1	0 0
Tumult	1	14 2
Errol	0	18 0
Perth-West	8	12 6
Orkney	1	5 0
Wiltland	0	10 0
Burntland	0	0 0
Kinglaine	0	8 0
Leamlie	1	0 0
Collieston	2	9 0
Wiltland	0	15 0
Large	0	13 0
Glenisla	1	13 0
Dundee	4	10 0
St. Andrew's	4	10 0
Wiltland	1	15 0
Wilson Territorial	0	18 0

Colonies—continued.		
Monifeth	21	15 0
Tessing	3	0 0
Brechin-West	5	6 0
Inverchellor	0	13 6
Fettercairn	1	4 9
Abertoe	7	7 0
Gilcomston	4	6 9
High	1	0 0
Marville	26	16 0
Trinity	0	16 0
Banchory-Devenick	1	6 0
Ballerly	0	6 0
Cromar	0	7 6
Kincairdie O'Neil	0	11 6
Tarland	1	10 6
Kinmonthmont	0	18 0
Strathdon	0	8 0
Garloch	1	0 0
Lealla	0	10 0
Fyvie	0	17 6
Garnie	0	10 0
Boynston	0	9 0
Deskford	0	15 0
Clemlie	1	8 9
Glasgow	0	12 0
Abertoe	0	13 0
Inverchellor	0	13 0
Cromar	6	1 2
Kilmorack	3	7 8
Urquhart	3	18 0
Kincairdie	1	10 0
Roschell	1	2 0
Farr	0	16 6
Strathly	1	10 0
Halladale	0	14 8
Tongue	2	0 0
Erskine	1	0 0
Dunnet	1	8 6
Halkirk	3	8 0
Boay	1	3 2
Collieston	1	10 0
Glasgow	0	10 0

Colonies—continued.		
Lochalsh	21	8 8
Flockton	3	15 6
Kilmorack	2	0 0
Armagh	1	1 0
Kilmuir	1	12 4
Forvie	2	19 0
Salmon	1	3 0
Uig	1	1 6
Dunrobin	0	15 0
Harvey	1	0 0
Ronny	0	14 0
St. Andrew, Orkney	0	0 0
Stronness	2	8 0
Dunrobin	0	7 8
Lerwick	0	8 8

Jews—continued.		
Mrs. Tansell	1	0 0
Mr. J. Green	1	0 0
A Free Churman	1	0 0
Paula Hill	1	0 0
The late Miss Helen Stewart	1	0 0
D. Gillespie, Esq.	1	0 0
Mountquhan	1	0 0
Bushan Missionary Society	1	0 0
Mr. J. J. J. J.	1	0 0
Mr. J. J. J. J.	1	0 0
Anonymous	1	0 0

## VIII.—Continued.

Lockgilhead—		
Martyn	0	25 4
Mrs. Hagg, for Sociological Society of Glasgow	1	0 0
Anonymous, for Miss Leigh's Work, Paris	1	0 0
Do. for Paris Service	1	0 0
D. MacLagan, Esq.	2	2 0
Collected at Aik-les-Bains	9	10 0
Do. at Interlaken	14	15 4
Do. at Lucerne	9	15 2

## IX.—Jews.

Glasgow-Armyll	1	0 0
Aberdeen-High	1	0 0
A Friend, per Dr. M. Stuart, for Special Purposes	10	0 0

## X.—College.

Ruthwell	1	0 0
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## XI.—Building Fund.

CHURCH EXTENSION		
Edinburgh—		
St. Bernard's	2	0 0
St. Columba's	14	10 0
Pilgrimage	1	0 0
Granville	1	0 0
Sprinton, via—		
John Craig, Esq.	2	0 0
Mrs. Dunlop	2	0 0
Miss Brown	2	0 0
Rev. A. M. Craig	2	0 0
Albyn	15	0 0
Edinburgh and Glasgow	1	0 0
Inch, Stranraer	2	0 0
Logie and Gairloch	2	0 0
Marinehead	2	0 0
A. J. J. J.	1	0 0
Adam	10	0 0

## CONGREGATIONAL CONTRIBUTIONS.

Sustentation Fund.											
Sum received for Month from 15th July to 15th Aug. 1917.			Total received for Quarter from 15th July to 15th Aug. 1917.			Total received for Quarter from 15th July to 15th Aug. 1917.			Total received for Quarter from 15th July to 15th Aug. 1917.		
£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
<b>Edinburgh.</b>											
Colinton & Currie	11 10 6	25 12 0	0 5 11	..	..	..	..	..	..	..	..
Cornton	9 1 6	15 0 7	18 2 8	..	..	..	..	..	..	..	..
Cranford	6 11 1	20 18 3	23 5 8	2 4 0	..	..	..	..	..	..	..
<b>Edinburgh—</b>											
Barclay	78 6 1	308 1 6	308 0 0	..	..	..	..	..	..	..	..
Bucloch	21 9 8	36 15 0	54 9 6	6 12 0	..	..	..	..	..	..	..
Cowgate	9 13 0	28 16 7	37 10 3	..	..	..	..	..	..	..	..
Cowgate Head	2 7 6	13 18 10	11 11 5	..	..	..	..	..	..	..	..
Dalry	7 8 8	13 10 5	..	..	..	..	..	..	..	..	..
Dean	6 2 9	28 6 11	31 5 1	..	..	..	..	..	..	..	..
Fountainbridge	6 3 6	17 14 1	19 19 7	..	..	..	..	..	..	..	..
Grange	28 5 6	134 8 8	138 1 10	..	..	..	..	..	..	..	..
Greyfriars	9 18 2	30 12 8	45 6 8	4 18 5	..	..	..	..	..	..	..
High	64 11 6	279 3 0	342 18 6	19 9 1	..	..	..	..	..	..	..
Holyrood	14 11 7	31 12 8	35 18 1	2 8 10	..	..	..	..	..	..	..
Knox's	12 15 0	15 19 0	12 6 9	..	..	..	..	..	..	..	..
L. Glenorchy's	17 7 10	111 17 6	116 10 0	..	..	..	..	..	..	..	..
Martyn	21 4 0	21 4 0	27 6 6	..	..	..	..	..	..	..	..
Mayfield	66 9 6	72 19 0	68 0 0	30 6 9	..	..	..	..	..	..	..
M'Oris	26 0 0	30 0 0	33 10 9	..	..	..	..	..	..	..	..
Moray	10 8 1	29 8 3	33 13 1	1 15 0	..	..	..	..	..	..	..
Newington	18 19 1	75 1 0	77 10 3	17 17 6	..	..	..	..	..	..	..
New North	47 13 0	68 18 0	28 18 9	6 14 6	..	..	..	..	..	..	..
Pilgrimage	22 16 2	68 0 0	60 15 2	2 6 4	..	..	..	..	..	..	..
Pleasance	9 1 5	30 0 8	28 4 8	13 4 0	..	..	..	..	..	..	..
Roseburn	8 18 4	48 16 4	48 8 3	13 4 0	..	..	..	..	..	..	..
Roxburgh	9 14 4	23 12 7	36 12 1	..	..	..	..	..	..	..	..
St. Andrew's	115 1 6	278 13 0	334 16 6	7 3 6	..	..	..	..	..	..	..
St. Bernard's	14 8 0	61 6 7	61 11 7	7 3 6	..	..	..	..	..	..	..
St. Columba's	19 10 6	61 6 7	61 11 7	..	..	..	..	..	..	..	..
St. Cuthbert's	10 8 0	27 11 4	45 14 1	13 18 3	..	..	..	..	..	..	..
St. David's	8 6 8	42 8 3	40 3 1	..	..	..	..	..	..	..	..
St. George's	140 6 3	301 10 0	322 13 11	..	..	..	..	..	..	..	..
St. John's	..	66 2 6	66 4 7	..	..	..	..	..	..	..	..
St. Luke's	27 8 6	217 12 0	267 11 0	17 8 6	..	..	..	..	..	..	..
St. Mary's	30 5 6	128 1 10	146 15 8	..	..	..	..	..	..	..	..
St. Paul's	11 12 7	32 17 0	31 12 3	..	..	..	..	..	..	..	..
St. Stephen's	22 15 9	148 13 1	128 3 0	22 4 3	..	..	..	..	..	..	..
Stockbridge	26 7 5	75 9 6	106 18 3	26 12 0	..	..	..	..	..	..	..
Tolbooth	..	128 19 3	128 9 3	..	..	..	..	..	..	..	..
Tron	5 19 7	36 16 6	36 8 0	..	..	..	..	..	..	..	..
Viewforth	20 11 2	85 1 1	104 9 8	12 11 9	..	..	..	..	..	..	..
Westport	14 3 8	70 13 9	73 4 2	4 11 3	..	..	..	..	..	..	..
Grant & Wardie	..	80 9 0	31 5 6	1 5 0	..	..	..	..	..	..	..
<b>Leith—</b>											
North	28 10 0	78 4 8	107 19 10	..	..	..	..	..	..	..	..
South	9 4 7	28 5 9	37 10 10	..	..	..	..	..	..	..	..
St. John's	..	28 18 5	43 3 7	..	..	..	..	..	..	..	..
St. Ninian's	5 8 9	10 10 9	13 12 3	..	..	..	..	..	..	..	..
Trinity Church	23 18 9	47 16 0	42 9 9	..	..	..	..	..	..	..	..
Morningside	25 2 0	94 14 3	95 11 3	..	..	..	..	..	..	..	..
Newhaven	8 10 0	40 3 1	40 3 6	..	..	..	..	..	..	..	..
Portobello	19 6 0	81 8 5	86 14 0	9 13 3	..	..	..	..	..	..	..
Ratho	18 17 0	53 4 6	58 17 0	8 10 0	..	..	..	..	..	..	..
<b>Linkithgow.</b>											
Armadale	10 0 0	30 0 0	31 0 0	0 12 0	..	..	..	..	..	..	..
Bainford	..	20 0 0	20 0 0	1 10 0	..	..	..	..	..	..	..
Bathgate	10 10 0	28 5 9	37 10 10	2 15 6	..	..	..	..	..	..	..
Bo'ness	7 0 11	27 8 7	35 17 5	..	..	..	..	..	..	..	..
Crofthead	6 0 0	20 0 0	17 19 9	0 8 0	..	..	..	..	..	..	..
Falkirk	19 1 10	54 5 6	64 3 9	..	..	..	..	..	..	..	..
Grahamston	21 0 0	60 0 0	60 0 0	..	..	..	..	..	..	..	..
Harthill	18 1 1	58 10 0	66 10 0	8 12 3	..	..	..	..	..	..	..
Kirkcaldy	11 2 0	31 11 3	31 11 3	..	..	..	..	..	..	..	..
Lamington	11 2 0	31 11 3	31 11 3	..	..	..	..	..	..	..	..
Linkithgow	20 0 0	31 11 3	31 11 3	..	..	..	..	..	..	..	..
Livingstone	4 15 0	28 0 0	28 0 0	..	..	..	..	..	..	..	..
Palmerston	13 15 0	28 10 7	27 10 0	1 17 8	..	..	..	..	..	..	..
Stamman	9 16 0	28 10 7	28 10 7	..	..	..	..	..	..	..	..
Phalaris	3 15 0	12 6 0	28 17 6	3 0 0	..	..	..	..	..	..	..
<b>Upshall.</b>											
West Calder	10 5 2	17 9 8	17 11 0	..	..	..	..	..	..	..	..
Whitburn	3 10 6	12 19 3	10 12 6	..	..	..	..	..	..	..	..
Abercrombie	5 2 6	14 12 6	6 17 0	0 15 0	..	..	..	..	..	..	..
Edinburgh	6 7 9	10 0 0	..	..	..	..	..	..	..	..	..
Blackbridge	10 1 0	11 5 0	11 5 0	..	..	..	..	..	..	..	..
Anderson	6 18 9	12 7 5	9 12 1	..	..	..	..	..	..	..	..
<b>Bigger and Peebles.</b>											
Broughton	6 1 8	25 6 8	24 18 8	1 8 1	..	..	..	..	..	..	..
Culter	6 4 10	44 5 5	42 11 8	4 1 0	..	..	..	..	..	..	..
Kilneggahill	6 6 0	26 0 0	30 0 0	1 14 6	..	..	..	..	..	..	..
Inneslithen	20 18 9	46 8 8	47 16 1	3 7 4	..	..	..	..	..	..	..
Kirkcaldy	7 18 2	45 19 11	42 4 0	..	..	..	..	..	..	..	..
Peelish	6 18 10	42 14 1	42 14 1	..	..	..	..	..	..	..	..
Skirling	5 2 1	16 16 7	10 1 2	1 3 1	..	..	..	..	..	..	..
<b>Dalkeith.</b>											
Carlton	1 9 0	5 15 0	8 7 6	1 2 0	..	..	..	..	..	..	..
Cocksmale	7 6 10	14 10 9	14 10 10	..	..	..	..	..	..	..	..
Cocksmale	14 19 7	28 4 0	28 4 0	7 14 1	..	..	..	..	..	..	..
Dalkeith	16 1 11	66 1 2	66 2 5	..	..	..	..	..	..	..	..
Loxhead	3 10 9	11 6 3	..	..	..	..	..	..	..	..	..
Musselburgh	11 2 5	128 10 2	128 19 8	..	..	..	..	..	..	..	..
Ormiston	4 2 8	20 15 4	27 3 4	..	..	..	..	..	..	..	..
Peelish	26 4 8	31 12 5	5 9 7	..	..	..	..	..	..	..	..
Reolin	7 9 10	52 18 4	52 18 5	..	..	..	..	..	..	..	..
Stobhill	7 12 6	32 17 6	21 10 0	0 12 6	..	..	..	..	..	..	..
Tumple	..	20 13 6	13 10 0	..	..	..	..	..	..	..	..
<b>Haddington and Dunbar.</b>											
Cockburnspath	2 2 6	15 11 9	19 1 6	..	..	..	..	..	..	..	..
Dirleton	5 7 1	44 2 0	48 3 0	2 0 0	..	..	..	..	..	..	..
Dunbar	5 0 0	5 0 0	5 0 0	..	..	..	..	..	..	..	..
Garvaid	..	..	..	..	..	..	..	..	..	..	..
Haddington	26 3 7	70 5 6	75 10 9	18 6 0	..	..	..	..	..	..	..
Humble	..	12 13 3	15 0 8	..	..	..	..	..	..	..	..
Inneslithen	8 14 6	30 14 0	26 7 8	1 10 0	..	..	..	..	..	..	..
North-Barwick	..	..	..	..	..	..	..	..	..	..	..
Penfold	13 11 8	56 3 0	54 16 0	..	..	..	..	..	..	..	..
Frutonkirk	9 2 4	31 19 10	32 11 3	3 0 0	..	..	..	..	..	..	..
Longformacus	..	15 11 6	15 15 0	..	..	..	..	..	..	..	..
Salton and Bolton	7 9 7	23 18 6	23 18 7	..	..	..	..	..	..	..	..
Tranent	12 9 0	42 0 0	40 0 0	..	..	..	..	..	..	..	..
Yester	..	..	..	..	..	..	..	..	..	..	..
<b>Dunse and Ghrinside.</b>											
Alanton	..	60 7 6	64 14 6	..	..	..	..	..	..	..	..
Chirnside	20 11 0	20 11 0	15 0 0	5 0 0	..	..	..	..	..	..	..
Dunse	2 16 2	71 7 8	68 1 11	3 7 9	..	..	..	..	..	..	..
Rymouth	5 0 6	24 18 9	4 1 4	..	..	..	..	..	..	..	..
Greenlaw	..	72 18 8	68 4 4	..	..	..	..	..	..	..	..
Heardwood	..	60 3 0	61 2 8	..	..	..	..	..	..	..	..
Longformacus	11 11 9	21 11 1	22 16 7	0 15 0	..	..	..	..	..	..	..
Longformacus	..	21 11 1	22 16 7	..	..	..	..	..	..	..	..
Northampton	..	27 11 1	28 14 0	..	..	..	..	..	..	..	..
Swinton	..	26 4 0	26 10 6	..	..	..	..	..	..	..	..
<b>Kelso.</b>											
Coldstream	1 9 5	23 11 3	20 0 3	..	..	..	..	..	..	..	..
<b>Gordon.</b>											
Kelso	9 14 5	22 0 0	20 0 0	..	..	..	..	..	..	..	..
Makerston	..	..	..	..	..	..	..	..	..	..	..
Morvenhill	..	..	..	..	..	..	..	..	..	..	..
North	..	..	..	..	..	..	..	..	..	..	..
Sprouston	..	..	..	..	..	..	..	..	..	..	..
Wetherburn	2 2 0	32 7 0	32 3 6	..	..	..	..	..	..	..	..
Yetholm	..	..	..	..	..	..	..	..	..	..	..
<b>Jedburgh.</b>											
Ancrum	13 0 0	13 0 0	13 10 0	..	..	..	..	..	..	..	..
Cumtoun	..	..	..	..	..	..	..	..	..	..	..
Crailling	12 17 0	12 17 0	12 17 0	..	..	..	..	..	..	..	..
Edinburgh	28 1 19	28 12 9	28 12 9	..							

Sustentation Fund.					Foreign Missions Fund.	Sustentation Fund.					Foreign Missions Fund.	Sustentation Fund.					Foreign Missions Fund.				
Month.		Quarter 1878.		Quarter 1877.			Month.		Quarter 1878.		Quarter 1877.			Month.		Quarter 1878.		Quarter 1877.			
£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.
kp. Durham.	14 2 6	14 2 6	15 11 3	3 1 0	3 1 0	Inchinnan.	24 0 0	20 1 0	20 8 7	1 2 0	Eaglesham.	14 14 1	63 11 2	54 2 0	..	..	..	..	..	..	..
head.	3 1 0	34 14 0	83 13 0	3 4 0	3 4 0	Johnstone.	12 11 7	37 0 0	37 13 4	..	Angly.	9 11 0	32 4 8	32 11 9	..	..	..	..	..	..	..
Abbey.	6 15 4	39 8 11	29 18 0	0 6 0	0 6 0	Lochwinnoch.	12 10 6	27 7 1	26 8 11	..	Augustine.	15 0 0	44 4 3	42 1 1	2 11 4	..	..	..	..	..	..
Welltown.	9 12 0	9 12 0	..	..	..	Neilston.	11 0 0	32 1 0	31 11 6	..	Barony.	32 13 3	33 13 2	42 17 9	..	..	..	..	..	..	..
Well.	..	..	..	..	..	Fairley.	3 13 6	18 7 9	18 5 0	1 5 0	Barrowfield.	8 19 7	27 19 3	26 15 3	..	..	..	..	..	..	..
Penpont.	..	..	..	..	..	High.	17 9 6	62 6 11	70 0 6	..	Blochairs.	9 0 3	14 2 8	17 18 6	0 8 0	..	..	..	..	..	..
eburn.	11 17 3	16 12 10	17 4 3	2 11 10	2 11 10	Martyn.	5 12 5	18 5 11	18 8 11	..	Bridgiate.	23 5 11	34 12 10	32 5 8	6 10 1	..	..	..	..	..	..
larn.	..	..	..	..	..	Middle.	17 17 8	85 3 3	90 3 0	..	Bridgton.	19 13 8	40 10 1	27 16 10	..	..	..	..	..	..	..
point.	..	..	..	..	..	Oakshaw Street.	17 0 0	34 0 0	50 0 0	..	Bromielaw.	3 6 9	6 16 8	7 12 6	..	..	..	..	..	..	..
o. West.	..	..	..	..	..	South.	8 0 0	29 0 2	40 4 9	..	Buchanan Mem.	9 0 0	27 0 0	27 0 0	..	..	..	..	..	..	..
ghar.	16 6 10	52 1 11	53 15 7	4 9 3	4 9 3	St. George's.	11 5 7	78 2 4	90 4 2	10 16 2	Camachie.	10 0 0	20 0 0	10 0 0	..	..	..	..	..	..	..
lockhead, &c.	16 13 0	16 13 0	12 16 3	..	..	Follockshaws.	9 16 9	15 17 10	19 8 8	..	Campbell Street.	6 0 0	15 8 0	20 2 6	2 5 7	..	..	..	..	..	..
rieker.	7 10 0	7 10 0	6 11 0	0 4 0	0 4 0	East.	9 0 0	29 0 0	30 0 0	0 15 0	Candlish Mem.	12 16 3	32 11 3	29 13 1	..	..	..	..	..	..	..
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Sustentation Fund.				Foreign Missions Fund.				Sustentation Fund.				Foreign Missions Fund.			
Month.	Quarter 1878.	Quarter 1877.	Year 1877.	Month.	Quarter 1878.	Quarter 1877.	Year 1877.	Month.	Quarter 1878.	Quarter 1877.	Year 1877.	Month.	Quarter 1878.	Quarter 1877.	Year 1877.
reciter	4 4 4	4 4 4	4 4 4	reciter	4 4 4	4 4 4	4 4 4	reciter	4 4 4	4 4 4	4 4 4	reciter	4 4 4	4 4 4	4 4 4
se.	9 2 8	22 2 7	31 2 6	se.	9 2 8	22 2 7	31 2 6	se.	9 2 8	22 2 7	31 2 6	se.	9 2 8	22 2 7	31 2 6
scrie Book.	4 14 0	10 1 0	15 1 0	scrie Book.	4 14 0	10 1 0	15 1 0	scrie Book.	4 14 0	10 1 0	15 1 0	scrie Book.	4 14 0	10 1 0	15 1 0
cardine	1863 17 8	1863 16 2	1863 16 2	cardine	1863 17 8	1863 16 2	1863 16 2	cardine	1863 17 8	1863 16 2	1863 16 2	cardine	1863 17 8	1863 16 2	1863 16 2
O'Neill	10 11 0	10 11 0	10 11 0	O'Neill	10 11 0	10 11 0	10 11 0	O'Neill	10 11 0	10 11 0	10 11 0	O'Neill	10 11 0	10 11 0	10 11 0
ster	11 4 3	11 4 3	11 4 3	ster	11 4 3	11 4 3	11 4 3	ster	11 4 3	11 4 3	11 4 3	ster	11 4 3	11 4 3	11 4 3
shury-Terman.	9 16 1	30 16 8	35 10 6	shury-Terman.	9 16 1	30 16 8	35 10 6	shury-Terman.	9 16 1	30 16 8	35 10 6	shury-Terman.	9 16 1	30 16 8	35 10 6
mar.	10 13 6	10 13 6	10 13 6	mar.	10 13 6	10 13 6	10 13 6	mar.	10 13 6	10 13 6	10 13 6	mar.	10 13 6	10 13 6	10 13 6
id.	7 7 9	10 10 8	10 9 6	id.	7 7 9	10 10 8	10 9 6	id.	7 7 9	10 10 8	10 9 6	id.	7 7 9	10 10 8	10 9 6
nar.	12 0 0	12 0 0	12 0 0	nar.	12 0 0	12 0 0	12 0 0	nar.	12 0 0	12 0 0	12 0 0	nar.	12 0 0	12 0 0	12 0 0
ardine O'Neill	6 12 6	27 9 6	16 6 8	ardine O'Neill	6 12 6	27 9 6	16 6 8	ardine O'Neill	6 12 6	27 9 6	16 6 8	ardine O'Neill	6 12 6	27 9 6	16 6 8
phanan.	16 17 0	16 17 0	16 16 1	phanan.	16 17 0	16 17 0	16 16 1	phanan.	16 17 0	16 17 0	16 16 1	phanan.	16 17 0	16 17 0	16 16 1
nar.	14 0 0	14 0 0	14 0 0	nar.	14 0 0	14 0 0	14 0 0	nar.	14 0 0	14 0 0	14 0 0	nar.	14 0 0	14 0 0	14 0 0
chan.	14 0 0	14 0 0	14 0 0	chan.	14 0 0	14 0 0	14 0 0	chan.	14 0 0	14 0 0	14 0 0	chan.	14 0 0	14 0 0	14 0 0
nd.	15 0 0	16 0 0	15 0 0	nd.	15 0 0	16 0 0	15 0 0	nd.	15 0 0	16 0 0	15 0 0	nd.	15 0 0	16 0 0	15 0 0
Alford.	187 8 5	181 16 4	181 16 4	Alford.	187 8 5	181 16 4	181 16 4	Alford.	187 8 5	181 16 4	181 16 4	Alford.	187 8 5	181 16 4	181 16 4
nd.	7 17 0	21 13 9	20 15 11	nd.	7 17 0	21 13 9	20 15 11	nd.	7 17 0	21 13 9	20 15 11	nd.	7 17 0	21 13 9	20 15 11
ndolr.	4 10 0	19 16 0	16 4 0	ndolr.	4 10 0	19 16 0	16 4 0	ndolr.	4 10 0	19 16 0	16 4 0	ndolr.	4 10 0	19 16 0	16 4 0
ough.	4 4 3	22 6 7	27 5 2	ough.	4 4 3	22 6 7	27 5 2	ough.	4 4 3	22 6 7	27 5 2	ough.	4 4 3	22 6 7	27 5 2
hel-Cuachnie	7 0 0	15 0 0	5 0 0	hel-Cuachnie	7 0 0	15 0 0	5 0 0	hel-Cuachnie	7 0 0	15 0 0	5 0 0	hel-Cuachnie	7 0 0	15 0 0	5 0 0
ldon, &c.	20 3 11	30 3 11	19 2 9	ldon, &c.	20 3 11	30 3 11	19 2 9	ldon, &c.	20 3 11	30 3 11	19 2 9	ldon, &c.	20 3 11	30 3 11	19 2 9
larioch.	118 11 2	114 3 7	114 3 7	larioch.	118 11 2	114 3 7	114 3 7	larioch.	118 11 2	114 3 7	114 3 7	larioch.	118 11 2	114 3 7	114 3 7
st.	5 10 0	16 10 0	16 10 0	st.	5 10 0	16 10 0	16 10 0	st.	5 10 0	16 10 0	16 10 0	st.	5 10 0	16 10 0	16 10 0
almond.	3 19 7	16 11 4	18 13 0	almond.	3 19 7	16 11 4	18 13 0	almond.	3 19 7	16 11 4	18 13 0	almond.	3 19 7	16 11 4	18 13 0
sch.	14 1 0	22 14 8	31 2 1	sch.	14 1 0	22 14 8	31 2 1	sch.	14 1 0	22 14 8	31 2 1	sch.	14 1 0	22 14 8	31 2 1
h.	7 17 5	22 19 10	23 2 10	h.	7 17 5	22 19 10	23 2 10	h.	7 17 5	22 19 10	23 2 10	h.	7 17 5	22 19 10	23 2 10
rurle.	8 7 0	26 0 2	26 13 2	rurle.	8 7 0	26 0 2	26 13 2	rurle.	8 7 0	26 0 2	26 13 2	rurle.	8 7 0	26 0 2	26 13 2
may.	8 7 0	26 0 2	26 13 2	may.	8 7 0	26 0 2	26 13 2	may.	8 7 0	26 0 2	26 13 2	may.	8 7 0	26 0 2	26 13 2
ore.	4 15 11	19 10 11	21 3 2	ore.	4 15 11	19 10 11	21 3 2	ore.	4 15 11	19 10 11	21 3 2	ore.	4 15 11	19 10 11	21 3 2
Freemay.	8 3 2	26 6 9	19 18 1	Freemay.	8 3 2	26 6 9	19 18 1	Freemay.	8 3 2	26 6 9	19 18 1	Freemay.	8 3 2	26 6 9	19 18 1
Freemay.	4 3 11	22 4 2	12 17 8	Freemay.	4 3 11	22 4 2	12 17 8	Freemay.	4 3 11	22 4 2	12 17 8	Freemay.	4 3 11	22 4 2	12 17 8
Freemay.	26 0 0	19 0 0	19 0 0	Freemay.	26 0 0	19 0 0	19 0 0	Freemay.	26 0 0	19 0 0	19 0 0	Freemay.	26 0 0	19 0 0	19 0 0
Ellon.	317 7 10	214 1 0	214 1 0	Ellon.	317 7 10	214 1 0	214 1 0	Ellon.	317 7 10	214 1 0	214 1 0	Ellon.	317 7 10	214 1 0	214 1 0
ca.	10 14 5	26 15 0	21 0 2	ca.	10 14 5	26 15 0	21 0 2	ca.	10 14 5	26 15 0	21 0 2	ca.	10 14 5	26 15 0	21 0 2
ran.	3 10 6	26 18 0	26 13 9	ran.	3 10 6	26 18 0	26 13 9	ran.	3 10 6	26 18 0	26 13 9	ran.	3 10 6	26 18 0	26 13 9
le.	4 9 6	20 9 9	26 2 9	le.	4 9 6	20 9 9	26 2 9	le.	4 9 6	20 9 9	26 2 9	le.	4 9 6	20 9 9	26 2 9
Macfar.	10 18 7	21 4 3	26 16 8	Macfar.	10 18 7	21 4 3	26 16 8	Macfar.	10 18 7	21 4 3	26 16 8	Macfar.	10 18 7	21 4 3	26 16 8
saltrum.	11 18 5	22 14 9	36 10 8	saltrum.	11 18 5	22 14 9	36 10 8	saltrum.	11 18 5	22 14 9	36 10 8	saltrum.	11 18 5	22 14 9	36 10 8
Freemay.	26 0 0	26 0 0	30 0 0	Freemay.	26 0 0	26 0 0	30 0 0	Freemay.	26 0 0	26 0 0	30 0 0	Freemay.	26 0 0	26 0 0	30 0 0
Freemay.	225 4 7	215 12 6	215 12 6	Freemay.	225 4 7	215 12 6	215 12 6	Freemay.	225 4 7	215 12 6	215 12 6	Freemay.	225 4 7	215 12 6	215 12 6
Deer.	10 2 5	29 5 11	46 0 0	Deer.	10 2 5	29 5 11	46 0 0	Deer.	10 2 5	29 5 11	46 0 0	Deer.	10 2 5	29 5 11	46 0 0
burgh.	13 19 9	33 6 5	33 5 11	burgh.	13 19 9	33 6 5	33 5 11	burgh.	13 19 9	33 6 5	33 5 11	burgh.	13 19 9	33 6 5	33 5 11
side.	8 0 0	18 0 0	15 0 0	side.	8 0 0	18 0 0	15 0 0	side.	8 0 0	18 0 0	15 0 0	side.	8 0 0	18 0 0	15 0 0
Aberdour.	52 16 0	32 16 0	43 4 0	Aberdour.	52 16 0	32 16 0	43 4 0	Aberdour.	52 16 0	32 16 0	43 4 0	Aberdour.	52 16 0	32 16 0	43 4 0
Ditalgo.	5 4 6	14 12 2	19 8 2	Ditalgo.	5 4 6	14 12 2	19 8 2	Ditalgo.	5 4 6	14 12 2	19 8 2	Ditalgo.	5 4 6	14 12 2	19 8 2
beer.	5 0 0	23 11 0	15 19 8	beer.	5 0 0	23 11 0	15 19 8	beer.	5 0 0	23 11 0	15 19 8	beer.	5 0 0	23 11 0	15 19 8
head.	12 10 0	20 3 2	32 3 1	head.	12 10 0	20 3 2	32 3 1	head.	12 10 0	20 3 2	32 3 1	head.	12 10 0	20 3 2	32 3 1
ritorial.	2 14 8	13 7 7	12 4 9	ritorial.	2 14 8	13 7 7	12 4 9	ritorial.	2 14 8	13 7 7	12 4 9	ritorial.	2 14 8	13 7 7	12 4 9
st.	6 8 3	13 8 3	13 8 3	st.	6 8 3	13 8 3	13 8 3	st.	6 8 3	13 8 3	13 8 3	st.	6 8 3	13 8 3	13 8 3
m.	12 14 0	24 14 6	26 16 9	m.	12 14 0	24 14 6	26 16 9	m.	12 14 0	24 14 6	26 16 9	m.	12 14 0	24 14 6	26 16 9
sen.	3 8 6	16 12 3	23 6 6	sen.	3 8 6	16 12 3	23 6 6	sen.	3 8 6	16 12 3	23 6 6	sen.	3 8 6	16 12 3	23 6 6
rgua.	7 8 4	22 18 11	23 16 6	rgua.	7 8 4	22 18 11	23 16 6	rgua.	7 8 4	22 18 11	23 16 6	rgua.	7 8 4	22 18 11	23 16 6
Freemay.	260 6 8	220 2 10	220 2 10	Freemay.	260 6 8	220 2 10	220 2 10	Freemay.	260 6 8	220 2 10	220 2 10	Freemay.	260 6 8	220 2 10	220 2 10
urrie.	14 14 3	14 14 3	13 4 11	urrie.	14 14 3	14 14 3	13 4 11	urrie.	14 14 3	14 14 3	13 4 11	urrie.	14 14 3	14 14 3	13 4 11
lode.	5 12 9	15 0 0	15 0 0	lode.	5 12 9	15 0 0	15 0 0	lode.	5 12 9	15 0 0	15 0 0	lode.	5 12 9	15 0 0	15 0 0
m.	23 15 5	38 4 0	38 3 7	m.	23 15 5	38 4 0	38 3 7	m.	23 15 5	38 4 0	38 3 7	m.	23 15 5	38 4 0	38 3 7
le.	9 10 11	17 10 11	17 12 4	le.	9 10 11	17 10 11	17 12 4	le.	9 10 11	17 10 11	17 12 4	le.	9 10 11	17 10 11	17 12 4
le.	18 3 3	18 3 3	13 11 3	le.	18 3 3	18 3 3	13 11 3	le.	18 3 3	18 3 3	13 11 3	le.	18 3 3	18 3 3	13 11 3
ff.	6 8 4	26 1 7	24 12 3	ff.	6 8 4	26 1 7	24 12 3	ff.	6 8 4	26 1 7	24 12 3	ff.	6 8 4	26 1 7	24 12 3
chitter.	4 18 4	19 17 4	13 7 6	chitter.	4 18 4	19 17 4	13 7 6	chitter.	4 18 4	19 17 4	13 7 6	chitter.	4 18 4	19 17 4	13 7 6
ff.	7 12 11	34 7 8	30 17 7	ff.	7 12 11	34 7 8	30 17 7	ff.	7 12 11	34 7 8	30 17 7	ff.	7 12 11	34 7 8	30 17 7
ra.	10 0 0	10 0 0	10 0 0	ra.	10 0 0	10 0 0	10 0 0	ra.	10 0 0	10 0 0	10 0 0	ra.	10 0 0	10 0 0	10 0 0
Freemay.	208 7 8	192 13 5	192 13 5	Freemay.	208 7 8	192 13 5	192 13 5	Freemay.	208 7 8	192 13 5	192 13 5	Freemay.	208 7 8	192 13 5	192 13 5
rdyce.	7 11 11	117 10 6	100 3 10	rdyce.	7 11 11	117 10 6	100 3 10	rdyce.	7 11 11	117 10 6	100 3 10	rdyce.	7 11 11	117 10 6	100 3 10
le.	3 9 5	12 15 11	18 6 6	le.	3 9 5	12 15 11	18 6 6	le.	3 9 5	12 15 11	18 6 6	le.	3 9 5	12 15 11	18 6 6
le.	8 2 5	20 19 11	22 16 8	le.	8 2 5	20 19 11	22 16 8	le.	8 2 5	20 19 11	22 16 8	le.	8 2 5	20 19 11	22 16 8
ord.	7 13 0	7 13 0	13 6 6	ord.	7 13 0	7 13 0	13 6 6	ord.	7 13 0	7 13 0	13 6 6	ord.	7 13 0	7 13 0	13 6 6
le.	6 14 2	9 18 0	8 4 6	le.	6 14 2	9 18 0	8 4 6	le.	6 14 2	9 18 0	8 4 6	le.	6 14 2	9 18 0	8 4 6
ce.	6 12 4	26 0 0	20 0 7	ce.	6 12 4	26 0 0	20 0 7	ce.	6 12 4	26 0 0	20 0 7	ce.	6 12 4	26 0 0	20 0 7
hill & Ord.	9 7 6	34 16 11	24 14 9	hill & Ord.	9 7 6	34 16 11	24 14 9	hill & Ord.	9 7 6						

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### EDITORIAL NOTES.



THE following particulars will be read with interest by all (and there are, happily, many in our Church) who feel what may be called a patriotic concern in everything connected with the Jews:—

"Among the British Indian troops, lately quartered at Malta, the *Jewish World* states that there are some black Jews, members of a community existing on the coast of Malabar. They claim to be descended from the Jews sent by King Solomon to India to collect ivory and precious stones. They differ from other Jews in many of their religious services, and only observe the Sabbath and the passover."

"The most remarkable results of evangelistic work among the Jews are found in Sweden. The Rev. Mr. Wilkinson of England, and Mr. Adler, are the instruments used. Great multitudes attended the public services at Gothenburg, the chief sea-port of Sweden. Their time is literally crowded from morning to night. Upon the Sabbath 4000 people, many of them Jews, filled a large Lutheran church."

"Sir Moses Montefiore has just given orders to prepare for cultivation all the land in front of the Judah Touro houses in Jerusalem. The rocks will be removed, terraces built all along, as it used to be in the time of King Solomon, and divided into twenty-two partitions, so that every inmate of the Touro houses will have an opportunity of cultivating the land, which will produce the necessary vegetables, &c., for the maintenance of himself and family. Sir Moses has also caused a very large cistern to be constructed in the centre of the field, which will secure a full supply of water for all of

them. There will be a beautiful veranda in front of the houses, so as to protect the inmates from the glare and light of a burning sun—the veranda was sent direct from London. He has also had a new entrance made in the centre of the boundary wall, built a lodge for the watchman, and had a large bell affixed to one of the houses, to give the alarm in case of emergency. A good number of workmen—nineteen according to the last report—are now occupied."

"Delegates from American Hebrew congregations of the principal cities in the United States met lately in annual convention at Milwaukee. About one hundred and fifty delegates were present, representatives of the religious and educated classes of the Jewish people of the country. A special object of the Convention was to harmonize and unite the various interests of the Israelites of the different sections of the country. The Convention also discussed the feasibility of securing lands in the west and south, to be colonized by Jews who are not possessed of sufficient means to establish their own homes and business. The principal aim of the session was to consolidate all the reformed congregations of the country, to the important end that a number of colleges, under the auspices of the Council, may be established. Another object was to secure uniformity of service among reformed congregations."

A correspondent of the *Globe* says:—"Though some mission-stations and a good many farm-houses have been burnt down, still it is surprising that the Kaffirs have used their power so mercifully, considering that in former wars they behaved so dreadfully—doing all the mischief they could. I am no great admirer of the Kaffirs, still I give them their due. The missionary efforts which have been and are still going on amongst them have told in this war. I sincerely believe that, owing to Christian teaching, the horrors of this war have been mitigated."

The Spanish clergy having shown great alarm at the progress of Protestant propagandism, and especially on account of the results of Bible colportage, the Cardinal Archbishop of Toledo and the Archbishop of Saragossa have applied to the Pope, and obtained from him a brief, which must be read from the pulpit in all the Spanish churches, and which forbids every Spaniard, under pain of excommunication, to give either food or shelter to any Protestant missionary. An excommunication still more severe is pronounced against any person who shall possess, whether for sale or his own private use, any Protestant books whatsoever. Beyond this, Leo XIII. has addressed an autograph letter to King Alphonso, begging him, in the name of the great Catholic country over which he reigns, to use every effort of the civil power to banish Protestant missionaries, and to confiscate their churches, schools, &c.

It should be better known than we think it is that there is in Rome an English school for young ladies, to which our ministers in Italy look with peculiar interest as an agency for good in that city. The primary object of it is to offer a superior Christian education to Roman girls of the higher and middle classes; but arrangements have been made also to receive as boarders twelve pupils from home. Some representatives of Scottish families have already tested the qualities of the institution, and have returned with a most favourable report. And it might be worth the while of such parents as are contemplating sending their daughters abroad for their education, to compare at least with others the claims of Miss Dalgas. Mr. Miller of Genoa will, we are sure, be very glad to give all the information that may be required.

The sum total raised during last year by the Irish Presbyterian Church was the largest ever reached, amounting in all to the really noble amount of £154,953. Seventy-nine thousand one hundred and fifty-four families are reported this year as connected with the congregations of the Presbyterian Church, making about 400,000 individuals. Of course there are thousands of nominal Presbyterians not included in these figures, for the Government census gives a much higher Presbyterian population to the country. The Assembly has 559 churches, 644 ministers, including missionaries, professors, &c., 351 manses, 106,110 communicants, 2155 elders, only 38,731 contributors to the Sustentation Fund (out of the 500,000 or 600,000 people!), 1099 Sabbath schools, with 8510 teachers, and 72,909 scholars. The tree which our forefathers planted in Ireland, amid great discouragements and little prospect of advancement two hundred and fifty years ago, is evidently thriving still, and bringing forth fruit abundantly. Long may a happy people find shelter beneath its branches!

In the April number of the *United Presbyterian Record* we find a remarkable *vidimus* of the progress made during the last thirty years in the scale of giving in the United Presbyterian Church. The amount raised for Foreign Missions in 1847-48 was £9,898; the amount raised for the same in 1877 has been £42,406. During the ten years intervening between 1847 and 1857, the total sum contributed for all objects was £213,016; during the ten years ending with 1877, the sum contributed was £741,980. These figures seem to us very notable and suggestive. They show how much has been done of late to develop the spirit of liberality in the land, and what great things may yet be expected of the Christian Church when its life is deepened and its earnestness becomes more intense. There yet remaineth much land to be possessed, and nobody will pretend that those who possess the gospel have shown themselves hitherto to be truly alive to their responsibilities in connection with it.



## THE CONTINENT.

## NOTES BY THE INTERIM-SECRETARY.

## DEATH OF REV. PETER HOPE.

*Minute of Continental Committee.*

THE Convener referred to the mournful circumstance, with which the members of Committee were no doubt already familiar—that since their last meeting intelligence had reached this country of the death of their esteemed Secretary, the Rev. Peter Hope, at Sydney, New South Wales, on the 27th of May. He mentioned that he had heard of this sad event from Dr. Cairns, and Dr. Macdonald, Melbourne, and Mr. Cameron, Richmond, New South Wales. And he read a very interesting and touching letter which he had received from the Rev. A. M. Jarvie, the minister who had attended Mr. Hope during his last illness, and who bore testimony both to the extreme kindness which he had received from Mr. Goodlet, whose guest he was, and to the peace and happiness of his dying hours.

The Committee were much affected by the account of the death of their beloved and respected Secretary; and they could not but feel that it was a remarkable providence that he should be resting till the great day in one of those colonies whose spiritual interests had lain so near his heart. They desire to put on record their high sense of the faith and patience, the enthusiasm and sound judgment which he brought to bear upon the duties of his office, from the time of his appointment, in 1870, down to the day of his death—the manifest pleasure which he took in his work, and the diligence, ability, and success with which he performed it.

Mr. Hope was much beloved by all the members of Committee who had ever come in contact with him, and by many brethren in the colonies who had never seen his face in the flesh. They feel that his removal, especially at a time when he had been gathering information and impressions, of which he would have made good use had he been spared to return home, is a great loss to the Committee, and to the colonial Churches. But they desire to see the Lord's hand in the dispensation, to bow to his holy will, and to lay to heart the admonition to increased diligence in the Master's service which the removal of their friend and brother is fitted so impressively to convey.

The Committee desire to express their deep sympathy with Mrs. Hope and her family in the peculiarly trying circumstances in which this bereavement has come upon them; and they would affectionately commend them to the care of Him who is the Father of the fatherless, and the Judge of the widow. The Committee feel it to be a matter of profound thankfulness to God that Mr.

Hope, when dying so far from home and friends, should have been received into the house of Mr. and Mrs. Goodlet, at whose hands he and his partner met with such unbounded Christian kindness. They desire to express their gratitude to them, and to all those who in New Zealand or Australia showed hospitality to their departed friend. They request the Convener to thank Mr. Jarvie for his kind attention to Mr. Hope, when on his dying bed.

## NAPLES: HARBOUR MISSION.

It is proposed to build a mission ship or Bethel (which will cost from £400 to £500), in consequence of the success which has attended the efforts of the last few months during which the mission has been established. Experience has proved that such a step can alone furnish the means of working satisfactorily such a mission. By it, beyond the fact that Sabbath services become certain and well known, important accessions to such services are gained,—week-day services, reading-room, &c. Permission has been got to place such a vessel in the harbour. The moment funds warrant it, orders will be given to lay the keel of the vessel. It is earnestly to be hoped that so good a work may be allowed a full and fair opportunity for exercising its influence over a class so tempted and so needy as our sailors in foreign harbours. Mr. Gray, writing on the subject to the Editor, says:—

“I am anxious to have attention called as widely as possible to the Naples Harbour Mission, not only with a view to having the means of building the proposed Bethel, but securing a permanent interest in the work. You are aware that our Continental Committee has twice made a grant of £20 towards the missionary's salary. The Bible Society of Scotland contributes £60 for the same purpose, on the understanding that colportage work will be done as far as practicable. I have received other sums, which will meet the expenses for the present year. The money for the Bethel will have to be provided by a special effort; and when the Bethel has been finished, the working expenses will be heavier than formerly. We shall have to employ a ‘guardiano,’ and shall have to pay shore-dues. I am confident, however, that the money will be found, and am glad to say that, though I have not yet asked a single contribution, I have already received three. The field promises to be even wider than I had anticipated. Besides the eight or nine thousand English-speaking sailors who come to the port of Naples annually, there are English engineers on board of Italian steamers,



and also not a few Norwegians, Danes, Germans, &c., who understand English.

"It is my intention, as soon as the English department of the mission is thoroughly equipped, to have an Italian colporteur for the many vessels under the Italian flag, large and small, which frequent the harbour. Pozzuoli (Puteoli) is embraced in the field of our mission, as the American vessels bringing petroleum must discharge there.

"You will greatly encourage us in our mission, if you will call attention to it in an early issue of the *Record*.

"These four months have convinced us that there is very great need, as there is ample scope, for such a mission. Infidel views, to some extent, are taking hold of our sea-faring countrymen. Temptations manifold await them as soon as they reach this port. In too many cases in the past our countrymen have been led astray, spending not only all the money they could get, but bartering their clothes for the gratification of their lusts. The gospel alone, preached with earnestness and power, can bring about the much-needed change in the condition of our brave tars, who are only too easily led into evil. This means we have been endeavouring to use during these past months, and with such tokens of success as warrant us to appeal to all who labour and pray for the extension of the kingdom of our Lord on sea as well as land. And we have had the satisfaction of ministering, by our services, to the encouragement and comfort of several Christian captains, as well as men, who have been struggling amid many difficulties to witness a good confession, while some of the Lord's hidden ones have been brought to the light.

"I purpose making an appeal also through the columns of the *Christian*, and perhaps also those of the *Christian Week*. As the mission, however, will be under the superintendence of the Free Church minister of Naples, I feel that it has a special claim on our people at home."

The acting Secretary, Offices of the Free Church, Mound, will gladly receive and forward subscriptions for the object.

#### CHRISTIAN WORK IN PARIS.

BY REV. G. T. DODDS.

In the *Record* for June last Dr. Fisch and the Convener of the Continental Committee alluded to a book by M. Reveillaud, "*La Question Religieuse, et la Solution Protestante*," which has made a considerable stir in France. There is no fear of this abating. In a short time a daily Protestant newspaper will be published. Such a paper is much needed; even the best daily journals, such as the *Temps*, or *La France* giving a *Feuilleton*, or short romance, teaching most doubtful morality, along

with the usual news. This may be looked upon as an epoch in the progress of Protestantism, not merely as political, but also evangelical truth. There is more at work under the surface than is generally known. M. Reveillaud is one of three distinguished men who have assumed a decided position, and who are making their influence felt, and their voice heard, against both Romanism and Infidelity. One of these three took a prominent part in the May meetings of the Protestant Churches lately held in Paris. At a meeting devoted to Foreign Missions, Mr. Taylor, a negro, and since ordained as missionary to Senegal, his native country, spoke simply, but most convincingly, of what the gospel had done for man in these dark regions. At the close of the meeting, this gentleman said to a veteran in the mission field, "Well, I have been able to withstand many arguments for Christianity, but I cannot resist such as these: I am done with my infidelity from this day." I have heard that he invited a friend to his funeral, and on being asked what he meant, replied, "A funeral of my infidelity." These are small beginnings, but they are not to be despised; they may be, and there is abundant proof that they are, precursors of a mighty movement and a great upheaval. Indeed there is evidence, which I am not permitted to give fully, that this movement is not to be fostered by men who value Protestantism only for its political purity, but by those, and these the most prominent, who are humble believers in Christ Jesus, and are thoroughly convinced that it is not Protestantism as a watchword, but the gospel, as a living spiritual power, which will restore and regenerate this great country. Those who are most identified with this movement are M. Reveillaud, an advocate, and author of the book I have spoken of; M. Renouvier, well known as a writer on philosophy (who, I may say in passing, has entered the Reformed Church, with all his children, grandchildren, and servants, twenty in all); and M. Bouchard, general councillor of his department, who is now delivering lectures throughout France in support of Protestantism.

Alongside of this, mingling even with Protestantism, finding an undisturbed resting-place in the bosom of the Roman Catholic Church, and existing without under the form of easy indifference or bitter enmity, there is a great deal of infidelity, perhaps, too, of a kind peculiar to France. It arises not from conscious rejection of the truth, but simply from having nothing which demands or satisfies the craving for belief. The majority of men, and, with very few exceptions, all the younger men in Paris never enter a Roman Catholic church. It only requires a few moments' conversation to find that there is an innate suspicion of anything "clerical," that is, connected with the priests.

I met a most intelligent man some time ago at

one of our reunions, who said he had not been in a church for forty years; that is, since he took his first communion, probably at eleven or twelve years of age, a time when it is usual for them to say that they are made Christians. This man took a Bible home with him, and promised, indeed, was glad to have an opportunity of reading it. Some often express astonishment that we so avoid all controversy, and even refuse to converse on these subjects. Our first, our great object, is to let the gospel be known; not that we are unwilling to answer questions, which we often have to do, but the Parisian soon comes to understand what we mean. There is thus a great readiness, an utter want of suspicion on their part when they hear the gospel. Again and again I have noticed that the attention is most easily gained and most absorbed when the way of salvation is being explained. It is most solemnizing and instructive to see the eager, hungry gaze fixed upon the speaker. No one can forget, who has seen it even once, the wishful, longing desire which can be read on the faces of the people, and which tells of empty, unsatisfied hearts, that have drunk of the cisterns of this world's pleasures, and found them hollow.

We much need some literature to counteract the infidelity among the young men. Many of them read their New Testaments, and know them well, and yet they are full of captious objections. We are in the habit of giving tracts in all our meetings, but *special tracts* are needed. To have a reprint of Napoleon Roussel's "*Les Dictons du Peuple*" would be a great boon. These and other tracts written by him combat the common objections and infidelity of the people in a most powerful manner and evangelical spirit. It would be well for the mission to have a printing-press, and issue its own tracts; but meantime, will no member of the Free Church or friend of mission work help us to reprint these much-needed tracts?—£20 might do it all.

In the *Salle Evangélique* we have had evangelistic meetings since the end of May, every day at three and five o'clock, and three evenings besides in the week, making in all seventeen meetings a week in French; we have recently added meetings in Italian, German, and Spanish. The audiences at our French evangelistic meetings have been variable, from one hundred to five hundred, or even six hundred at each meeting. They are composed of passers-by, though I have noticed some regular attendants. Of course, the work here is different from that in our other halls. In the *Salle Evangélique* it is sowing the seed from day to day on new ground; and yet we have not been left ignorant of results. A fine young man, the son of infidel parents, has become a decided Christian; the last time I saw him he was reading one of

John Wesley's sermons in French. One evening a Frenchwoman, and two men, one an Italian, the other a German, remained behind to be told more clearly the way of salvation. I would not be too sure, for I may never see him again, but I trust that the German found peace that evening.

There are many other interesting incidents in connection with this work—the awakening of Protestants, the entering of light into the souls of religious Catholics; one, a governess, who carries to the children under her charge the gospel which she hears regularly at our meetings there. But I cite only one more of these, to show what our hearers often are. One day M. de Pressensé had closed the meeting with the Lord's Prayer; at the end a Frenchman came up to Mr. M'All and said, "I never heard a prayer like that before. It is wonderful. Where can I get it?" He received a copy of St. Matthew open at the ninth verse of the sixth chapter. Though we cannot reach each one personally, all receive on leaving the reunion a tract or a gospel. I never hear of a single refusal; and hundreds who do not come near our conferences, as they pass hurriedly by, are reached by portions and tracts distributed from the Bible Kiosk, and that of the Monthly Tract Society.

Not only Paris, but France, is open to the gospel as it never was before. Those who have read or even heard of the devoted labours of M. Pointet and his wife, who visit every department of France with their Bible carriage, will have some idea of the wonderful readiness of the people to hear the message of salvation. Indeed messages have come to us expressing the wish that reunions should be established in small country towns.

There is a movement on the part of those who form the Young Men's Christian Associations in France, to begin evangelization in the south of France, on the plan which has succeeded so admirably under Mr. M'All in Paris; but of this I cannot speak particularly, as nothing is settled, nor of our own immediate intention to begin work elsewhere than in Paris. This will come in due time, meantime Paris itself is a great centre, and its influence tells mightily on the provinces, and it is well that this great city should be thoroughly evangelized.

The meetings for adults go on as usual. In several quarters we have rented new rooms, the former being either too small or badly situated. The change is often most necessary and successful. One station was situated in a court, and not easily found out. By moving a few yards, and having our room to open on the street, we get now an audience often of two hundred and forty, where before we were very content if we got even one hundred. During the days of great heat, our meetings are a little smaller; but to gather about two hundred on SUNDAY afternoon on the great thoroughfare of

Rue de Rivoli, and from among a people who make a holiday of the Sabbath, is a great proof of vitality and interest in the Word of God. Indeed this meeting, which is held every evening of the week, except Sundays at three o'clock, has been full night after night. A blessing from on high has been resting on it. The other evening a young man, a fine manly fellow, told one of our workers that he had found peace; even his face spoke of the fulness of joy in his heart. He wishes now to do what he can to help in the work, to bring in people to the meeting, or to teach in the Sunday school. A woman had attended this meeting much against the will of the family where she was servant; finally, she was told that she must give up the reunion, or lose her place. She chose the earthly loss, as she would not give up the opportunity of hearing what had brought blessing to her soul. She has since found a place in a Christian family in the country, where its members are almost if not the only Protestants.

Some time ago, on a Sunday evening, when the "Fête Nationale" was being held, and all Paris was brilliantly lighted up, we began our meeting at Grenelle, with a very small audience indeed, and feeling not a little discouraged in that wild and dissolute part of Paris. By degrees the audience increased, and among a number of very earnest listeners there was one young woman who seemed deeply moved by the words spoken on the "strait gate," and by Mr. Thornton on, "Behold, I stand at the gate and knock." His address lost none of its vivacity and force though translated, and it was blessed to this young woman. She had been living a life of sin, but has now left it entirely, and entered of her own accord the Protestant House of Refuge.

Such details as these, to which we could have greatly added, show the nature of our work. We have also an interesting department in our lending libraries. Each station possesses one. The library proper consists of Bibles, Testaments, and books most kindly supplied by the "Société des Livres Religieux de Toulouse." The people are great readers, often more so in the poorer districts, and

soon exhaust the libraries. Through the kindness of the Toulouse Society we shall soon receive another grant, and intend considerably enlarging the number of books in each library. The cheap Parisian literature is so pernicious and so thoroughly immoral, that, if well managed, these libraries will form a most and increasingly important part of our mission.

I am glad to take this opportunity of letting the readers of the *Record* know that Miss de Broën will shortly largely increase the agencies which she has already at work in Belleville. She has bought a large house, where the dispensary, already so much blessed, will be carried on on a larger scale; this extension will also give increased facility for training young servant-girls, of whom there are already a good number, for homes in England or Scotland. There will also be a small hospital for the treatment of special cases. All friends of mission work coming to Paris should see for themselves the mission carried on with such untiring energy and Christian devotedness by Miss de Broën.

POSTSCRIPT.—Since writing the above I have heard that M. Reveillaud has openly declared his faith in Christ. At the conclusion of the service in one of the churches, he asked leave to speak, and then proceeded to tell of the conflict of heart through which he had passed. One night it had reached a crisis, and he besought God to show him that Christ was indeed the Saviour. All at once, he said, the light broke in upon his soul, and he found peace in believing. May not this be the dawn of a second Reformation? O Lord, revive us in the midst of *THESE* days!

To this interesting statement we may add, to show that Mr. M'All's work has attracted attention in the highest quarters, and may carry blessing to these, that the mother of Madame Macmahon attends the meetings, and that a frequent attendant at the "reunions" has been the Countess Schouvaloff with her sister Madame Tchertkoff. The Princess-Imperial of Germany has sent for the reports of the mission, and shows much interest in it.

## WORK FOR WOMEN.

IN CONNECTION WITH "THE LADIES' SOCIETY FOR FEMALE EDUCATION IN INDIA AND AFRICA."

BY MRS. MURRAY MITCHELL.

### ZENANA BAZAAR.

WE would like to remind our friends of the Zenana bazaar which is (*D.V.*) to be held on the 1st of November next. It is earnestly requested that contributions in work or money may be sent in to 18 Napier Road as early in October as possible. I

would only add that funds are urgently needed, both for extending the work, and for carrying on that which has been already commenced.

### POONA.

The following good news comes to us from Mrs.

Small of Poona. Our readers are aware that Mr. and Mrs. Small are now stationed in Poona, where they are diligently and most successfully engaged in evangelistic work. A special blessing seems to rest on their labours. It is impossible to overrate the importance of Poona as a field for missionary operation. It is the very citadel of Brahminical orthodoxy in all Western India.

Mrs. Small writes:—

"One interesting event I must tell you of, namely, the baptism of an elderly man, his wife, and grown-up son, which took place last Sabbath. The old man, named *Murree*, has been in our service for more than a year; before then he was with Mr. Dhanjibhai, and also Mr. Beaumont, so that he has been long under Christian influence. Servants in India, you know, have generally small separate houses in the compound, and have their families living with them. *Murree* had his wife and son with him, and they have all been most regular in their attendance both at our daily household, and Sabbath instruction. *Murree*, and also his wife, have long declared their belief in the Christian faith; and we were very happy when they came forward of their own accord and asked for baptism. The young man did not make up his mind until late on Saturday night, when he came in after our Bible reading and said he wished to join the Church also. There has been no excitement at all in their case, but rather a steady progress toward the light. One of the girls of the boarding-school was baptized at the same time, so that the unusual spectacle of the baptism of four grown-up persons at once, was witnessed in our little church last Sabbath morning. There was a large attendance, and the new members received a hearty welcome from all.

"In the afternoon Major Jacob delivered an address, and again the church was crowded; about forty passers-by dropped in, and also got a faithful word. Major Jacob spoke from the text, 'This is life eternal, to know God, and Jesus Christ whom he has sent.' He is a first-rate Marathi speaker, and he was listened to with deep attention throughout.

"Our little orphan home is swelling out into considerable proportions now; every week almost we get additions. With our present accommoda-

tion we can receive twelve, and now we have nine. Now that I see what the boys are, I have more confidence in asking support for them; they are most promising. May I ask your help in interesting friends in our boys?

"Our Bible-women are working away diligently. We have opened a new village school, which J— has taken charge of. It is for women and girls, and sewing and reading are taught. I was much pleased yesterday to find six of the women sitting in my mother's meeting."

I am sure the readers of the *Record* will remember the name of *Bapu Mazda*. This Christian brother was a convert of the late Dr. Wilson of Bombay. For many years he served the mission with faithfulness and diligence, leading throughout an earnest, consistent, Christian life. He died a few months ago, and has left a widow and several young children unprovided for. His widow is most anxious to be employed as a Bible-woman, or Zenana teacher, in the neighbourhood of Poona, and in connection with Mrs. Small. On this subject Mrs. Small writes:—"She (Mrs. Mazda) would like to go out among the villages round Poona, where she was formerly well known, and where her father wandered about as a Gosavi (or religious mendicant) long years ago. For this and our other work we need a bullock-gharree. Our women all prefer village work, and you know the value of such work here."

I may add that I know *Suggoonabai Mazda* well. She was brought up in the Bombay boarding-school, and was employed by Dr. Wilson for many years as head teacher of the Ambrolie female schools. She is indeed an admirable teacher, and an excellent Christian woman. Mrs. Small says: "I hope some kind friend or friends may help us, so that we can employ *Suggoonabai*." I earnestly echo this request. £25 a year would be sufficient. It must be apparent to all how desirable it is to employ, *first*, all the agency to be found on the spot. It is in this direction the Society is chiefly anxious to extend its operations. I shall be glad to hear from any one who would like to help Mrs. Small in this matter, and secure the services of this excellent teacher.

## ISRAEL.

### PRAGUE.

In connection with Mr. Pirie's departure from Prague, we give the following notes from Mr. Cunningham, in reference to the importance and hopefulness of Prague as a station of our Jewish Mission, and the means by which our work in that city is carried on:—

"The whole population of Prague is estimated at

200,000, of which the Jews number about 13,000. The Jewish quarter is in one of the oldest parts of the city, and until 1848 no Jewish resident was permitted to live elsewhere. This law is not now in force, but the quarter originally assigned to them is still inhabited almost exclusively by Jews. Their eight synagogues are all within its limits, and one cannot walk along its streets without re-

marking the distinctive features of the Jew in almost every countenance. The political importance of Prague as the capital of Bohemia lends increased significance to every movement which takes hold upon this large, intelligent, and active Jewish community. But the influence of this place as a centre of religious opinion and life among the Jews extends far beyond the boundaries of Bohemia. For the name of Prague has been even from remote antiquity dear to the hearts of the Jewish people throughout Southern Europe. Travel where you may in Austria, you cannot speak to a Jew of the *Alt-neu* Synagogue of Prague without finding that you have awakened deep, and, I might say, sacred feelings. Even a stranger, when he has passed through the unpretending doorway of that venerable edifice, is solemnized by the thought that these are the very walls which heard the chanting and the prayers of Jewish refugees thirteen hundred years ago, when the toleration which other countries denied was found by them in Prague. Even a stranger feels that he treads upon consecrated ground when, after walking a few yards from the synagogue, he enters the Jewish burying-place, crowded with hundreds of tombstones, on some of which he may read, what is still more emphatically attested by the mounds raised many feet above the original level of the soil, that the dead of forty generations sleep beneath. We do not wonder, therefore, that the Jews, who are wont to cling with strong instinctive reverence to the traditions of the past, hold this 'city of their fathers' sepulchres' in high esteem, and come to it as pilgrims from many lands. If the Jews of Prague were to receive the glad tidings concerning our Redeemer, their example would have a mighty influence on the whole house of Israel.

"As to the *hopefulness* of attempting to work among the Jews of Prague, one very important fact is that they belong, for the most part, to the old orthodox party, as distinguished from the modern rationalistic Jews. Perhaps the time-honoured memorials of the remote past, which bind them so closely to an earlier age, have tended to make them conservative in the matter of religious belief. They have not lost their faith in the prophetic Scriptures, and therefore they are not wholly averse to a calm and serious discussion of the question which the lapse of centuries is always pressing more forcibly on their attention,—'Is Jesus of Nazareth he that should come, or look we for another?' Moreover, here as elsewhere the Jews recognize many points of sympathy between us as Protestant Christians and themselves. They rejoice in our protest in behalf of the right of private judgment and liberty of conscience, and our determined opposition to all such persecution as pressed so hard upon the Jews when Popery was unhindered in its dominion. They are at one

with us as to the divine authority and value of the Old Testament Scriptures, and they find us not less emphatic than themselves in rejecting the idolatrous practices of the Church of Rome. Besides all this, they seem to take a singularly kindly interest in friends who have come all the way from Scotland to seek their welfare; and their desire to acquaint themselves with the language and literature of our country often forms the first link in a chain of events leading to spiritual enlightenment.

"As to the *means* by which our missionary efforts can occupy this most important and hopeful sphere, it is of course well known that our ordinary method of missionary operation in any place is to establish a school for the young and a church for all. In both of these arrangements our movements have been somewhat fettered in Prague by the peculiarities of Austrian educational and ecclesiastical legislation. As the Government would sanction the opening of a school only on condition that no religious instruction should be given in it, except by recognized teachers of religion in the churches to which the scholars severally belonged, the work of Miss Cabel is limited to private teaching. Her pupils are for the most part Jewesses, and the fees paid by them make this department of the mission almost, if not altogether, self-supporting. Belonging as they do to the class of society by which a superior education is valued, these young ladies are capable of intelligently apprehending the truth when presented to them, and our devoted and able teacher has had not a few evidences that the seed, cast in with care and prayer, has not been sown in vain. Our missionary is permitted to preach in the English language in a central place of worship rented by our mission; and also, under certain restrictions, to conduct a German service. To both of these services intelligent and inquiring Jews are attracted; for the public discussion of religious subjects is deeply interesting to devout and earnest Jews (and the number is not small), who are seeking after something which their own religion cannot yield, and which they cannot expect from the Church of Rome. Others who have become favourably impressed with Christianity, and who are really concerned to find the truth, turn naturally to our missionary as one who is amongst them for the very purpose of assisting them to clear convictions concerning the Messiah. In these and in many other ways a door is gradually opened by which a wise and experienced minister of Christ may find access for sowing in Jewish hearts the good seed of the glorious gospel. We trust that many such opportunities may be given to our brother in the field to which the Church is now sending him forth in the Master's name.

"Besides all this, we must bear in mind that our missionary in Prague has a considerable field

of direct and important usefulness as minister of a considerable English congregation, and as one whom the pastors of the Reformed Bohemian Church recognize as the permanent representative of the Presbyterianism of Scotland which has of late years been honoured to do something to revive the spirit and increase the resources of the Church which inherits the memory and the principles of John Huss and Jerome of Prague. It is well known how highly Mr. Moody, now in Pesth, was esteemed by our countrymen resident in Prague. They became warmly attached to him, not merely as their pastor, but also as the friend through whom they, instead of remaining isolated in a foreign country, were brought together in profitable and pleasant intercourse. An important element in the English congregation consists of a number of intelligent citizens, who are in the habit of attending the English service because of their desire to cultivate familiarity with the English language. These men—students and professors for the most part—are most willing to be on terms of friendship, and lend at least an unprejudiced ear to the truth, to which, perhaps, they never listened in their own tongue. I know, for example, a Bohemian student of brilliant talents and of great force of character who has now consecrated himself to the ministry in the Protestant Church who first heard the word of life when attending our English services, and who was previously a free-thinker of that bold and reckless type which is produced in all Roman Catholic countries by the transparent puerilities of superstition, and the unrestrained pretensions of the priesthood."

#### PESTH: BAPTISM OF A JEW.

WE had the privilege of receiving an interesting young Jew, Mr. O. E——, yesterday into the fellowship of the Church. He was attracted to our place of worship on the opening day, was much interested in the services, and began to come to us for conversation and instruction. We were at first somewhat doubtful about the case, as it appeared that he was looking forward to be married to a Christian lady; but through our intercourse with him our difficulties were removed. Great frankness and sincerity characterized his dealings with us, and he manifested earnest desire to become a

Christian. His mother was much averse to the step he contemplated, but at length gave her consent. She began, however, to waver. Jewish relatives gathered round, protesting and seeking to stir the old lady up; and Mr. E—— being afraid that serious difficulties might arise if there were delay, we consented to have the baptism at once, making an arrangement for the continuance of instruction afterwards. It was most interesting yesterday to see him step forward boldly in presence of a large congregation to profess his faith. I preached and administered the ordinance of baptism. My subject in ordinary course happened to be the conversion and baptism of the Ethiopian, Acts viii. 26-39, and I took occasion, in the address before baptism, to refer specially to the words,—“What doth hinder me to be baptized?” “If thou believest with all thine heart, thou mayest;” “I believe that Jesus Christ is the Son of God.” It was an interesting circumstance that the Sabbath before, Mr. Koenig baptized the child of one of our proselytes.

These have been the first baptisms in our new church.

We have two interesting Jews also under instruction. May the Lord himself build up our Zion!

ANDREW MOODY.

August 26, 1878.

#### CONSTANTINOPLE.

THE Committee have requested Mr. Tomory to come to this country for a short rest, and he expects to arrive towards the close of September. The Jewish festivals are late this year, so that mission work will not recommence till about the end of October. By that time, also, Mr. Tomory thinks the Russian troops will have left San Stefano, so that the usual work may be resumed with vigour. In a letter dated 28th August, he writes that Galata is almost deserted, the Jews being among the Russians in different places on the Marmora. “The place has the aspect of a fearful tempest having swept over it, and is left weak and deserted.” The missionaries and teachers have had a time of intense anxiety and trial. Since her return home on short leave, Miss Macgregor has been prostrated by fever; but it is hoped she is now recovering, and that Mr. Tomory and all connected with the mission will be thoroughly restored to health by their few weeks sojourn in Scotland.

## THE COLONIAL FIELD.

#### NOTES BY INTERIM-SECRETARY.

##### MADAGASCAR.

MR. BUCHANAN, late of Durban, was appointed to this station in July, and has begun the work of the season. He had preached there with much

acceptance on his way home last spring from South Africa, and his return will be welcomed.

##### CYPRUS.

It was doubtful, for a time, whether Mr. Mac-

phail's services would continue to be required; and even yet the matter cannot be held as settled. Meanwhile, however, he has been attached to the 71st Regiment, the Government chaplain (of the Established Church) having gone with the 42nd to the north of the island. Mr. Macphail's hands have been full of work, owing to the number of sick in hospital. His own health, it is gratifying to report, is good. He does not speak favourably of our new possession. British rule and enterprise will be taxed to their utmost to efface the deep traces of long neglect and misgovernment, and to make the island what it has been, and can still become, a rich and valuable appendage to the empire which owns it.

## MALTA.

Mr. Thomson, late of Liverpool, who was appointed to succeed Mr. Macphail at this station, entered on his duties early last month. After six months' service, he proceeds to Victoria, as his future field of labour.

## SOUTH AFRICA: EAST LONDON.

It has been previously intimated that this congregation has resolved on the erection of a church and manse. A bazaar is to be held at an early date to aid in defraying the expenses of the building. Contributions in money or work, which are earnestly solicited, will be received by the Rev. Robert G. Balfour, 33 Chalmers' Street, Edinburgh.

## BELLIE.

Mr. Jackson reports for three months in the following terms:—"The first three months have brought to us many tokens of the Lord's loving-kindness. We have passed through a most trying season, the glass standing steadily for a month at 98°, the average for the quarter being 92°. Still, as a family, we have enjoyed a fair measure of health; and as a congregation we have held on our way steadily, though suffering from consider-

able losses. The Sabbath attendance has been much better during this quarter than in the same period of last year; in the mornings, indeed, exactly double. The prayer-meeting has averaged 78; the Sabbath school, 51. I have begun open-air meetings this month in different parts of the town, having addressed in all fully 300 people. I have always been listened to most attentively, and tracts have been thankfully received. I am still keeping up visitation work at the jail."

## TO THE EDITOR OF THE "RECORD."

The following letter shows the interest in our mission work felt in the colonies:—

"DEAR SIR,—It has been my privilege to bring the work of the Lord, at home, abroad, and in these colonies, before many thousands during the last year and a half, through my paper, *Words of Grace*. Though, as the name implies, it is more for evangelistic and edifying papers, the brief reports of missions have frequently called forth the liberality of some of the Lord's stewards. It is with pleasure that I now enclose a post-office order for five pounds, given by a subscriber, in aid of the Livingstonia Mission. I do not know the proper treasurer, but you will please to hand it over to him.

"As the late Dr. Black was a companion and fellow-student of mine in Glasgow, I took an early opportunity of bringing his departure from Glasgow and his letters from Livingstonia before our readers. Little did we think such a promising labourer was to be so soon called up higher. Surely these noble words of his will meet with a noble practical response from young Scotchmen—"Africa must not be given up, though it should cost thousands of lives."

"Dr. Somerville, full of fervour and power, continues to be the means of blessing to many. Mr. Henry Varley, among a different class, is also being much owned of the Lord, who is verily visiting these lands.—Yours in Him, W. CORRIE JOHNSTON."

## MISSIONS TO THE HEATHEN.

## LIVINGSTONIA.

(Dr. Laws to Dr. M. Mitchell.)

LAKE NYASSA, May 18, 1878.

I AM happy to say all are well at Livingstonia at present. Mr. Gunn and Mr. Miller now go up to Blantyre for a change, while some of the others come down. Last time I expected to have had Mapas [a native assistant from Lovedale] back to the lake, but an attack of fever before I left made it more prudent to leave him at Blantyre. This has rather kept back some of our carpenter work.

Our other work continues to run much in the same grooves as I detailed in my last letter.

Masao, one of the Makololo chiefs, sent a message requesting his two boys, still with us, to return. They go by the steamer at this time, so that there will be none of the chief's sons with us; they have not, however, sent any message requesting the others to return.

The hours of our Sunday services have been changed, so that the first is now held about 9 A.M., and the second at 11 o'clock. By this arrangement we get most of the people to attend both services.

A messenger has just come from Mpemba, on the west coast, wishing to become friends with us; and as a token of his good-will, sending a small tusk (about seven pounds) of ivory, and a sheep as a present. These I have accepted, to show we bear no ill-will concerning his past conduct, have given the men a present, and promised Mpemba one on his visiting us, which he wishes to do soon. This is very satisfactory, as he was the only one of the neighbouring chiefs who, at least outwardly, did not profess friendship towards us.

BLANTYRE, May 26.

The mail we have now received brings us the sad news of the death of the Rev. Dr. Duff. May we all here strive to be like him in self-devotion to the missionary cause.

Mr. Riddel, who has been here since last mail left, still looks somewhat pale, and has a tendency to fever in slight attacks. I think it would be better that he should remain here until the steamer returns for next mail, in the end of July, than go to Nyassa at present.

The others are in fair health. Dr. Macklin goes to Quillimane to meet Rev. Duff Macdonald and party, and is to see to getting as much as possible of our goods forwarded.

The following extract of a letter from Dr. Laws, dated 20th May, supplies additional particulars of interest:—

"The weather has been excessively dry, and the crops generally have suffered very much. The wheat crop has been a complete failure. The drought affected it, and insects have attacked it, and eaten it off. Our sugar-cane has a fair appearance, and will be ready, I suppose, at the end of this dry season. The ground nuts are also a very fair crop, but the semsem is rather poor, being much dried up. I think we will be able to manufacture all the oil that will be required by the *Ilala* this year. In the garden, pease and onions have failed. We have, however, had bananas in abundance, and water-melons to any extent. We have been able to get a good substitute for rhubarb from the sepals of the *ocalia*, which grows luxuriously. The vegetable crop generally has been fair.

"At Namkumba's village I saw many acres of mapira quite destroyed by drought. The stalks had reached a height of twelve feet when they began to dry up and wither. I do not, however, anticipate any want, as the people have cultivated largely to supply our demands. About Mponda's the crops are also rather poor.

"Mr. Gunn has been teaching in the school along with William Koyi. I have not been in it so much as during the previous two months. William is quite a favourite with the little ones.

"Owing to the establishing of our different villages and few strangers being at work with us, our daily meetings are not so largely attended—the average is from 30 to 40. On Sunday forenoons we have almost always had over 100; last Sabbath there were 186. We have altered the hours for service. One meeting is early in the morning, the next about ten or eleven o'clock, and in the afternoon William Koyi assembles the children for Sunday school.

"The meetings at Panjo's village are now looked upon as one of our regular services. Simpson is in charge of it. Usually two go. The average attendance is 50.

"These operations have been extended to Namkumba's village, by going on Saturdays in the *Mina*. Five weeks ago I went to see him, and referred to his having sent for blue cloth in which to clothe a girl that he was to sacrifice for rain. I sought to show him the necessity of worshipping the true God, and that our chief object in coming to the country was to tell the people about him. I offered to send men to his village to teach his people. He gave us a cordial welcome, and the boat has been regularly sent since that time. There are usually over 100 present at these meetings, and Namkumba has been regularly there himself each time. Mr. Gunn spoke to him one day about sending some of his children to school. Namkumba replied, 'Wait a little. A short time ago, when the children heard the white man was coming to the village, they fled in terror. Now they would ask when he is coming. Soon they will look upon you as friends, and wish to go with you. Then is the time to send them to school; just now they would be afraid.' A very sensible way of putting things, is it not?"—*Christian Express*, August 1.

#### SANTAL MISSION: BAPTISMS.

I.

(Mr. W. H. Stevenson to Dr. M. Mitchell.)

PACHAMBA, June 11, 1878.

It is now some time since I sent you any account of our schools. You will be glad to hear that, since I wrote to you last, we have had several baptisms, some of which are indeed very interesting cases. During a visit which we had from Mr. Moitra of Calcutta, in the end of March and the beginning of April, we had five girls and five boys baptized, besides several infants. The girls were baptized on the one Sabbath, and the boys on the following Sabbath. I must tell you two incidents about these baptisms which cheered us very much. On the Sabbath evening, at worship in the boys' school, I spoke a few words to them before singing the closing hymn. I said that we wished to have that week upon which we had entered one of special



prayer and effort on behalf of the unconverted boys. What induced us at that time to suggest a time of special prayer I need not mention in detail. One of our boys, himself a candidate for baptism, died some time before; and since that time there had been an increase in the earnestness of all. And during the services of the Sabbath to which I have referred there was a marked solemnity and power with the word preached, so that we felt the time to be opportune for a special effort.

On the Monday evening, during the Bible lesson, I was astonished at the readiness with which two boys confessed their faith in Christ. They said they loved Him, and that they were prepared to confess his name publicly by being baptized. After worship was over, we had a talk with them in the bungalow, and were much pleased with the way they spoke of Christ and of their love to him. A little later in the evening one of the Christian boys came, as he said, to "have a talk." He said that he was very happy at the conversion of those two boys. He told me how that, on the Sabbath evening, after having eaten their rice, he and another Christian boy began to speak of these two. It would have rejoiced your heart, as it did ours, could you have heard him tell how, from nine o'clock until about midnight, they spoke and prayed with them; of the way their opposition to Christianity was overcome; and how they there and then confessed their faith in Him. We indeed bless God for the conversion of the boys, but not less for the manifestation of the life and zeal of the Christian boys who were the means of their conversion.

The majority of those converted lately have been from the junior classes of the school. The reason of this is that the majority of the upper class boys have been converted, and also that those who have passed through the lower classes unconverted have become hardened under the influence of the truth. At times one almost loses hope of such, and we have to remind ourselves that the Holy Spirit can reach all hearts. The Lord himself has been doing this for us lately. One of the five boys above referred to was in the first class; and, moreover, was otherwise so situated that, in speaking among ourselves about the boys, he was frequently mentioned as a rather hopeless case. The Lord has rebuked our unbelief. He is a Kola, and did not live along with the other boys on the mission premises, but with his mother and stepfather in a village quite near. The influence of his home was peculiarly bad; but the Lord has, to all appearance, called him to Himself. During the week above referred to, he was one of the boys whom I asked up to the bungalow for conversation. He spoke very freely on the subject, telling me that he really loved Christ, and had already spoken to his mother on the subject of baptism, but that she was very much

opposed to it. I tried to show him his duty in the matter, and he left us, saying that he would come next morning again about it. He did come, but on account of the opposition of his mother, he had not made up his mind what to do. We saw the mother on the subject, but immediately that she was spoken to she commenced to cry, saying that she would lose her son. The boy was still undecided, but was looking very miserable. In a short time after he came to tell us that he had made up his mind, and that he wished to be baptized. His face was now beaming with joy—a remarkable change from what it had been a short time previous. I asked him if his mother agreed. He said she did not, but that he had made up his mind. Numbers of his village people came round to see his baptism.

Since that time we have had other two boys baptized. These were baptized on the 2nd inst. by the Rev. J. Hector. One of them is a second class boy named Kella. He had been long prayed for and often spoken to; and we were thus the more thankful when the Lord gave us an answer to our prayers. You will thank God with us for his continued presence with us in this work. He is thus gradually gathering for himself a Church from among the Santals of this district.

Having been relieved from the charge of the evangelists by Mr. Campbell, and being better acquainted with the language, I am able to devote more time to the work in the schools than formerly. I see more clearly than ever that personal superintendence is essential in the schools. The teachers here do their work pretty much as pupil-teachers in a school at home. Mrs. Stevenson is getting more into work among the teachers' wives and the girls, and is enjoying it very much. They know her better now, and are not so backward in coming to her with difficulties.

Regarding the evangelistic work, Mr. Campbell will write you particulars. We long and pray much for a break right into the land of the enemy. The Lord be praised for bringing so many boys and girls from their homes, and turning their hearts to himself while with us here; but, beyond this, we pray that God may convert them in their homes. This will be the next step onward in this district. Pray with us that it may come soon. But I may say that although this can scarcely be said to be begun yet, it must not be thought that the evangelistic work is without fruit. There are not a few in our schools who have been brought here by means of the evangelistic work. We hope to hear soon definitely regarding the out-stations. We are glad to hear of Dr. Dyer's improvement in health.

II.

The following letter, written six weeks later than the one given above, gives an additional

and very cheering account of progress. It is from the Rev. K. S. Macdonald of Calcutta. It will be seen that Mr. Stevenson has spoken of conversions of pupils in the school at Pachamba, while Mr. Macdonald mentions some of the fruits of evangelistic work in the villages around.

July 22, 1878.

I am writing this in the Muddapore Railway Station, one hundred and eighty-four miles from Calcutta, and twenty-six miles from Pachamba, while waiting for a train to take me to Calcutta. I have been on a hurried visit to Pachamba, where I baptized twenty persons, old and young, ranging from the great-grandchild of a few months old, to the great-grandmother bowed down with years and troubles. The old grandmother had seen her son and daughter, grandchildren, and now her great-grandchild, forsaking the gods and spirits of her ancestors, and finding rest in the Church of Christ, or rather in Christ Jesus himself; and at last her hard heart and her enmity to Jesus seem to have been broken down. Such was her feebleness, that I thought she would not be able to stand during the baptism; but she did, and astonished me with the firmness with which she expressed her determination to have nothing more to do with the evil spirits worshipped by her people, and to give herself wholly to Jesus. Among the twenty there were twelve adults, some of them in the full strength of their manhood; others scarcely out of their boyhood and girlhood—among the latter a widow, who had more than once taken shelter with her Christian friends, like the Moabitess Ruth. The missionaries felt that they could not drive her away, or force her body into the hands of the cruel earthly father, when she had evidently given her heart and soul to the loving heavenly Father and his own dear Son. Among the infants there was a dear, sweet child, born in a heathen family, but adopted by a Christian couple, whose prayers for children of their own were answered, they thought, by the offer of this little one, rescued from heathenism. Then there was another poor, starving little one, looking as if dire famine had left nothing but skin and bone—one of the most pitiable little things that I have ever seen. Her mother had been carried away by the flooded stream, and nothing more heard of her; and the father had found it impossible to provide suitable food for himself and his three little ones; and they dwindled away, till when they had arrived at the Mission Hospital life was almost extinct. The father hoped to be able to do something with the two little boys, but of the baby-girl he despaired to be able to provide in any way; so he pleaded with Mr. Campbell to take her and bring her up as a Christian. Mr. Campbell's heart

was touched; he could not refuse the responsibility thrown upon him in this singular manner, though he was well aware that there was no mission money that could be applied for her support, and that she was not the only one of the kind thrown already and lately on his Christian liberality.

I was greatly pleased with the native congregation assembled on the occasion of the baptisms. In the forenoon there were between one hundred and twenty and one hundred and fifty present, the women and the boys and girls squatted on the floor in the foreground, and the men seated on benches in the back. The church was comfortably full. In a short time a larger building will have to be erected, and the present left exclusively for the school. The forenoon service was in Santali altogether; the afternoon service, at which there were about one hundred and twenty present, was half in Hindi and half in Santali. All were most attentive on both occasions, and took part with great spirit in the service of praise. The candidates for baptism answered the questions put to them with much energy and earnestness. It was the largest number baptized at any one time since the establishment of the mission, and was specially encouraging as the first-fruits from some of the neighbouring villages, and promising a rich harvest from the same and other villages at no distant day. The hearts of the missionaries and their Christian fellow-workers among the Santals are greatly cheered, and their hands are much strengthened for more and more persevering labour. May their hopes be fulfilled.

#### POONA: BAPTISMS—EVANGELISTIC WORK—ORPHANS.

(Rev. J. Small to Mr. Young.)

POONA, July 4, 1878.

Our Sabbath morning service, which has been unusually well attended during the heat, was made specially interesting on the morning of 23rd June by our receiving four persons into the Church by baptism. Three of these were of one family—father, mother, and grown-up son—the father being a servant in my own household, and long acquainted with the truth, and the son a lad of good common education, though not aspiring above the position of a servant. The fourth is one of the girls of the boarding-school, of whom Mr. and Mrs. Beaumont speak highly, and who appears to take up the Christian profession with genuine seriousness and purpose of heart.

In writing home lately, I referred to our Sabbath afternoon evangelistic service, which had a large attendance during all last season, the audience consisting of our own people, but with many outsiders

—Hindus, Mohammedans, &c. It was with some anxiety we resumed the service lately, as the novelty had worn off; but our audiences are as good as ever, and listen, I think, even more quietly. Major G. A. Jacob, superintendent of army schools, and an excellent Marathi speaker, took the service on the 23rd, speaking from the words, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." To a missionary it is very strengthening to have officers like Major Jacob cheerfully identifying themselves with him in native work. The service in question is perhaps the most hopeful feature of our work at present.

I have to note also a new department of work I have been lately led into. Some ladies at home wrote to us with offers of help, if we would undertake the care of boys left orphans or destitute by the famine, with the view of training them to useful occupations, and, if any seemed fit, for work in the mission. When we had got one or two boys, Christian friends in Poona offered further help, and we have now nine boys of this description, all of whom are not yet provided for, however. Many destitute children could be got; but as we scarcely contemplate a mere charitable orphanage, of which there are many now, both missionary and otherwise, but rather a training-school for boys able to take in a good education, we are using discrimination in receiving them. Our latest arrival is a little fellow of two years of age, deserted by his parents, and disfigured by abuse, yet so bright and engaging, as to suggest, in a fearful way, that famine can destroy more in human beings than flesh and blood. This dear child has established himself at once as a favourite with our household, servants and all.

(Rev. J. Small to Dr. M. Mitchell.)

July 4, 1878.

I am glad to say that the native Church does very well in its new quarters. Our place is often full: morning, with our Christian people; afternoon, with ourselves and outsiders. The outward aspect of the Church was, I believe I am justified in saying, never better. Meantime we pray and labour towards a spiritual revival in the native Church. It would rejoice your heart to see some of our gatherings, especially the Sabbath afternoon; and you would join me in fervent prayers that while we have the people so, the Holy Spirit would work his marvels amongst them.

We have nine orphans now, or destitute boys. They go to our congregational boys' school, which is in our own compound, so we have a great buzz and bustle about us. Try to get friends at home to help us, for of course the outlay is greatly increasing.

#### BAPTISMS AT NAGPORE.

(Rev. John Cooper to Dr. M. Mitchell.)

NAGPORE, June 15, 1878.

LAST Sabbath, at Kampthi, it was my privilege to receive six individuals into the Church by baptism—five adults and one infant. Four of them, whose ages are respectively fifty-two, forty, fourteen, and twelve, together with the infant, are members of one family—a father, mother, and three daughters, while the other is a young woman of fourteen, who lives near them. All of them, with the exception of the child, have been under instruction for many months, during which they have regularly attended the services of the native Church. The husband was ready to confess Christ some time ago, but he purposely delayed in the hope of being able to bring all his family with him, and in this he has not been disappointed. His wife, under the sinister influences of relatives and friends, hesitated long before taking the final step of publicly deciding for Christ. But as her views of the truth became clearer and fuller, her convictions deepened; so that she was constrained at last to join her husband and daughters in their application to be admitted into the membership of Christ's Church by baptism. I was satisfied with their intelligence, and the sincerity of their desire to make a public profession of their faith in Christ as the Son of God and the only Saviour of sinners. N. Joseph, our catechist, who has been instrumental in bringing them forward to decide for the Lord, often reported very favourably of their progress as candidates for baptism; and now he has the joy and satisfaction of seeing his earnest and prayerful efforts crowned with success. Oh, how we long and pray that the native Church may grow and prosper till the little one become a thousand, and the small one a strong nation! Despite our feeble faith, who can doubt but that the Lord will accomplish it in his own good time!

#### CHINSURA: STATE OF NATIVE FEELING.

(Rev. Prosunno K. Chatterjee to Dr. M. Mitchell.)

CHINSURA (near Calcutta), July 2, 1878.

SOME time ago you wished me to write about the religious condition of the people of this place. There has been scarcely any marked change in the condition of the people of this district since I wrote to you last. The old orthodox Hinduism is evidently on the decline, and its actual devotees are decreasing every year; and Brahmoism, since the marriage of the daughter of its renowned chief [Baboo Keshub Chunder Sen], has not now such a hold upon our young men as formerly. Yet I lament that baptisms from among them are so very few now-a-days. At present the youths attending mission schools yield so much to social difficulties,

great as these have ever been, and they are so very anxious about the University Examinations, that they are very slow to come forward to enter the visible Church of Christ, even when they are convinced of the truth of Christianity. Some young men of this town and its vicinity attend our Sabbath class and the chapel on Sundays, and they make no scruple to worship God with us, but they are not yet prepared to publicly confess Christ before their fellow-men. Oh, pray that the hearts of these hopeful youths may be moved from on high, that they may be able to cast in their lot with the people of God at any sacrifice! I am glad to say that our institution continues to prosper, and that our pupils are making a steady progress in knowledge. Our chapel is also well attended.

#### NOTES BY DR. M. MITCHELL

##### FEMALE EDUCATION IN INDIA.

A STEP has just been taken by the University of Calcutta that proves how rapidly female education has of late years advanced in India. The Senate of the University, with the approbation of the Governor-General in Council, has issued a series of Regulations for the examination of female pupils.

Females are to be admitted to three of the University Examinations:—the one held at entrance; that in the middle of the four years' course, called the First Arts Examination; and that for the degree of Bachelor of Arts.

The Entrance Examination will be the same for females as for males. In the two higher examinations, the ladies may choose as their second language (English being the first) French, German, Italian, or an Indian vernacular. (In the case of males, the second must be a classical tongue, such as San-

skrit, Arabic, Latin, or Greek.) In place of the more difficult part of the Mathematics the ladies may substitute Botany, in the First Arts Examination; and Political Economy in that for the B.A. degree. They are to be examined in a separate place, under the superintendence of ladies.

Females of European parentage will be admissible to these examinations; but perhaps few of them will care to go forward. It is chiefly the strong desire existing on the part of the Natives for the education of their daughters, and actual applications for such examinations which have been multiplying of late, that have led the Senate of the University to draw up a set of formal Regulations on the subject.

India *will* have education—and higher education—for its women, as well as its men. But we look to the results of this movement with some anxiety. The fruits of non-religious education have been anything but satisfactory in the case of men; what will they be in the case of women? Sir George Campbell, when Lieutenant-Governor of Bengal, refused to extend Government education for females, because he felt that its non-religious character would make it to women a curse rather than a blessing.

We draw simply one inference from this new movement. Our Christian agency among the women of India ought to be increased, and very largely increased, without delay. Let the women of Scotland hasten to the rescue!

##### ORPHANS IN INDIA.

It will be seen that Mr. Small of Poona has received several orphans, and is much in want of funds to support them. Mr. Narayan Sheshadri also pleads for his orphanage, with its hundred and thirty-six inmates.

## BIOGRAPHICAL NOTICES.

### THE REV. PETER HOPE, B.D.

*Died May 27, 1878.*

BY THE REV. W. BEATTIE, M.A., SINGLAIRTOWN,  
LATE OF ALEXANDRIA.

IN the death of the Rev. Peter Hope, the Secretary to the Colonial and Continental Committees of the Free Church, a remarkable man, and a most valuable servant of the Church has fallen. This sad event took place on the 27th of May last, at Sydney, New South Wales. For more than two years previously he had been labouring under a somewhat severe bronchial affection. It was with the hope, therefore, under God, of greatly mitigating, if not entirely removing that complaint, that he was induced to try a voyage to Australia. At the same time he was, in connection with that voyage, appointed officially to visit the Presbyterian Churches in Australia and New Zealand, if his health should be so far restored as to admit of the necessary labour. But the great Master had

otherwise arranged. It was his good pleasure not to restore the health of his servant, or to prolong his days in this world, but, his work on earth being done, to bring his pilgrimage here to a close, and to take him home to himself.

Mr. Hope was a native of Canonbie, in Dumfriesshire, where his father was a farmer, and also a respected elder of the Church of Scotland. He was born in the month of April 1815; hence, at his decease, he had, by a few weeks, entered upon his sixty-fourth year. The elements of his education he acquired at the schools of his native parish. At the early age of thirteen he went to college; and in due course became a graduate of the University of Edinburgh, where he studied. He afterwards obtained the degree of B.D. in connection with his divinity course at the same university. And shortly before the Disruption he was licensed to preach the gospel by the Presbytery of Lerwick, in Shetland, where he was then residing.

At the Disruption Mr. Hope was one of a goodly band of probationers who cast in their lot with the Free Church; and for some time after that memorable event, including the winter following it, he had the honour of occupying a remarkable position—that, namely, of preaching to the adherents of the Free Church in his native parish of Canonbie, not under any artificial roof or covering whatever, nor even in the quiet corner of some useless field or barren moor, but on the *public highway*, under the canopy of heaven, those being the days of site refusal by some of our Scottish proprietors. But this position he ceased to occupy during the following year; for in the autumn of 1844 he was called to the Free Church congregation of Johnstone and Wamphray, in Annandale. That call he accepted, and ministered to the congregation there till 1870, a period of twenty-six years. By the people of his charge, both young and old, Mr. Hope was greatly beloved; and as their minister, he was at once a faithful preacher and a devoted pastor. His discourses were thoroughly evangelical, and possessed of a high order of merit, and he spared no pains or labour for the welfare of his congregation. He was not only their spiritual counsellor and guide, but their faithful and sympathizing friend in every time of need. Nor were his Christian regards and kind offices confined to the members of his own flock; every family in the district, with scarcely an exception, looked up to him with confidence and respect, and ever found in him a true and sympathizing friend also.

At length, however, he was separated from his beloved and deeply-attached people; for by the Assembly of 1870 he was, without request or solicitation on his part, unanimously appointed Secretary to the Colonial and Continental Committees of the Free Church. This appointment he at once accepted. And from the moment that he entered upon the duties of the office thus conferred upon him, he attended to these duties with absorbing interest. And he was possessed of peculiar fitness for the office, by reason of his superior business habits, his extensive acquaintance with the ministers and probationers of the Church, his profound sympathy with the spiritual wants of the Colonial and Continental fields, and his indomitable perseverance. Then he was a man of sterling integrity—loving the true and hating the false of every kind and degree. Besides, along with a shrewd knowledge of men, he was possessed of a sound judgment. And while he was firm and decided in his opinions and strict in his transactions, he was singularly courteous and kind at the same time to all with whom he had any dealings or intercourse. Hence in him was combined in a remarkable degree the *fortiter in re* with the *suaviter in modo*. We need not wonder, therefore, that his labours, during the period of his office as Secretary to the Colonial and Continental Committees of the Free Church, were attended with singular success. And he fell at his post. But his end was perfect peace; in proof of which suffice it to quote the deeply interesting account of his last days from the *Australian Witness* in these words:—"When gradually sinking, his faith in an atoning Saviour remained strong, and he expressed it repeatedly in such words as, 'I am resting entirely on Christ.' All day, on his last Sabbath, he was very weak, and once raising his eyes and finding his wife's gaze fixed upon him, he whispered, 'Not yet'—the summons had not yet come. And another time he said, 'It's very long'—he was yearning for the coming of the King. His wife answered, 'But you are willing to wait the Lord's good time, dear?' 'Of course,' he

answered, 'I am willing.' And so the veteran Christian soldier was able to show how the hope of a Christian can rob death of its sting. He lingered on till Monday night. Although now almost too weak to make himself audible, yet he was perfectly collected, and his mind was quite awake. About 9.30 p.m. he asked, 'Is there any pulse?' His hands were now icy cold, and the watchers answered him that there was not. By this question we see how clearly he was facing the silent approach of death; and it was beautiful to see the grace given, so that in that grim presence he quailed not. About a quarter to ten, after a very trying attempt to cough, one at his bedside breathed in his ear, 'Sighing may endure for a night, but joy cometh in the morning,' when he at once returned, 'I know.' Most strengthening knowledge! Most blessed faith! When, in less than two hours after, he very peacefully, and without a struggle, breathed his last, those beside him might well exclaim, 'He giveth His beloved sleep.' The battle was ended, the armour had dropped from the warrior, and the Christian soldier had entered into his everlasting rest."

Mr. Hope will long live in the memories and affections of a wide circle of friends. And to mourn their loss in his departure, he has left a widow (who accompanied him to Australia) and four children—two sons and two daughters; the eldest son, having completed his undergraduate course at the University, intends to enter the Divinity Hall next session.

#### THE REV. JOHN ROSS, A.M.

Born June 28, 1799. Died June 7, 1878.

ALL honour to those pioneers in the march who—when missionary zeal was low, and the Churches had not begun to awake out of sleep—went forth with the Bible in their hand and the love of Jesus in their heart to plant the standard of the Cross amid heathen wilds, and summon the nations to rally around it. They were the advance guard of a noble army that is destined to conquer the world.

And such was that venerable servant of God who has so recently been called to his rest: for simplicity of character, singleness of aim, steadfastness of purpose, and noble integrity, he stood forth pre-eminent; while the strength of his faith and the fervour of his zeal never knew decline, labouring on unwearied till the Master came.

His birth belongs to the period of the darkness. He was born in that memorable year when the General Assembly derided all missionary enterprise, and voted it down. His ordination belongs to the dawn, when the light was breaking. Would that we could say that his death belongs to the brightness of day when Missions are to obtain a new point of departure, and occupy a position they never did before!

It was in 1822 that he was sent out by the Glasgow Missionary Society to Kaffraria. There, for the long period of fifty-six years, he pursued his course, never once returning to his native land. Called to face dangers and encounter difficulties of a very formidable character—planted among savage tribes—his peaceful vocation was not seldom interrupted by the confused noise of the warrior. Six times was his house burned down to the ground; but as often, when the war was over, he returned and rebuilt it with his own hands. When the recent

war broke out, it was with difficulty he was prevailed upon to leave the arena of his labours; and so long as consciousness remained, to quote the words of his son, "The ruling passion of the evangelistic missionary continued strong. During the time he was in King William's Town, he often wondered when he was to be allowed to get home to his work,"—a desire that was not to be granted, for his working day was done. He was called to a better home to rest from his labours, while his works do follow him.

No reference to Mr. Ross would be complete without making mention of his energetic and devoted wife, Miss Blair of Kilmarnock. Never was missionary more dependent on his helpmeet; and never were twain united that were better adapted to each other. When, some fourteen years ago, she was taken from him, it shook him to the very foundations. He buried her beside a tree, beneath whose shade she had been accustomed to retire for prayer; and there, in compliance with his own request, himself was buried. He died surrounded by all his family—his children, and his children's children, his grandson having just returned from Scotland in time to see him ere he died. His body was carried from King William's Town to Pirie. "He was followed to the grave by all the people of his district whom the circumstances of the country would permit; a good number of them attended armed. All those who officiated at his funeral were either the sons of missionaries, or natives who were the fruits of missions."

It is not merely for his own personal service that Mr. Ross deserves to be held in remembrance. God gave him two sons, and he devoted them both to God for missionary service. He sent them home to Scotland, to receive their education. At his own expense he maintained them at the University and the New College in Edinburgh. For a quarter of a century Bryce has been labouring in the field, as well as aiding in the translation of the Bible into Kaffir; while Richard, after doing noble work at Lovedale, at the call of his Presbytery crossed the Kei, planted the central station of Cunningham, with out-stations in all directions. The surrender of these two sons, so well equipped and trained, is one of the noblest contributions ever made by sire to the cause of missions. And now a third generation is on the field. After being trained in Glasgow, and receiving his diploma, Dr. John Ross has returned to his native land, to practise the healing art, and do good alike to the bodies and the souls of men.

A minister's jubilee is a rare event: a missionary's jubilee is rarer still. Spared to see it, the friends of Mr. Ross, both at home and abroad, united to do him honour. And it may be noted, as very characteristic of the man, that the sum which friends here sent out—nearly £500, which they meant for himself—he devoted entirely to the support of a female school at Pirie!

When Dr. Duff left India for the last time, he visited the various missions in South Africa. Among the rest he came to Pirie. This was to Mr. Ross an occasion of great joy. It was a season of refreshing at the time, and ever afterwards he referred to it with grateful recollection. The parting of those two venerable men has been described as singularly affecting—the one the prince and the other the patriarch of missionaries. They parted; but it was only for a season. They have met where sorrow and separation are alike unknown. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

#### THE REV. WILLIAM BRUCE CUNNINGHAM, PRESTONPANS.

*Died August 2, 1878.*

BY THE REV. JAMES DODDS, DUNBAR.

DEATH has once more deprived the Free Church of an honoured Disruption minister. The Rev. W. Bruce Cunningham, after an illness lasting over several months, died in his manse at Prestonpans on the 2nd of August last. In him the Free Church has lost a man who, both before and after the Disruption of 1843, rendered good service to the cause of Christ in the land. Mr. Cunningham was possessed of strong individuality of character and remarkable intellectual endowments. He was thus, by the influence of divine grace, well fitted to make a decided stand in critical times, and to lift up, in the face of all opposition, a bold testimony to the truth of those great doctrines which led to the formation of the Free Church of Scotland.

Mr. Cunningham was born in 1806, at Musselburgh, where his father, a captain in a militia regiment, was quartered at the time. His mother having died six weeks after his birth, he was removed to the neighbouring town of Prestonpans, where he spent his early infancy. An old woman still living remembers seeing him as a child in the very place where he afterwards laboured forty-five years as a minister of the gospel. He received his early education at North Berwick, where he lived with his maternal grandfather, Dr. Oliver, a medical practitioner in that place. At the age of sixteen he went to the University of Glasgow, where he pursued his studies for four years. He then proceeded to Edinburgh as a student of divinity, and attended the Theological Hall during five successive years. He was the first student enrolled by Dr. Chalmers in the first year of his professorship at Edinburgh; and he immediately attracted the attention of that eminent man, who ever after honoured him with his friendship. When studying theology, he became a member of various academic societies, among others, the Plinian Natural History Society, which no longer exists. At this time he formed the acquaintance of Professor Balfour, Dr. Allen Thomson, and other eminent scientific men who still survive. Thus early he manifested a strong taste for various branches of natural science, which he afterwards cultivated with success, and which ranked among the favourite private studies of his life.

Mr. Cunningham was licensed to preach the gospel by the Presbytery of Nairn in 1831, and in the spring of 1833 he was presented to the parish of Prestonpans, where he was ordained in the following July. He entered upon the work of a parish minister with great ardour, and soon introduced among his flock new methods of religious instruction. He found much need for improvement in his parish, and as an earnest evangelical minister he laboured to promote the spiritual benefit of old and young. From the first he belonged to the reforming party of the Church of Scotland, and took his place beside Chalmers, Cunningham, Candlish, Dunlop, and other eminent leaders who directed the Non-Intrusion movement, and were afterwards ornaments and guides of the Free Church. With Principal Cunningham, in particular, he was very intimate; and the warm friendship between the two men was only terminated by the death of the great Free Church leader. As the controversy which ended in the Disruption grew warmer and

wider, Mr. Cunningham joined many of his brethren in traversing various parts of the country to enlighten the people in regard to the rights and privileges of the Church, then endangered by the decisions of the civil courts.

When the Disruption occurred, Mr. Cunningham took his place among the foremost of his brethren who helped to form and mould the Free Church. A new church was speedily built for the congregation that adhered to him, and he was among the first of his brethren in the Free Presbytery of Haddington to inhabit a Free Church manse, built for him mainly, if not entirely, by the liberality of one of his elders, an excellent man who rendered great service to the cause of the Free Church in the district. Soon after the Disruption, the congregation of Prestonpans, at Mr. Cunningham's request, was joined to the Presbytery of Dalkeith; but at a subsequent period it was found desirable to have it reunited to the Presbytery of Haddington and Dunbar.

As a Free Church minister, Mr. Cunningham felt a lively interest in the government of the Church and the direction of its policy. Along with his relative, the late Professor Bannerman, he took a rather prominent part in the college controversy; and he published a pamphlet on the subject. One winter he delivered, at the request of the College Committee, a course of lectures on natural science, in the New College, Edinburgh. The lectures were excellent in substance, and full of a fine enthusiastic spirit; but the style of the lecturer, according to some, was too much coloured by a peculiarly rich and somewhat sombre imagination. Mr. Cunningham was well versed in literature, as well as in various branches of science. He was one of the first projectors of the *Presbyterian Review*, a periodical that for a considerable time rendered good service to the cause of true religion in Scotland. He also contributed to the *British and Foreign Evangelical Review*, when it was under the editorial management of Principal Cunningham. His friends often thought that he might have signalized himself more in the field of religious and scientific literature; but the very multifariousness of his studies and variety of his acquirements seemed to prevent him from concentrating his powers on one elaborate work. He was one of those men who fail to fulfil the expectations of their friends, and never do full justice to their undoubted powers.

The leading writers of the present century, especially such men as Wordsworth, Tennyson, and Carlyle, Mr. Cunningham highly appreciated, though he was by no means blind to their faults and deficiencies. He became also, in the course of his life, well acquainted with the late Archdeacon Hare, the Rev. F. D. Maurice, and various members of the families of these distinguished men. But while able to appreciate the fine qualities that adorned these leaders of a well-known school in the

Church of England, he never wavered in his attachment to evangelical doctrine, and all the peculiarities of Scottish orthodoxy. As a preacher, he was peculiarly solemn and impressive. Reverence and spirituality chiefly marked his style and manner in the pulpit. At times his discourses abounded in richness of doctrinal statement, and few could speak with such deep veneration of the person and character of the Saviour. His style of preaching was by no means monotonous, but was varied according to the nature of the subject and the mood in which he had made his preparations. Many profited greatly by his ministry, and had reason to cherish towards him the deepest gratitude. In visiting the sick and the afflicted he displayed great diligence and faithfulness. His knowledge of the gospel and of the human heart enabled him to minister exhortation, reproof, and comfort with singular success. In private life he was one of the most engaging and attractive of men. His conversation displayed the rare variety of his intellectual powers, and was flavoured with a vein of quaint and original humour. All who knew him felt that his was an unique character, and they now feel that there is none like him among their surviving friends.

Mr. Cunningham was married in 1834 to Miss Douglas, eldest daughter of David Douglas, Esq., who was one of the Judges of the Court of Session, under the title of Lord Reston. Mr. Douglas was first cousin, once removed, of Adam Smith, the great political economist, and inherited his splendid library, which came to be divided between his two daughters, Mrs. Cunningham, and Mrs. Bannerman, widow of the late Professor Bannerman. Mr. Cunningham has left, with his widow, three sons and two daughters. All his sons have successfully studied medicine. His eldest, Dr. R. O. Cunningham, is a distinguished naturalist, and is Professor of Natural History in Queen's College, Belfast; his second, David, holds a high position in the medical department of the Indian army; while the youngest, James, has just entered on the duties of a medical practitioner in this country.

Any sketch of this remarkable man would be imperfect were no allusion made in it to the sanctities of his domestic life. As a husband and a father he was singularly loving and beloved. With a partner in every way worthy of him, and with children like their parents in character and spirit, he lived in the exercise of as much pure affection, and in the enjoyment of as much tranquil happiness, as can well fall to the lot of that happiest and most useful of men, a true minister of the gospel.

The great-great-grandfather of Mr. Cunningham, Mr. Robert Horsburgh, was minister of Prestonpans at the beginning of last century, and died in 1724. On the 6th of August, the remains of the subject of this sketch were reverently laid in his ancestor's grave.

## OUR HOME WORK.

### THE WIDOWS AND ORPHANS OF OUR MINISTERS.

THERE was submitted to last General Assembly the outline of a scheme for enlarging the present Annuities of widows, and for further provisions to the orphan children, especially to the daughters, of deceased ministers. The movement originated with a large-hearted elder of our Church, Mr. A.

B. Mackintosh of Ardenlee, Dunoon, who had consulted several of his brother elders in the Church on the subject, and had received from many of them the utmost encouragement to proceed with the scheme. The Assembly appointed a large Committee to consider the subject. The needful inquiries are being made, and statistics obtained, to

be laid before the Committee at an early date, in order to a Report being prepared for the information of the Church.

Circulars have been issued from the office of Mr. Thomas Martin, Treasurer of the Widows' and Orphans' Fund, to the ministers of the Church and others, seeking certain information which is necessary before the scheme can be matured even for consideration.

It is earnestly hoped that if any of these circulars have not yet been returned to Mr. Martin, no time will be lost in supplying him with the facts he asks for and requires.

If the plan in view be ultimately carried out, the added comfort to the widows and orphans of our ministers will be of a most important kind.

#### NOTES BY DR. ADAM.

##### EASTPARK, GLASGOW.

THE hall of the new church of this recently sanctioned charge was opened for public worship on the first Sabbath of September; Dr. A. Bonar preaching in the forenoon, Dr. Adam in the afternoon, and Dr. McMillan in the evening. At all the diets there was a large attendance, and the collections were liberal. The hall, which is large in size, church-like in appearance, and every way comfortably fitted up, has cost about £1400, of which fully £1000 was raised previous to the opening. The district in which it is situated lies between Kelvinside on the south and Maryhill Road on the north; it is of great and growing importance, with a rapidly increasing population of a mixed character, for it embraces a large number of the working class, with not a few in a higher social position. The commencement made by Mr. White, lately settled as minister of the new charge, is most encouraging; and supported as he is by liberal, active, and experienced office-bearers, we cannot doubt that, with the divine blessing, an influential congregation will soon be built up, and much spiritual fruit gathered in this interesting field.

##### PETERHEAD.

Special services were maintained at Peterhead and Fraserburgh during the late fishing season by a succession of ministers, who responded to the call of the Committee, and have thereby laid the Church under no small debt of obligation. One of them, the Rev. R. McLeod, Clunie, has reported regarding the work carried on by him at Peterhead. He writes as follows:—

"I had great pleasure in fulfilling my engagement at Peterhead. I arrived there on Saturday the 3rd instant, and held an open-air meeting that evening in Broad Street, at which there was a good

attendance. At the close I intimated two meetings for the Sabbath, one at three o'clock, afternoon, and the other at eight. Fortunately the day was beautiful, so that on both occasions I had excellent audiences, especially in the evening, when there must have been several hundreds present. I was much pleased with the apparently deep interest taken in the services. Though our place of meeting was most uncomfortable—that portion of the street being presently under repair—yet I saw no signs of impatience. Women and men remained till the benediction was pronounced, and many of them then came up and thanked me most cordially, expressing their appreciation of the interest the Free Church takes in their welfare. During the week I got nothing done in the way of holding meetings, but I threw myself as much as possible in the way of the men while they were attending to their duties on the quays and elsewhere. Thus I took opportunity to direct the attention of several of them to divine things, and I met with not a few earnest Christians, with whom I had a few minutes' most pleasing intercourse. I had intimated a meeting for Saturday evening, but it rained so heavily that to meet in the open air was out of the question. This was a great disappointment to myself and many of the fishermen, who all the week through look forward to the Saturday evening meeting. Sabbath, however, was lovely. I had promised to go to Boddam, to conduct a service there at half-past two, Mr. Cook, assistant to Mr. Yuill of the First Free Church, kindly agreeing to take my place for the afternoon in Peterhead. The Boddam meeting, which was in the open air, was a great success, both with respect to numbers and interest. At six I preached for Mr. Yuill; and then at half-past seven, I held another open-air meeting, at which there was again a large attendance. I had great satisfaction indeed in my work at Peterhead. Having been there on the same mission three years ago, I was gratified and much encouraged to find that many not only remembered me, but also remembered my addresses, and spoke of my labours on that occasion as having been profitable to them. I am satisfied that great good is being done by our Church through the efforts of her representatives among the fishermen at Peterhead and similar towns. There are congregated there people from every fishing town and hamlet in Scotland, and the seed which is scattered among them year after year is carried away to their several homes; and who knows where we may by-and-by discover the precious fruit?"

##### SHETLAND.

The Rev. Mr. White, Blairgowrie, has completed a month's ministerial work in Shetland as one of the Assembly's evangelistic deputies. We hope that a report of his visit from his own pen will



afterwards appear, but meanwhile it may be proper to state that warm testimonies have been received from others as to the great extent, acceptableness, and value of his labours in that very wide and difficult field. Only one personally acquainted with these islands, as the writer of the present notice is, can understand what is implied in reaching by sea and land the widely-scattered localities, and preaching in every congregation and station of our Church from Unst in the north to Dunrossness in the south. One of the ministers thus writes:—"Mr. White being very busy, has asked me to let you know that he has now completed his work in Shetland. He leaves to-night for Orkney. I am glad to be able to tell you that nothing has come to hinder or discourage him in any way. He has visited every congregation connected with the Free Church in the islands, and everywhere has received a warm welcome. There has been a large attendance at all his meetings, and deep attention has been given to his words. I wish that the Church would send such a man as Mr. White every year to Shetland. It would be a good thing for both ministers and people. I am sure that the ministers have been encouraged by Mr. White's visit."

#### CHURCH EXTENSION BUILDING FUND.

Since last Assembly, thirty-five Presbyteries have been visited by deputations in connection with the scheme. The whole Presbyteries of the Church, with the exception of three or four, have now been overtaken, and these have only been temporarily passed over from unavoidable circumstances. The time given for sending in returns to the Convener has now expired, and there should not be a day's delay in completing the work and communicating the result. The Commission is near at hand, and the Committee are instructed to report to it fully and finally as regards the movement. With ordinary care and effort the success of the scheme should be then complete, and much disappointment will be experienced should it be otherwise. Presbyterial Committees are specially reminded that they are expected to intimate at once the subscriptions obtained in their several districts.

#### MORE ABOUT HOWTH.

BY REV. C. STEWART, FORT-WILLIAM.

HOWTH is a promontory or headland nine miles from Dublin, but very accessible, by trains running to and from several times a-day. It is rich in natural beauty, and might be prosperous, but it bears evident marks of decay—some houses in ruins, and others exposed for sale: hence the exorbitant charges for lodgings in the few houses that remain. In fact, respectable lodgings with more and better

conveniences could be obtained at a cheaper figure in Edinburgh or Glasgow than in Howth.

The harbour is excellent and large, but principally suitable for fishing-boats, as there is a bar or sunken rock at the entrance dangerous to cross except at full tide. The fishing-boats were principally from Scotland, bearing the well-known marks, many of them, of L. H., De. H., Ky. H., and those which bore these marks were easily distinguished by their firm build and trim appearance from the few native boats that showed themselves.

For the benefit of Lowlanders as well as of Highlanders, there were services in both English and Gaelic every Sabbath-day, and also a prayer-meeting in the evening. I availed myself of the Sabbath for such services, as the fishermen had little leisure, when in harbour, during the week from their secular employments, some in mending, some in drying, and some in adjusting their nets. The attendance in both languages was very good, and both the speaker and the hearers manifestly enjoyed the services. The singing, no doubt, was neither fully regular as to time nor tune, but it was sonorous and hearty. In the English service there were but few females, and in the Gaelic none at all,—a circumstance to which I have been a stranger during my ministry.

The Highlanders appreciated the services, and spoke thankfully of the kindness of the Highland Committee in sending ministers to preach to them; and purposed to make a collection among themselves as an expression of their thankfulness to the Committee; and this they suggested of themselves without any prompting from me, though I most thoroughly approved of it. Dr. Kirkpatrick, of Dublin, also promised that the Irish Presbyterian Church would send a contribution, as the Scotch minister supplied the place of one of their own ministers, who, if sent, would have to be lodged and boarded at the expense of their Church.

It was a pleasant sight to see some three or four hundred boats sail out of harbour in the evening, and return in the morning from a distance of twenty or thirty miles; and also the rapidity with which the fish were sold and bought at the quay. The fishing during my time was unsuccessful, or, as one expressed it, *TEIN*, in evident allusion to the shoals, and consequently the prices were high, ranging from £2, 10s. to £3 per maize of 500 herring. We enjoyed the exciting scene, and the excitement and rapidity of the sales suggested to my mind the duty of the fishers of men in their own proper work. To aid in this their proper work I would suggest that our ministers who are sent to stations should be liberally supplied with tracts, in both English and Gaelic, for distribution among the fishermen and the people generally.

Sabbath profanation is fearfully prevalent in

Howth. What with Irish fishermen and tourists from Dublin, with their fishing-rods and baskets; what with trains and bicycles; what with sale of fruit; what with sauntering and idle talk, the land is greatly polluted, without any idea that it is polluted. We heard profane singing in a neighbouring hotel on that sacred day, but having reasoned with the hotel-keeper, we were not annoyed with a recurrence of a similar act of desecration.

I cannot conclude without referring to two things which pleased us greatly—the politeness and the temperance of the native Irish. As to their politeness, wherever we travelled we found them ever ready to direct us on our way, and this they did in the most polite and pertinent manner—"To the right, then to the left," &c., &c. And as to temperance, we scarcely saw an instance in which it was violated. On *Whit-Monday*, nearly 10,000 persons, as we were told by the railway officials, poured out from Dublin to Howth, on pleasure-seeking bent, and yet when they returned in the evening, of that vast multitude we did not see half-a-dozen the worse of drink.

## MISCELLANEA.

### THE INTERNATIONAL LESSONS.

THE Rev. Dr. Vincent, of New York, lectured on this subject at a recent meeting of the Sunday School Union, Mr. Henry Lee, of Manchester, presiding. Dr. Vincent said the International Lesson system had been most successful in the United States, where seven and a half millions of teachers and scholars studied the same selection from the Word of God on the same day. The present was the seventh year of the system, which had met with no serious objection from any of their assemblies. Great enthusiasm had been aroused by the system, and amongst the advantages attending it were that during the seven years the whole of the Bible had been systematically taught, and its influence over the young people largely increased. More Bibles, and those containing maps and notes, had been sold during the last five years than during the previous fifteen. The pulpit was not depreciated, but congregations were more interested and instructed from knowing more about the subjects. The lessons were discussed in the families, and although they might remove from place to place, they found the same lesson being taught. Preachers were becoming more expository in their discourses, and the prayer-meetings were brought more under Bible influence. The newspapers published many columns of Notes on the Lessons, which would not be the case if they were not national. The method of instruction had been improved in the schools and teaching power developed. All the talent in the various churches was utilized for the same Lesson, and it had been a means of bringing members of different sects together and showing them their points of agreement. It had increased the study of Bible history and geography, and generally promoted intellectual power amongst the masses.

The best way to counteract rationalism, Romanism, and worldliness, was for Christians to uphold the Word of God and live it. A cordial vote of thanks was given to the lecturer.

### ECCLÉSIASTICAL REGISTER.

[THE Register is under the care of Mr. JOSIAH SINCLAIR, Secretary of the Probationers' Committee, to whom, therefore, it is requested that all intimations of *Calls*, *Ordinations*, &c., shall be addressed, at the Offices of the Free Church, Edinburgh. Ministers and others applying for pulpit supply are respectfully reminded that it is absolutely necessary to have early notice, so as to give sufficient time to make the required arrangements; unless, therefore, application be received not later in the week than Thursday, no guarantee can be given of supply for the following Sabbath.]

*Licenses*.—By the Presbytery of Arbroath, on September 4, Mr. David Carnegie, M.A. By the Presbytery of Edinburgh, on September 11, Messrs. Robert R. M. Sutherland, and William M. Sutherland, M.A.

*Calls*.—Rev. Anthony Macmillan, M.A., Ceres, to Abbotsball, Kirkcaldy; Rev. A. B. Barkway, Culsalmond, to Union Church, Liverpool; Rev. N. P. Rose, Rousay, Orkney, to Clola, Aberdeenshire; Rev. William W. Peyton, Portsoy, to St. Luke's, Broughty-Ferry; Rev. Robert Cowan, Perth, to High Church, Elgin.—Rev. Archibald Beaton, Coigach, has declined a call from Ness, Lewis.

*Ordinations*.—Rev. A. Drummond Paterson, M.A., at Kinglassie, Fife, on July 25; Rev. Henry F. Henderson, at Beith, on August 29; Rev. Norman Macpherson, at Yetholm, on August 29; Rev. J. W. Pollock, at Mauchline, on September 5; Rev. Alexander Goodfellow, at South Ronaldshay.

*Inductions*.—Rev. George Campbell, late of St. Monance, at Kennoway, on September 5; Rev. Richard Waterson, late of Union Church, Glasgow, at St. Paul's, Dundee, on September 26.

*Resignations*.—Rev. James Spence, Lathope, Galashiels; Rev. Christopher Smith, Edzell, Presbytery of Brechin.

*Deaths*.—Rev. Alexander L. R. Foote, D.D., West Church, Brechin, on September 6.

*New Churches*.—A new church was opened at Ecclefechan, on September 4. The services were conducted by Rev. Robert Howie, St. Mary's, Govan. The church is seated for 300, and will cost £1600.—A new church was opened at Dykehead, Shotts, by Dr. A. A. Bonar, Glasgow, Moderator of the Free Church of Scotland. The church is a neat edifice in the Gothic style, and seated for 450.

### NOTE.

By mistake last month £8, 12s., for Foreign Missions, was credited to "Buccleugh" Church instead of "M'Crie" Church.

### SUSTENTATION FUND.

State of the Fund at 15th September 1878.

Total for 4 Months to 15th September 1878.....	£43,056	15	6
Do. Do. 15th September 1877.....	44,047	9	2
Decrease.....	£990	13	8
Associations, 1878.....	£42,494	6	1
Do. 1877.....	42,468	15	3
Increase.....		£25	10 10
Donations and Legacies, 1878..	£562	9	5
Do. Do. 1877..	1,578	13	11
Decrease.....	£1,016	4	6
Total decrease, as above.....	£990	13	8

# Contributions Received by the Treasurer of the Free Church,

From 15th August to 16th September 1878.

## I.—Aged and Infirm Ministers.

Legacy by Wm. Hill, Esq. (to account) £225 0 0  
Legacy by Lady Cunningham Fairlie (further to account) 60 9 3

## II.—Education.

Mrs. Barr, for Aged Teachers..... 10 0 0

## III.—Home Mission.

Leith—St. John's..... 10 3 6  
Fencluck..... 7 0 0  
Morebattle..... 2 0 0  
Tarbolton..... 0 13 6  
Kilmarnock..... 3 6 2  
St. Andrew's..... 2 10 0  
Muckairn..... 2 10 0  
Dundee—Dundhope..... 1 18 4  
Aberdeen—Holburn..... 4 11 2  
Crathie..... 0 13 6  
Methlic..... 2 10 0  
Thurso—First..... 6 10 0  
Keiss..... 0 8 0  
North Uist..... 0 2 0  
Glen-Uiquahart..... 4 10 0  
Stornoway—English (additional)..... 0 10 0  
Burray..... 1 5 0

## Home Mission—continued.

Duddington and Niddrie, for Dr. Dyer's Fund £10 0 0  
Greenock—Middle, for do..... 7 10 0  
Torrance, Campsie, for do..... 10 0 0  
Edinburgh—Toll-booth, for do..... 8 10 0  
Raifon, for do..... 10 0 0  
J. M. Callum, Esq., of Old Deer..... 0 10 0  
A Deceased Member of Old Deer..... 7 10 0  
Legacy by Wm. Hill, Esq. (to account)..... 225 0 0

## MISSIO NARIUM.

Miss Douglas (last instalment)..... 2 0 0

## IV.—Highlands.

Fishermen at Howth 16 1 6  
Do. at Helmsdale..... 10 0 0  
Do. at Wick..... 15 16 9  
Do. at Lybster..... 3 16 3  
Do. at Fraserburgh..... 28 6 7

## KILBERRY ENDOWMENT.

South Knapdale..... 3 7 0

## V.—Foreign.

Misses Abercrombie, for Dr. Dyer's Fund 10 0 0

## Foreign—continued.

Dr. and Miss Bruce, for Dr. Dyer's Fund £2 0 0  
Dalmy Farish Ch., for do..... 12 1 3  
Dunblane, for do..... 0 12 0  
Glasgow Excelsior Association..... 0 13 8  
A Deceased Member of Old Deer..... 20 0 0  
R. N. O..... 2 0 0  
Friends in Airbuth, for Families in Kaf-fria..... 41 13 0  
Annuit by late Mrs. Reid, Alva..... 0 10 0  
Legacy by Wm. Hill, Esq. (to account)..... 225 0 0

## LIVINGSTON.

Mauchline..... 2 0 0  
Rev. J. Findlay..... 4 0 0  
Per D. Macbeth, Esq., Rothsay..... 20 10 0  
A Reader of "Words of Grace"..... 5 0 0  
M. B..... 2 0 6

## REV. M. SHENKADRI.

A Member of Glasgow St. Enoch's, for Orphanage..... 0 10 0  
A Widow, for do..... 0 10 0  
John Malrose, Esq., for do..... 5 0 0

## Foreign—continued.

M. Cruickshank, Esq., for Orphanage £5 0 0

## VI.—Continant.

Lisbon (quarterly collection)..... 19 0 3  
Lansana, for Mr. M'Al's Work..... 1 0 0  
J. W., for do..... 1 0 0  
A Friend, Kibride..... 2 0 0  
Mrs. Macle, for Naples Harbour Mission..... 1 0 0

## VII.—Jews.

Strathkhan..... 0 8 0  
Alth..... 0 1 0  
Rev. J. Findlay..... 4 0 0  
B..... 1 0 0  
J. E. Mortimer..... 0 8 0  
A Friend, Kibride..... 1 0 0  
A Deceased Member of Old Deer..... 7 10 0  
Jas. Blair, Esq..... 1 0 0  
Mrs. M'Anulty..... 0 10 0  
Legacy by Mrs. Campbell, Glasgow..... 10 0 0  
Annuit by late Mrs. Reid, Alva..... 1 0 0

## VIII.—College.

Foran..... 6 14 0

## IX.—Building Fund.

### CHURCH EXTENSION.

Edinburgh—New North..... £130 0 0  
Miss Baily..... £130 0 0  
J. E. Dymock, Esq..... 10 0 0  
M. Thomson, Esq..... 10 0 0  
J. Hannan, Esq..... 10 0 0  
Rev. Dr. Brown..... 5 0 0  
A. A. Gardner, Esq..... 5 0 0  
Kassan, M'Curry..... 5 0 0  
Miss Allan..... 5 0 0  
A. E. Ross, Esq..... 1 1 0  
J. Anderson, Esq..... 1 1 0  
W. Barton, Esq..... 1 1 0  
Miss Woodhead..... 1 1 0  
Miss Omond..... 1 1 0  
Miss Scott..... 1 1 0

Printing, &c..... £136 1 0

Chirnside..... £135 4 0

Kenny..... £11 4 0

### CHURCH AND MANE.

Benton-Gladie..... 2 7 0

Glasgow—Augustine..... 2 7 0

Tarbat, Thm..... 1 1 0

(Collections on 22th September will be printed next month.)

## CONGREGATIONAL CONTRIBUTIONS.

	Sustentation Fund.	Education Fund.	Colonial Fund.	Foreign Missions Fund.		Sustentation Fund.	Education Fund.	Colonial Fund.	Foreign Missions Fund.		Sustentation Fund.	Education Fund.	Colonial Fund.	Foreign Missions Fund.
<b>Edinburgh.</b>	£ s. d.	£ s. d.	£ s. d.	£ s. d.	Uphall.....	£ s. d.	£ s. d.	£ s. d.	£ s. d.	Gordon.....	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Collinton & Currie.....	13 6 4	2 0 0	..	24 15 10	West Calder.....	8 4 8	1 0 0	..	..	Kelso.....	16 17 4	2 14 0	..	..
Corstorphine.....	4 8 7	..	..	3 15 6	Whitburn.....	3 11 11	..	..	..	Morebattle.....	5 1 8	..	..	..
Cramond.....	5 18 4	2 0 0	..	..	Abercrombie.....	5 7 6	..	..	..	Northon.....	57 16 6	..	2 0 0	3
<b>Edinburgh—</b>					Adamsell.....	11 5 0	..	..	..	Spryounston.....	27 14 7	..	..	..
Bairley.....	47 5 3	..	..	3 2 4	Blackridge.....	2 16 6	..	..	..	Vestralther.....	..	..	..	..
Bucleduth.....	7 8 5	3 0 0	..	..	Anderson.....	..	..	..	..	Yetholm.....	..	..	..	..
Cowgate.....	11 4 6	..	..	..	<b>Biggar and Peebles.</b>					<b>Jedburgh.</b>				
Cowgate Head.....	3 11 0	..	..	..	Broughton.....	3 10 2	1 5 0	..	..	Anerum.....	18 0 0	..	0 4 9	0 7
Dairy.....	6 4 3	..	..	..	Culter.....	6 0 0	0 15 0	..	..	Craikston.....	..	..	..	..
Dean.....	11 3 3	..	..	..	Kilbridehill.....	5 8 0	..	0 15 0	..	Denholm.....	17 17 7	..	..	..
Fountainbridge.....	6 15 9	0 5 0	..	..	Innerleithen.....	..	..	..	..	Hawick.....	..	1 19 11	..	..
Grange.....	26 14 6	..	..	..	Kirkcaldy.....	7 2 3	..	..	..	Do. St. Andrew's.....	..	..	..	..
Greyfriars.....	6 3 9	0 4 0	..	..	Peebles.....	3 5 1	0 15 0	..	..	Do. Territorial.....	..	..	..	..
High.....	36 0 6	..	..	..	Skirling.....	..	..	..	..	Jedburgh.....	..	..	..	..
Holyrood.....	10 7 2	..	..	..	<b>Dalkeith.</b>					Wolfe.....	..	..	..	..
Knock's.....	13 3 3	..	..	..	Carlisle.....	3 16 0	..	..	..	<b>Selkirk.</b>				
L. Glenorchy's.....	20 13 11	6 15 0	..	..	Cockenzie.....	12 12 9	1 10 0	..	..	Ashirk.....	5 15 0	0 10 0	0 10 0	..
Martyrs.....	9 10 3	2 10 0	..	..	Cockpen.....	22 4 6	..	..	..	Bowden.....	18 9 8	..	..	..
Mayfield.....	12 7 10	..	..	..	Dalkeith.....	4 11 5	..	..	..	Galashiel.....	11 17 4	1 9 6	..	1 1 4
M'Vrie.....	3 7 5	0 12 0	..	..	Leamheid.....	8 11 8	2 13 3	1 6 0	..	Do. Ladhope.....	6 3 1	..	..	..
Newington.....	21 14 9	0 10 10	..	..	Musallburgh.....	4 6 4	0 17 0	..	..	Lander.....	26 17 6	2 0 0	1 0 0	2 3 2
New North.....	22 10 9	3 8 0	..	..	Ormliston.....	9 17 2	..	..	..	Selkirk.....	11 15 9	..	..	..
Phirig.....	12 14 0	3 0 0	10 0 0	..	Penicuik.....	10 10 10	1 10 0	..	..	St. Bowdell's.....	6 7 9	1 5 0	..	..
Pleasance.....	9 9 7	1 15 7	..	..	Rollin.....	8 0 0	1 0 0	..	..	Stow.....	5 0 0	0 7 6	..	..
Roseburn.....	12 6 6	1 9 4	4 0 0	..	Stobhill.....	..	..	..	..	Yarrow, &c.....	5 0 0	..	..	..
Roxburgh.....	15 12 10	..	..	..	Temple.....	..	..	..	..	Atwick.....	10 0 0	..	..	..
St. Andrew's.....	16 8 0	2 10 0	..	..	<b>Haddington and Dunbar.</b>					<b>Lockerby.</b>				
St. Bernard's.....	10 11 1	2 0 0	..	..	Cockburnspath.....	1 5 6	..	..	..	Annan.....	10 0 0	2 0 0	..	..
St. Columba's.....	10 3 6	2 0 0	..	..	Dierdon.....	17 0 9	..	..	..	Canobie.....	5 3 5	2 8 9	..	..
St. Cuthbert's.....	10 3 6	..	..	..	Dunbar.....	7 19 4	3 3 0	..	..	Edinburgh.....	..	..	..	..
St. David's.....	11 6 6	..	..	..	Garrald.....	..	..	..	..	Kakdianmair.....	..	..	..	..
St. George's.....	32 15 9	1 6 6	..	..	Haddington.....	..	..	..	..	Halfmorton.....	..	..	..	..
St. John's.....	12 19 5	..	..	..	St. John's.....	8 7 9	2 10 6	..	..	Johnstone.....	20 0 0	..	..	..
St. Luke's.....	..	..	..	..	Humble.....	..	..	..	..	Wemyss.....	8 15 4	0 10 0	..	..
St. Mary's.....	21 9 4	14 5 0	..	..	North Berwick.....	4 5 6	..	..	..	Kirkcaldy.....	..	..	..	..
St. Paul's.....	21 13 7	..	..	..	Penatland.....	7 12 6	..	..	..	Kirkcaldy.....	..	..	..	..
St. Stephen's.....	..	..	..	..	Prentonkirk.....	12 12 2	3 8 0	..	..	Kirkcaldy.....	..	..	..	..
Stockbridge.....	28 6 0	1 15 0	..	..	Freemans.....	12 9 6	1 6 6	..	..	Kirkcaldy.....	..	..	..	..
Tolbooth.....	22 3 0	..	..	..	Salton and Bolton.....	3 0 6	0 15 0	..	..	Kirkcaldy.....	..	..	..	..
Trom.....	6 0 6	..	..	..	Yester.....	..	..	..	..	Langholm.....	11 7 3	..	..	..
Viewforth.....	34 0 0	..	..	..	<b>Dunse and Chirnside.</b>					Lochnaben.....	11 15 5	..	..	..
Westport.....	13 11 2	1 1 0	..	..	Allanton.....	16 5 0	1 1 0	..	..	Lockerby.....	12 5 9	..	..	..
Granton & Wardle.....	..	6 10 0	..	..	Chirnside.....	12 7 5	..	..	..	Moffat.....	..	..	..	..
Leith—					Dunse.....	14 9 3	2 0 0	..	..	<b>Dumfries.</b>				
North.....	24 7 11	4 8 6	..	..	Edinburgh.....	0 4 0	..	..	..	Corcock.....	34 3 6	..	..	..
South.....	7 14 7	..	2 0 0	3 0 0	Greenlaw.....	16 9 6	1 10 0	..	..	Dalbennie.....	5 0 0	..	..	..
St. John's.....	20 11 5	1 7 0	6 14 10	7 0 3	Houndwood.....	..	..	..	..	Dalton.....	5 0 0	0 7 3	..	..
St. Ninian's.....	4 9 6	..	..	..	Langton.....	..	..	..	..	Dumfries.....	16 3 0	..	..	..
Trinity Church.....	..	..	..	..	Longformacus.....	1 4 0	0 5 0	0 9 0	0 12 9	Do. Martyrs.....	8 6 5	..	..	..
Liberton.....	11 12 7	4 0 0	..	8 12 1	Marlington.....	..	..	..	..	Do. South.....	8 19 4	..	..	..
Morningside.....	19 8 9	4 15 0	..	..	Swinton.....	..	..	..	..	Dumfries.....	..	..	..	..
Newhaven.....	7 15 3	2 0 0	..	..	<b>Kelso.</b>					Do. Craig.....	..	..	..	..
Portobello.....	15 10 9	..	..	..	Coldstream.....	8 16 6	..	1 12 0	2 16 0	Glenislop.....	8 0 0	9 8 0	..	..
Ratho.....	..	..	..	..	Kelso.....	..	..	..	..	Hogarty.....	2 12 6	1 9 0	1 0 0	4 24 8
<b>Lindithgow.</b>					..	..	..	..	..	Kirkcaldy.....	5 17 10	0 11 0	..	..
Armadale.....	10 0 0	0 16 6	..	..	<b>Lockerby.</b>					Kirkcaldy.....	..	..	..	..
Bainford.....	..	1 1 0	..	..	<b>Lockerby.</b>					..	..	..	..	..
Bathgate.....	7 17 3	1 4 0	..	..	<b>Lockerby.</b>					..	..	..	..	..
Bo'ness.....	12 11 10	1 0 0	..	..	<b>Lockerby.</b>					..	..	..	..	..
Croftland.....	18 0 0	..	..	..	<b>Lockerby.</b>					..	..	..	..	..
Falkirk.....	18 16 9	1 1 8	..	..	<b>Lockerby.</b>					..	..	..	..	..
Grangemouth.....	21 0 0	..	..	..	<b>Lockerby.</b>					..	..	..	..	..
Marshall.....	7 14 5	..	..	..	<b>Lockerby.</b>					..	..	..	..	..
Kirkcaldy.....	7 14 0	6 13 9	..	..	<b>Lockerby.</b>					..	..	..	..	..
Levenmouth.....	10 4 8	..	..	..	<b>Lockerby.</b>					..	..	..	..	..
Lindithgow.....	9 2 8	..	..	..	<b>Lockerby.</b>					..	..	..	..	..
LIVINGSTONE.....	7 0 0	0 16 0	..	..	<b>Lockerby.</b>					..	..	..	..	..
Polmont.....	8 3 4	..	..	..	<b>Lockerby.</b>					..	..	..	..	..
St. James.....	9 8 8	0 3 6	..	..	<b>Lockerby.</b>					..	..	..	..	..
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Skene .....	8 0 10	1 4 4	..	..	Halliday .....	..	..	..	..	Bowen .....	..	..	..	..
Torry .....	..	0 4 0	..	..	Tongue .....	..	..	..	..	Bruan .....	..	..	..	..
Boatrick Bush .....	3 8 8	..	..	..	..	..	..	..	..	Canlabay .....	..	..	..	..
<b>Kincardine</b>	..	..	..	..	<b>Aberlour.</b>	..	..	..	..	..	..	..	..	..
O'Neill .....	..	..	..	..	Aberlour .....	..	..	..	..	..	..	..	..	..
Aboyne .....	..	..	..	..	Boharm .....	..	..	..	..	..	..	..	..	..
Balaster .....	7 4 2	1 5 0	..	..	Inverawon .....	..	..	..	..	..	..	..	..	..
Banchory-Ternan .....	30 15 6	..	..	..	Knockando .....	2 15 8	0 7 0	..	..	..	..	..	..	..
Brasmar .....	..	..	..	..	Mortlach .....	6 10 6	2 0 6	..	..	..	..	..	..	..
Cluny .....	..	..	..	..	Roths .....	..	..	..	..	..	..	..	..	..
Cuthie .....	11 0 0	0 10 0	1 5 0	1 2 0	<b>Elgin.</b>	..	..	..	..	..	..	..	..	..
Cromar .....	..	..	..	..	Alves .....	28 12 6	0 15 0	..	..	..	..	..	..	..
Echt .....	..	0 13 0	..	1 10 9	Burghhead .....	14 0 0	1 5 0	..	..	..	..	..	..	..
Kincardine O'Neill .....	..	0 10 0	..	..	Elgin .....	7 14 4	..	..	..	..	..	..	..	..
Lumphman .....	..	..	..	..	High .....	14 3 4	2 8 6	..	..	..	..	..	..	..
Midmar .....	12 3 3	0 12 0	..	1 0 0	South .....	12 12 5	1 5 0	..	..	..	..	..	..	..
Strachan .....	..	..	..	..	Garmouth .....	6 15 0	0 10 0	..	..	..	..	..	..	..
Tarland .....	..	..	..	..	Hopeman .....	9 4 11	0 9 9	..	..	..	..	..	..	..
<b>Alford.</b>	..	..	..	..	Leamsmouth .....	6 9 2	0 11 6	..	..	..	..	..	..	..
Alford .....	6 8 9	..	..	..	Pleasance .....	9 5 8	..	..	..	..	..	..	..	..
Auchindoir .....	4 0 0	..	..	..	Urquhart .....	..	..	..	..	..	..	..	..	..
Kalg & Tough .....	7 2 10	..	..	..	<b>Forres.</b>	..	..	..	..	..	..	..	..	..
Kinshamont .....	4 4 3	0 12 0	..	..	Dallas .....	1 13 0	1 11 3	..	..	..	..	..	..	..
Leoch-Cushnie .....	..	..	..	..	Dyke .....	5 8 1	..	..	0 4 3	..	..	..	..	..
Towie .....	..	..	..	..	Edincliffe .....	..	..	..	..	..	..	..	..	..
Rhynie .....	..	..	..	..	Forres .....	11 5 4	..	..	..	..	..	..	..	..
Strathdon, &c. ....	..	..	..	..	Kinkon .....	10 10 4	..	..	..	..	..	..	..	..
<b>Garioch.</b>	..	..	..	..	Rafford .....	..	1 0 0	..	..	..	..	..	..	..
Bairdass .....	5 10 0	..	..	..	<b>Inverness.</b>	..	..	..	..	..	..	..	..	..
Culmmond .....	2 10 4	0 7 0	..	..	Darvit .....	31 14 4	..	..	..	..	..	..	..	..
Garioch .....	7 15 0	0 10 0	..	..	Dores & Bona .....	..	..	..	..	..	..	..	..	..
Inach .....	6 4 11	..	..	..	Inverness .....	10 5 0	..	..	..	..	..	..	..	..
Inverurie .....	22 16 8	2 10 0	..	..	Elgin .....	27 16 11	9 3 0	..	..	..	..	..	..	..
Kennay .....	8 7 0	..	..	..	North .....	..	..	..	12 0 0	..	..	..	..	..
Kintore .....	10 3 0	..	..	..	Queen Street .....	30 0 0	..	..	..	..	..	..	..	..
Leslie & Fremanay .....	4 1 7	0 8 0	..	..	West .....	..	2 2 0	..	..	..	..	..	..	..
Cyne .....	3 4 1	0 7 0	0 7 6	0 15 10	Kittarilly .....	..	..	..	5 8 2	..	..	..	..	..
Bayne .....	..	..	..	..	Alphahill .....	..	..	..	..	..	..	..	..	..
<b>Kiln.</b>	..	..	..	..	Moy .....	..	..	..	..	..	..	..	..	..
Cruden .....	6 1 6	1 0 0	..	..	Petty .....	..	1 0 0	..	..	..	..	..	..	..
Kiln .....	6 0 0	..	..	..	Stratherrick .....	15 0 0	..	..	..	..	..	..	..	..
Foveran .....	8 8 8	..	..	..	Strathglass, &c. ....	..	..	..	..	..	..	..	..	..
Keith .....	8 6 8	0 7 6	..	2 10 9	<b>Nairn.</b>	..	..	..	..	..	..	..	..	..
New Machar .....	..	..	..	..	Ardoch .....	9 0 0	1 5 0	..	..	..	..	..	..	..
Old Meldrum .....	10 9 6	1 10 0	..	..	Ardenier .....	6 0 1	..	..	1 11 6	..	..	..	..	..
Stains .....	20 0 0	0 3 0	0 4 0	..	Aidarn .....	..	..	..	..	..	..	..	..	..
Uday .....	..	..	..	..	Cawdor .....	..	..	..	..	..	..	..	..	..
<b>Deer.</b>	..	..	..	..	Nairn .....	14 0 7	..	..	..	..	..	..	..	..
Chal .....	16 5 0	3 3 0	..	..	<b>Obanony.</b>	..	..	..	..	..	..	..	..	..
Fraserburgh .....	11 3 9	1 5 0	..	..	Avon .....	15 16 0	..	1 8 0	1 0 0	..	..	..	..	..
Longside .....	..	..	..	..	Cromarty .....	11 4 4	..	..	4 6 10	..	..	..	..	..
New Aberdeen .....	25 0 0	..	..	2 10 0	Fortrose .....	19 2 6	0 15 0	1 1 0	..	..	..	..	..	..
New Deer .....	..	..	..	..	Kilbarn .....	..	0 10 0	..	0 15 0	..	..	..	..	..
New Pitligo .....	3 13 3	0 7 0	..	..	Knockbain .....	..	..	..	..	..	..	..	..	..
Old Deer .....	7 0 0	2 0 0	..	5 0 0	Resolis .....	..	..	..	..	..	..	..	..	..
Peterhead .....	7 0 0	2 0 0	..	..	<b>Dingwall.</b>	..	..	..	..	..	..	..	..	..
Territorial .....	36 14 0	0 17 4	..	..	Alness .....	27 14 0	..	..	..	..	..	..	..	..
Pitligo .....	6 0 0	0 4 6	..	..	Dingwall .....	7 4 0	3 0 0	..	..	..	..	..	..	..
Baham .....	2 3 0	1 3 6	..	..	Fodderty & Contin .....	..	..	..	..	..	..	..	..	..
Strichen .....	6 1 3	0 10 0	..	..	Kilmerock .....	..	1 0 7	..	..	..	..	..	..	..
St. Fergus .....	5 11 1	1 2 0	..	..	Kilmeron .....	..	..	..	..	..	..	..	..	..
<b>Turriff.</b>	..	..	..	..	Maryburgh .....	..	0 18 6	..	..	..	..	..	..	..
Auchtermuchty .....	2 17 11	..	..	2 17 4	Strathbroom .....	..	..	..	..	..	..	..	..	..
Drumblade .....	5 0 0	..	..	..	Strathgarve .....	..	..	..	..	..	..	..	..	..
Forgan .....	9 0 0	1 5 0	..	1 8 6	Urquhart .....	26 17 10	..	..	..	..	..	..	..	..
Forres .....	3 19 2	0 7 4	..	..	Urray .....	..	..	..	..	..	..	..	..	..
Garnie .....	..	..	..	..	<b>Tain.</b>	..	..	..	..	..	..	..	..	..
Macduff .....	5 17 10	..	..	..	Edderton .....	..	1 7 0	..	..	..	..	..	..	..
Monquhitter .....	3 4 9	0 8 0	..	..	Fearn .....	9 0 7	..	..	..	..	..	..	..	..
Turriff .....	10 0 0	..	..	..	Invergordon .....	..	..	..	..	..	..	..	..	..
Freelock .....	10 0 0	..	..	..	Kilmuir-Easter .....	..	..	..	..	..	..	..	..	..
<b>Fordyce.</b>	..	..	..	..	Kincardine .....	9 13 0	0 20 0	0 10 0	..	..	..	..	..	..
Banff .....	17 6 0	5 5 0	..	..	Logie-Easter .....	4 9 7	2 24 0	..	..	..	..	..	..	..
Boynadie .....	3 13 11	..	..	..	Nigg .....	..	6 0 0	..	..	..	..	..	..	..
Beckie .....	7 5 1	..	..	..	Roskeen .....	..	..	..	..	..	..	..	..	..
Cullen .....	6 0 10	1 1 0	..	2 4 1	Tain .....	..	..	..	..	..	..	..	..	..
Forres .....	..	..	..	..	Tarbat .....	..	0 17 8	..	..	..	..	..	..	..
Fordyce .....	3 9 8	0 4 0	..	0 11 6	Croick .....	..	..	..	..	..	..	..	..	..
Ordquhill & Ord .....	4 7 5	0 10 0	..	..	<b>Dornoch.</b>	..	..	..	..	..	..	..	..	..
Portknockie .....	10 0 0	..	..	..	Assynt .....	..	..	..	..	..	..	..	..	..
Portsoy .....	9 11 3	..	..	..	Clyne .....	26 0 0	0 10 0	1 0 0	2 0 0	..	..	..	..	..
<b>Strathbogie.</b>	..	..	..	..	Croick .....	..	1 0 0	..	8 0 0	..	..	..	..	..
Bellie .....	5 17 11	1 10 0	..	..	Dornoch .....	4 0 9	..	..	..	..	..	..	..	..
Bethphane .....	3 11 4	1 19 7	..	..	Galspie .....	..	5 0 0	1 3 0	..	..	..	..	..	..
Cairnie .....	1 0 0	3 12 0	..	..	Halladale .....	..	..	..	..	..	..	..	..	..
Gartly .....	2 13 0	..	..	..	Leig .....	..	..	..	..	..	..	..	..	..
Glass .....	5 12 7	..	..	..	Loch .....	..	..	..	..	..	..	..	..	..
Grange .....	21 12 7	3 8 0	..	..	Loch .....	..	..	..	..	..	..	..	..	..
Huntly .....	9 18 4	1 0 0	..	4 1 1	Rosshall .....	..	..	..	..	..	..	..	..	..
Keith .....	29 11 2	0 5 0	..	..	Sloer .....	..	..	..	..	..	..	..	..	..
New Marnoch .....	8 2 11	..	..	..	St. James .....	7 4 8	..	..	..	..	..	..	..	..
Rothiemay .....	..	..	..	..	St. James .....	..	..	..	..	..	..	..	..	..
<b>Abernethy.</b>	..	..	..	..	<b>Tongue.</b>	..	..	..	..	..	..	..	..	..
Abernethy .....	..	..	..	..	Altnaharra .....	..	..	..	..	..	..	..	..	..
Alvie .....	16 0 0	..	..	..	Durness .....	..	..	..	..	..	..	..	..	..
Condale .....	16 0 0	1 0 0	..	..	Edincliffe .....	..	..	..	..	..	..	..	..	..
Duthill .....	16 0 0	..	..	..	For .....	..	..	..	..	..	..	..	..	..
Angusville, &c. ....	9 11 10	0 18 3	..	..	Kilninchery .....	..	..	..	..	..	..	..	..	..
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## EDITORIAL NOTES.

**T**HE visit of Dr. Somerville (whose voice we may hope soon to hear among us again) appears to have been a great blessing to our Australian colonies. "It has given," says the *Southern Cross*, "a great stimulus to Christian life and work among us. He came with a greeting of good cheer, and he has bidden us farewell in words of hopefulness and encouragement. The prayers of many, to whom he has been a very Barnabas, will follow him from these islands of the South." A very remarkable service was held in Melbourne in connection with his departure. It was a united communion, in which FOUR THOUSAND persons participated. Dr. Somerville himself was to have presided, but a severe illness prevented his taking the place he had intended to fill, and Dr. Cairns preached in his stead. But the venerable evangelist was able to deliver two short addresses at the table, and the impression produced by these was made all the deeper by the known fact that the speaker had just risen from a bed of suffering. "The platform," says the *Southern Cross*, "was occupied by ministers representing all the leading evangelical denominations, with the exception, if we mistake not, of the Episcopal, though we did notice lay members of that communion in the body of the hall. The view from the platform was such as those who were privileged to witness it will never forget. The spacious and beautiful hall, with the sea of eager, upturned faces which it enclosed, was in itself a most impressive sight; but when one remembered the objects for which the great multitude assembled, what their presence there represented, and the solemn significance of their action, the heart was filled by emotions, awe-inspiring, and yet joyful. The Rev. Charles H. Spurgeon may address as many hearers from Sabbath to Sabbath. And we have seen the Supper dispensed in the presence of a congregation double the size, in the sheltered dell of the Burn of Ferintosh, away among the hill-slopes of Ross-shire; but on that occasion not five hundred, we presume, partook of the sacred elements. An entire congregation of communicants is a sight not often witnessed; a congregation of nearly four thousand communicants, partaking together, is still more rare; but a congregation of that number, drawn from different sections of the Christian Church, is a sight which we are inclined to think was never witnessed before. It is not in Melbourne we should have expected to witness it. Yet so it is. We dare

not assume that every soul in that assemblage was in living union with the Lord, yet there must have been a large proportion of true, living members of Christ's body. What a power for good would they, and the thousands more in the membership of our Churches who were not there, become, if they were fully alive to their privileges and responsibilities!"

Dr. Somerville has been from first to last one of our best and most successful ministers. But the fruit he has been bearing in his old age has surpassed all that he was enabled to produce when younger; and the Home Church may well feel gratified and thankful that she still numbers one so honoured among her sons. We trust that he may now be strengthened to do in Scotland some such work as he has been doing in India and Australia. We need a reviving here as much as in these distant colonies.

A correspondent of a London paper gives an account of a Sunday in Leipsic, one of the most cultivated cities in Germany. He says:—

"The absence of practical religion is marked. Public worship is sadly neglected. The established religion is Lutheran; and it is only right to add that several of the city pastors are held in repute by those who love the Saviour. Lutheranism, however, has well-nigh run to seed. Its ministers more frequently lay stress on the priestism retained by Martin Luther than on the great gospel doctrines he preached. Evangelicalism is effete, if not extinguished. There is little power in the pulpit. For a population of 130,000 there are only six

churches. Besides these, there are a Reformed church, a Roman Catholic church, two Greek churches, a Jewish synagogue, and the Irvingites also meet for worship in a hall. But what are these among so many? It is calculated that some four or five per cent. of the population attend the churches on a Sunday. In the winter months the public theatre is opened twice every Sunday; and certainly no preacher, be he ever so popular, can draw such a house as delights the actors. The stage is a mightier influence than the pulpit."

The English Presbyterian College was opened last month by Principal Lorimer, who delivered a lecture on "The Claims and Present Position of English Presbyterian History." Dr. Lorimer is the Convener of a Committee appointed by the Pan-Presbyterian Council to deal with the subject of the history of the allied Churches, and he has, we understand, been already engaged in making some preliminary investigations among the libraries of the Continent.

Mr. Miller of Madras, after a well-deserved furlough in this country, has returned again to the scene of his labours. The Christian College, of which he is the Principal, is one of the most important institutions in India.

Thirty-three thousand Hindus have renounced heathenism and accepted Christianity in the year 1878. Such is the statement of a writer in the *New York Independent*, based on statistics which give the following as the number of souls added to the several missions here named:—Church of England (Madras diocese), 22,000; Reformed (Dutch) Church (Arcot mission), 6000; American Baptist (Telugu mission), 5442. In this last case, none of the baptisms took place until the famine was over, and there was no reason to suppose that religious profession was prompted by interested motives. And the account is not complete.

The London *Record* announces that a liberal friend of the Church Missionary Society, well known for his previous gifts, has offered to transfer to the Society a capital sum of £35,000, the interest to be used for special objects in the development of the native Church of India. Another friend has offered £5000 for some purpose not yet fixed upon.

The last news received by the London Missionary Society from Madagascar is very cheering. The Rev. W. D. Corson writes as follows:—

"The political changes of the past year, important as they have been in pointing out the wise and liberal views of the Prime Minister in the promotion of education and the liberation of the Mozambique, have not exceeded in importance the great changes of public opinion which are now beginning to tell most effectively on our work. The increased activity of the past year, the strong missionary

spirit which is beginning to move our pastors and the majority of our congregations, the urgent calls that come to us from different parts for teachers, all seem to predict a rapid extension of our Master's kingdom in the as yet heathen portions of this country. May the Lord give us wisdom and strength to do his service!"

"Intelligence," says the *Chronicle*, "has also

reached this country of an important advance which is being made in the conduct of the internal affairs of Madagascar. The administration of local government has been placed by the queen in the hands of an official combining in himself the offices of chief constable, sanitary inspector, registrar, and school

visitor. One or more of such officers will be placed in one hundred and fifty-six towns and villages of Imerina, to which province alone the arrangement at present applies. It is, however, hoped that in due time the reform will extend to all parts of the country."

The Malagasy queen, in announcing this reform, says: "I thank God very much, because the gospel of Jesus Christ has entered my land and my kingdom, to make wise my people, and to make them know God, that they may obtain everlasting life in the end. And on account of this protection which I have got from God, which I see is very good, then I rested my kingdom upon God."

## MISSIONS TO THE HEATHEN.

WE deeply regret to announce the death of the Rev D. Macleod, M.A., of Burnshill, Kaffraria.

The Rev. John Douglas has been appointed missionary to India, with a special view to Nagpore. Mr. Douglas was ordained by the Presbytery of Dundee, on the 27th September. The Rev. D. Turner preached and presided, and the Rev. D. Whitton of Nagpore delivered the address to Mr. Douglas. Mr. Douglas has sailed for India.

The following missionaries have also left this country to return to India:—Dr. Dyer, of the Santal Mission, Bengal; the Rev. W. C. Fyfe, of Calcutta; the Rev. W. Miller and Dr. Elder, of Madras.

### LIVINGSTONIA.

(Rev. Dr. Laws to Dr. M. Mitchell.)

BLANTYRE, SHIRE HILLS, July 16, 1878.

It is with heartfelt gratitude to God that I report "all well" at Livingstonia on July 12, and that those of the party who are here are also in good health.

### JOURNEY IN SEARCH OF NEW SITE.

In view of having this undertaken next month, on June 18th I proceeded to Kotakota\* in the steamer, taking with me a quantity of calico and provisions to form a depôt at Kotakota, should the attitude of Jumbe and the condition of native affairs warrant me in doing so. The journey to Kotakota is now a more simple matter than it was. About six miles to the north of Mount Rifu is a small bay, quite sheltered from the south-east and west, and though not so completely, still quite safely from the north, where the *Ilala* can be in eleven feet of water, with a mud bottom, and no room for a sea to get up to render this too shallow for perfect safety. From this, again, to Kotakota is a journey of about nine hours in the steamer. These times are for ordinary weather, and with but a moderate cargo; still, starting at daybreak, we have always two or three hours for any emergency ere nightfall. In the afternoon I visited Jumbe, and found him surrounded by his counsellors, and was received in a most friendly manner. In the evening I paid him another visit, and finding him

with only one or two of his men, spoke about the object of my visit, and received his ready consent to take charge of our goods. I made inquiries regarding the state of the country, and find it may be regarded as peaceable. He is at present an ally of Mankambira, and at variance with Chipatula, the Maviti chief inland, whom we desire to reach, and also with Mpemba, who is to the south and opposite our station. The knowledge of these things determines in a great measure the route we must follow. He inquired what men I intended bringing; and when informed that I meant to have carriers from the villages of Kasanga and Namkumba, he expressed himself satisfied with my arrangements. Next day the goods were landed and stored in his house.

Knowing his proclivities for English provisions, I had provided a small present for him. He expressed his regret at Captain Elton's death, and asked who would be his friend now. I told him I was willing to be his friend in all that was right. He again expressed his satisfaction. He has begun to build a new dhow, which he took me to see. The keel is about thirty-five feet long, and from the angle of the bow to the stern-pieces her decks will be possibly over forty-six feet. The wood of which it is being built very much resembles teak; and indeed, had I seen it in a workshop at home, I would have said it was so. From Jumbe I learned it was very durable, and stands the sun well, which very little of the wood in this country does. He told me there is plenty of it at the hill of Sani, and also on the point near Mahanjira's village. He

\* On the west shore of Lake Nyassa, about seventy miles north of Livingstonia.

begged me to sell him a heavy axe for felling trees. I gave him an American one.

The route we propose is to strike inland, about the mouth of the Levleze or Levitze, opposite Namkumba's, and to proceed to Chidiaonga's, the Maviti chief of the region, getting Nampala to go with us if possible; then to proceed northwards to Chipatula's about west or north-west from Mankambira's. Between these two Maviti chiefs are other two, Mpeseni and Chiwele; but whether they will be in our way, or prove too far to the west for our visiting them, is more than I am at present able to say. From Chipatula's our direction will then lie down to Mankambira's at the coast, thence to Kotakota, and thence back to Livingstonia. Most of our time will be spent on the section from Chipatula's to Kotakota.

The party will consist of Mr. Stewart, William Koyi, and myself, but probably we may take Mr. Riddel with us also. Mr. Gunn will now return with me to the Lake, and will be in charge of the station in my absence.

On starting, we will take provisions with us to serve till a point west of Kotakota is reached, and then send down to Kotakota for a supply to suffice us until our return to Kotakota. Then a third lot is in readiness for our journey south to Livingstonia, and I have provided a fourth lot at Kotakota as a reserve in the case of any accident. There is thus in all at Kotakota a supply of European provisions sufficient for four men for six months. We intend to walk down the coast from Kotakota to Livingstonia. By this means we will know it better, and there will be no breaking up of the force at Livingstonia, and no necessity for the steamer moving from the station.

I mention these details, so that knowing them you may not have any of the anxiety of last year on our account, should mails be in any way irregular.

#### MADRAS: MEDICAL MISSION—ADDRESSES.

(Rev. A. Todd to Dr. M. Mitchell.)

MADRAS, August 6, 1878.

THE cases to which I have to refer in connection with the medical mission work are those of a young woman and a young man, both of whom were Roman Catholics. The young woman was brought professedly to the knowledge of the truth in the month of May. I baptized her by the name of "Anna" in the beginning of June, and she has been walking consistently since, under the pastoral care of Mr. Itty. The young man, through Mr. Itty's faithful work also, was brought to know the Lord some time ago. He came to me, desiring to be admitted to the Lord's table. He did not perceive his need of baptism, as he had been baptized

in the name of the Three-One Jehovah; and moreover his friends, he felt, would be the more excited against him when they came to hear of it. He was very desirous of coming to the Lord's table, and both Mr. Itty and myself were thoroughly satisfied with his state, so that we could not stand in his way, but instructed and welcomed him. What was the result? That which he feared came upon him. His brother refused to admit him into his house, or to grant him any provision while carrying on his studies in the medical mission; nay, he beat him, and sent him away from his mother and other relations.

Since that time Josiah, a fine young man, has been residing on the mission premises with Mr. Itty, and we have been supporting him among us. If any one would care to put £12 annually to good interest, here is an opportunity. I believe that Josiah, if spared, will yet do good service in medical mission work. If he gets the trifling support mentioned above for three or four years, he will be able after that to provide for himself, and at the same time do good work, we hope, for Christ.

At present we have a course of weekly Tamil addresses. As usual, these meetings are well attended; and when we have an earnest speaker, the interest in the work is very manifest and encouraging. It is suggestive of brighter and better days to see a company of between three and four hundred, of all castes, assembled to listen to the glorious gospel of the grace of God. We had also a course of addresses in English since I wrote to you, on various subjects, some of them suggested by Hindu friends themselves:—1. The Ethics of Religious Inquiry; 2. The Dangers of Shallow Thinking; 3. The Bible and Science; 4. The Bible and Conscience; 5. Hindu Difficulties about the Person of Christ. Of course the attendance at those lectures was much smaller; still we had an average audience of forty each night. There was one advantage in the small audience—I could speak to many of them at the close of the address.

#### CALCUTTA: EDUCATED YOUTH.

(Rev. K. S. Macdonald to Rev. T. Main.)

CALCUTTA, September 3, 1878.

WE were put into a little disarrangement of our classes, and some of us had to take a little extra teaching. With the view of giving the first-year's class an extra hour's teaching, I presented myself before them, offering to continue my own lectures to them in English. No; they did not want any more English, as they had had enough that day; but they would be glad if I gave them an extra lesson on the Bible. I never had such a request

before from any college class in our Institution. To have preferred a lesson on the Bible which, as we are so often reminded by outsiders, would pay nothing in the University Examinations to a lesson in English which would pay most, was something new—almost incredible; but there was the plain fact. And that it was an honest fact was very clear from the breathless attention given to me throughout my address. I may add that the encouragement my own soul received enabled me to speak with greater power and earnestness than I can generally receive. I may further add that many of the students of this same first-year's class I observe among the most regular attendants at our evangelistic meetings, held in the hall of the Institution, on the Sunday evenings.

The other fact to which I would refer, in the same connection, is, that some of those (students and ex-students) who attend the evangelistic meetings most regularly made an application to me, at the close of the address last Sunday evening, to open a Bible-class distinct from, and in addition to, the evangelistic meetings. They were four in themselves, and they said that they believed that a good many others will join such a class.....

A most interesting young man—a fine-looking, amiable, and intelligent youth, a candidate for the Entrance or Matriculation Examination of the University—has been coming to my house, with greater or less regularity, two or three times every week, for prayer, counsel, and instruction. He has been very strongly under the power of the truth, is very earnest and sincere, and knows much of his Bible. He was fully decided on casting in his lot with us. He felt that he was drawn towards Jesus, and that Jesus demanded that he should be baptized. Everything was arranged for his baptism last Sunday. At the last moment his heart failed him. His friends pleaded with him to put it off for a little, and then they might become reconciled to his being baptized. In the meantime, they would allow him every other Christian privilege; while, if he persisted in being baptized, there would require to be an eternal separation between them. He yielded. He feels he has done wrong, but cannot now persuade himself to do the right. Pray for him, and get others to send up united prayer in his behalf, and in behalf of us all.

#### CENTRAL INDIA: MISSION TOUR AMONG THE GONDS.

(Mr. P. Nordfors to Dr. M. Mitchell.)

CHINDWARA, July 10, 1878.

On the Saturday evening, 30th March, we arrived at Khapa, the capital or chief village of Balkagarh, which is one of the jagheers or zamindarees of the Chindwara district. We were allowed to put up in

a kind of police-station—by no means a very inviting place, and to judge from the appearance, it had not been swept for a year.

On the Sunday morning there came a message from the chief—a young Gond, who for some time has been friendly disposed to Mr. Dawson—that he wanted to see us. He expressed his joy to see that we had come, and had a long talk with us about the great need of getting up schools to teach his people. He had got timber ready for building a school, if we only would help him with managing the teaching. He asked us to read for him in the New Testament; for though he had got the book, he could not read himself.

On leaving the chief, Samuel went to see the *malguzar* (*quasi* provost), where he, as I afterwards heard, had preached to a good gathering of people. I went to our lodging, where I succeeded in getting two or three shy-looking boys to come in to me. I showed them the pictures in a volume of the *Children's Record*, and a little musical-box which some young friends in Edinburgh had sent me; and soon the rumour of these marvels spread in the town, so that a great number of children came about me. I offered to give an illuminated card with a Bible text in Hindi to all who could read it. Only a few could manage it; and the others I promised to give when I should come back, if they then could read. But soon Samuel told me that a little boy had gone home, and lay crying with his face on the ground, and was inconsolable, for he had got no card. I called the little fellow back, who came sobbing and timid; but when he got the card, the tears were soon wiped away. When the other boys heard of this, there was no resisting, and I had to give away every card I had. The children—among whom were nine little boys and girls—crowded about me as often as they were allowed to come, and showed me their books; among which I was glad to find the "Peep of Day" in Hindi.

On the Sunday night, when we were making ready to go to bed, there came a message that the "Raja Sahib" was coming to see us. He came, and had a long talk with us, and spoke again about how to get up a school in Khapa. When Samuel said that I would perhaps come to stay in Khapa, the chief grasped my hand most heartily, and said that if I would come to stay there I should be as his true brother; and if I would give him a plan for building a school and a bungalow, he would tomorrow, he said, send for the carpenter. On leaving us he offered to take us with him on his elephant to a neighbouring village the next morning to preach to the people. In the morning, however, we had to wait for him in vain, as he was hindered by the police bringing before him twenty Gonds who were entangled in a case of robbery.

On the Tuesday morning, when we were leaving

Khapa, all the children gathered about, asking me to come back soon, and not forget my promise to give books to all who then could read.

#### NOTES BY DR. M. MITCHELL.

##### NATIVE SENTIMENT—CAUSE OF THE FAMINE.

A MADRAS Missionary Report mentions a conversation between a Native preacher and a Brahman, which strikingly exhibits the terrible bewilderment of the mind of India, and the exceeding difficulty the Hindus have in looking at things as we do. The Christian and the Hindu began to discuss the late famine. What could it be owing to? The Christian feared it was a judgment of God, on account of the idolatry of the people. The Brahman spurned the idea. "No, no," said he; "it was on account of the railways, the telegraphs, the new police-system, and the schools for girls." The Christian expressed astonishment. What possible connection could the railway, for example, have with the suffering? But the Brahman was quite ready with his reply. "It shakes the earth. The goddess is oppressed with the weight of the engines and the carriages; and the rush on the railway shakes her dreadfully. She is therefore very angry. Then, the smoke of the coals, which is the blood of the ancient kings and warriors who fell in battle, is so offensive to the clouds, that they do not descend to the earth. Hence no rain." Quite possibly the Brahman was a man deeply versed in ancient Sanskrit lore, and probably much given to sorrowful musing on the appalling and ever-increasing degeneracy of the age.

##### "SPOILING A GOOD RELIGION."

We put in a separate paragraph another point which came up in the conversation we have just referred to. The preacher, seeing that he and the Brahman could never come to an agreement about the cause of the famine, turned the conversation, and asked what the Brahman thought of Christianity. "It is a good religion," was the reply; "but the Europeans have spoiled it." The Christian anxiously inquired how. "By offering it to non-caste people; by employing such low wretches as servants, and associating too much with them." "But who made the low people?" said the Christian. "God, of course," answered the Brahman; "but they must be kept at a distance."

"Unto the poor the gospel is preached." This glory of Christianity is to the proud Brahman a greater stumbling-block than it was of old even to the scribe and the Pharisee.

##### ENCOURAGEMENTS.

And yet, we see indications of change. "The

starless night of desolation" wears on, and the morning cometh. The letter of the Rev. K. S. Macdonald, given above, shows how much impressed the missionaries are with the change that has lately taken place in the feelings of the better educated towards Christianity. It confirms what we asserted on this important question in the September *Record*.

As to the feeling of the common people, let the following extract from the Report of the Arcot Mission—ably carried on by the Dutch Reformed Church, U.S.—be pondered:—"Both missionaries and native agents agree that a more kindly spirit has never been exhibited towards Christianity than now. The name of Christ, no more an unfamiliar sound even in the remotest villages, is everywhere received with little or no opposition. Abuse and ridicule of the preacher have almost entirely ceased." These remarks apply to the northern part of the Madras Presidency. We know many places, indeed, both in Western and Northern India, in which the "abuse and ridicule" have not ceased; but that they should have done so in some districts is a call for much thankfulness.

##### ROMISH MISSIONS AND THE S.P.G.

In the Report of the Calcutta Corresponding Committee of the Society for the Propagation of the Gospel, a loud complaint is made regarding "the unscrupulous conduct of agents of the Romish Church." These are said to have done "serious injury to the missions of the S.P.G., in the south of Calcutta."

We are sorry to have to remind the S.P.G. of the Latin line—

"*Quis tulerit Græcos de seditione querentes?*"

The Society itself has, in several parts of India—especially the Bombay Presidency—most blamably intruded into mission fields already occupied by other bodies, and has won over their converts by means often very unfair.

As to the progress of the Romanists in mission work, the Report bears testimony that they are "utterly unsuccessful in winning converts from heathenism." Hence a greater readiness to "steal the converts of other bodies. "They are ever ready, by fomenting divisions and by indirect bribery, to seduce native Christians from allegiance to the Church." So affirms the Report; and no doubt with truth.

##### BOX OF WORK.

OUR Ladies' Society's next Box of Work is for *Nagpur*. Mrs. Cooper writes she is very anxious about it; and we hope our friends will remember this, among all the home bazaars that are taking place. More particulars will be given, in a future *Record*, of parties in different places to receive the work. Mrs. Cleghorn requires to close the Box on 24th March 1879. ANGELICA P. FRASER.

## OUR HOME WORK.

## PRE-DISRUPTION MINISTERS.

THE Collection appointed for the third Sabbath of November is for a double object, namely,—1. To make such provision for the ministers of the Disruption as will raise their stipends to £200; and, 2. To increase the available income of the Aged and Infirm Ministers' Fund.

The ministers of the Disruption are now fast passing away; still, last year forty ministers who left parochial charges in 1843, and thirty-six who left *quoad sacra* charges, participated in the fund. Last year the total amount of the grants was £2438, 17s. 1d., and this fell short of accomplishing even the first purpose of the Collection; the stipends of the parochial ministers having been raised to £195 only, and those of the *quoad sacra* ministers to £180. If the Collection were more liberal, the Committee would be able to remove the distinction between the ministers who left parochial charges and those who left *quoad sacra* charges: this would be desirable, especially having in view the advancing years of all the ministers and their rapidly diminishing numbers. To raise the stipends of the whole seventy-six ministers to £200 would last year have required an addition of £900 to the Collection.

The Aged and Infirm Ministers' Fund, again, is forming a valuable means of aiding, on the one hand, aged and infirm ministers to retire or have some relaxation from their labours, and, on the other, of helping their congregations to make more suitable provision than they could otherwise do for the administration of ordinances. The demands for grants from the fund continue to be so numerous that it is of importance to have the income arising from interest and donations increased by a substantial addition from this Collection. Last year there was no surplus to pay over.

Having in remembrance how much the Church is indebted to the ministers of the Disruption, and how desirable it is that so far as possible an efficient pastorate be maintained in our congregations, it is hoped that the Collection will be so liberal as to allow both the objects contemplated to be provided for.

WILLIAM WOOD, *Convener*.

## NOTES BY DR. ADAM.

## PETERHEAD AND FRASERBURGH.

THE Rev. W. Fraser, Nigg, who kindly laboured at both these places during the fishing-season, reports as follows:—

"As one of your deputies, I began evangelistic work at Fraserburgh on Saturday, the 3rd August. I very heartily enjoyed the work. All the services

in the Free church were largely attended. The open-air meetings, especially on Sabbath evenings, were of a most encouraging and hopeful character; the attendance must have been about a thousand.

"The Rev. Mr. Paterson, and ministers of other denominations, took a very active part with me in the street meetings. From the attendance, the earnest attention, and personal intercourse with some of the hearers, I have good reason to believe that the Lord has crowned our united efforts with a rich and abiding blessing.

"After a stay of three weeks at Fraserburgh, I went to Peterhead, and was kindly received by Rev. Messrs. Yuill and Bisset. I preached for both of them. Here I carried on the work almost entirely in the open air. The recognized meeting-place is at the foot of Broad Street, which we found very uncomfortable, the street being under repair. The Sabbath evening meetings were, I think, larger than at Fraserburgh.

"I found myself surrounded by a band of men and women whose hearts the Lord had touched. There were local Christian men, Buckie men, Cockenzie men, and Highlanders, who took a very warm interest in the meetings: they led the singing, and frequently took part in public prayer. It was really heart-stirring to be among them, and I esteem it a privilege to have had the opportunity of preaching the gospel to them.

"I would venture to suggest that a preaching-tent should be erected in Broad Street during the fishing-season. This would give concentration to the work, and enable the ministers to follow it up more effectively. Then the meetings could be carried on independently of the weather. Many poor, wretched persons, who never enter a church, would avail themselves of such services. Were this done, I am sure the fishermen would contribute their share of the expenses connected with its erection.

"I was much impressed with the necessity of having deputies sent by our Church to all the leading fishing-stations. By means of such an agency, the members and adherents of the Free Church are preserved from imbibing views which are adverse to the Christian faith and the Christian ministry. Plymouthism is paralyzed by means of it; Christian men are edified, and many careless ones are converted, and gathered into the fold of the Good Shepherd.

"The general moral influence of these preachings is very marked within the last ten years. This is acknowledged by civil authorities, and recognized by Christian communities. An oath is seldom heard among the fishermen. Drunkenness is not at all so prevalent among them as formerly.



"It is gratifying to find that the fishermen from all parts of the country have such confidence in the Free Church. They look to her for gospel preaching, and invariably rally around her deputies."

#### EVANGELISTIC DEPUTIES.

We are happy to receive testimonies from various quarters that the labours of our evangelistic deputies are much appreciated, and in not a few cases specially blessed. One communication is of a peculiarly encouraging character, and we are sure it will interest the readers of the *Record*. For obvious reasons we leave out names of places and persons.

"Allow me to return you my kindest thanks for the excellent assistance you have rendered us in sending the Rev. Mr. — to our little town. Hitherto we have been toiling on with much prayer and expectancy, but until now have seen comparatively little fruit—a circumstance which I did not conceal from your worthy deputy, but, on the contrary, employed as a means to brace him for the hard field before him. And we were all delighted to see the spirit of childlike faith manifested by him from the commencement of his labours. He came expecting to see fruit, and the Lord did not disappoint him. We have had a heart-cheering time. I will not say how many have been brought under the grace of God. God alone knows. But this much I can honestly say, that I never expected to see what I have seen during the past weeks.

"I may further add, for the encouragement of other ministers in similar places, that if they wish to be blessed of God, my conviction is that they must throw themselves with all their energy into outdoor work. Mr. —, my good missionary, Mr. —, and myself, with other earnest men from the neighbourhood, carried on open-air services at three different centres at the same hour every evening, and held an after-meeting in the church, to which many were drawn in deep anxiety about their souls. This after-meeting, for the most part, was addressed by the deputy, who, both outside and inside, spoke as only a true soul-winner is ever enabled to speak. For the first week very little of God's blessing was apparent; but on the Saturday ending the first week, the first token of the Lord's power was seen in two anxious souls, who remained to be spoken to at the close of the inside meeting. We were all greatly cheered. A large outside meeting of several hundreds was held on the Sabbath evening following, when several young men were impressed, and are now standing with us at our meetings, and testifying boldly to the grace of God in their souls. From that night we have had new cases almost every night.

"The meetings are still being held, and although the interest is not now so great, yet our services are

confirming the young converts, and at the same time enabling us to judge more accurately of the true nature of the work. To-night I discovered one woman awakened by the address of Dr. — a week ago. This and other cases clearly show that the fruit of the past meetings may only appear many days hence."

#### LAY EVANGELISTS.

In applying for the services of one of these agents, a much-respected and very useful minister in one of the mining districts gives a cheering account of the state of religious interest among his people.

"Is it possible to send us an evangelist for a short time? There are evidences that we are in the midst of times of blessing. Many are awakened, and inquiring for 'the way of salvation.' A number have professed their faith in the Lord Jesus within the past week, and the interest in spiritual things is growing daily.

"I think a fresh voice, by God's blessing, may help many to come to a decision who in the meantime are in a state of anxiety and unrest.

"Help us by mentioning our case to God's people, that prayer may be made on our behalf, for our need is great."

#### ANNUAL SCHEDULES.

The Report which we were able lately to lay before the Committee regarding the returns from the Church Extension Stations and Charges, and from the Territorial Missions and Congregations, was on the whole highly satisfactory. From twenty-nine *Stations* returns had been received, and of the four failing in this respect three had been but lately sanctioned, and are as yet only partially organized. In most cases the information is very full and complete. The state of the greater number is as good as could reasonably be expected, and in several instances the progress made is of the most encouraging and hopeful description. The Extension Charges number forty, and of these thirty-eight had sent in schedules, the two apparent defaulters being peculiarly situated. Of the whole, twenty-seven appear to be in a satisfactory condition, the chief defects in the others being imperfect information, partial falling off, and inadequate mission contributions. No fewer than five of the *Territorial Missions* were sanctioned as charges by last General Assembly. From the *Territorial Congregations* the returns were found to be very complete. The progress made by a good many of these congregations in the course of last year was most gratifying. Thus, under the head of admissions to membership, we have such numbers as the following: 104, 84, 99, 132, 225, 134, 106, 580. It is noted in one of the cases that for the last three times the majority of those coming forward have been young men. It is to be regretted that some of

the congregations labour under a heavy burden of debt, which cannot but cripple their efforts.

The chief defect to be noted in these returns is the inadequacy of the contributions, in not a few instances, to the schemes of the Church. Thus, in one case, we have collections for only two of the schemes. A congregation with an annual revenue of about £400 gives only a little more than £3 for mission purposes; another, of considerable size, less than £1; a third, a few shillings above £1; and a fourth, with a membership of four hundred, and otherwise marked by many satisfactory features, contributes £5, 10s. It might be thought that, as all these charges derive large benefit from the Home Mission Fund, special efforts would be made to show liberality at the yearly collection for that scheme. On the contrary, it often fares worse than almost any of the others. Thus we find such sums as the following contributed for it: 1s. 6d., 2s. 6d., 6s., 14s. In one instance the Home Mission collection is less than one-third of what is given for several of the schemes; in another it is one-twelfth of the Foreign Missions contributions; in a third, one-fifteenth; and in a fourth, one-thirty-fifth. It is not hinted that a farthing too much is raised for any of the schemes, but only that there is not a due proportion, so far as the Home Mission Fund is concerned. We trust that it is only necessary to call attention to the matter, to have the serious defect remedied.

#### HIGHLANDS AND ISLANDS.

THE following are reports of deputies sent this year by the Committee to visit fishing-stations to which Highlanders resort. The principal of those on the east coast are Wick, Fraserburgh, and Peterhead. There never were larger congregations at the Gaelic services on the Lord's-day than this year in those places, the number on some occasions reaching upwards of three thousand. All the deputies speak of the deep interest they felt in the work; and it is hoped that the fruit may abound unto salvation.

#### REPORT BY THE REV. D. SHAW.

LAGGAN, September 26, 1878.

I returned to Laggan on Monday last from Peterhead, where I was engaged for five Sabbaths in preaching to the Highland fishermen at that fishing-station. I officiated also for one Sabbath at Fraserburgh, where I met with dear old friends. Mr. Dewar of Kingussie and I exchanged for one day. Mr. McMillan of Islay preceded me at Peterhead.

I need hardly say that having had charge of a very large congregation that assembled there during the fishing-season from almost all parts of the North and West Highlands, I was sometimes pretty much exhausted whilst preaching to them. But I enjoyed

the services vastly. My mind was often much solemnized at the interesting sight before me; and I certainly felt it a great privilege to preach glorious Christ, in all his fulness and freeness, to so many of my poor fellow-sinners—many of them eager listeners, as if they had heard the gospel for the first time. It was encouraging also to see several persons now and then deeply moved and impressed under the word; and my earnest cry and wish for the anxious ones was then, as it is now, that convictions would end in glorious conversions to Christ. God grant it, for his own name's sake!

Besides the usual canonical hours of preaching, which began at 11 A.M. and 5 P.M., there were prayer-meetings numerous attended, when I usually presided. These meetings were on Saturday evening, and twice on Sabbath. There were about twelve outstanding and most lively Christians among the fishermen from Lewis, Skye, Gairloch, and other places, whom I called to engage in prayer. Sometimes these gracious men were much quickened; and when they were short and pointed, and when favoured with the heavenly unction of the Holy Ghost, I enjoyed their prayers very much indeed. But one of these worthies—a good man—was rather tedious at times, and very wordy; and on one occasion in particular, as he was continuing to pray on almost without ceasing, I ceased praying with him—and indeed could not but pray that he was done, and doubtless many joined with me. Long prayers *in public*, whether by ministers or others, I cannot tolerate; they are not for edification. You know, sir, that the prayers in the Holy Bible are all short, with *two* exceptions. The prophets of Baal, to be sure, had very long prayers, almost from morning to night; but fortunately they are not recorded, and there is scarcely anything said of them except Elijah's caustic irony. One of the best prayers in God's Word—a prayer, too, that was heard and accepted—is perhaps the shortest; and that is the *publican's prayer*. It was the first text I had in the great hall at Peterhead, when I had great liberty; and the poor, dear people whom I loved listened to me with rapt attention from first to last.

A word or two about the singing. You would be charmed, sir, with the *grand* singing of the psalms we had, especially the *last* at the closing of each service. To myself it was quite a cordial when I was tired after preaching; the rich mellow voices of the women blended so beautifully with the strong guttural tones of the men. Indeed, the large hall in which we usually worshipped was sometimes like a little heaven upon earth: the vast assembly *heartily* engaged in singing together the good old solemn tunes, with grave sweet melody. Surely this is far better than the singing in many a splendid church in the south, when but a few in

the congregation can follow the new and difficult tunes sung by the *choir*.

You will be glad to hear that there was a capital fishing this year both at Fraserburgh and Peterhead. There was a *special* collection for the Highland Scheme, which amounted, in the former place, to upwards of £22, and in the latter, to £10, 17s.—larger than any special collection in former years. We had, of course, our ordinary church-door collections every Sabbath. The poor fishermen gave liberally and cheerfully, for which we ought to be very thankful. We had, besides, several collections for invalids.

During my stay I sold upwards of one hundred copies of the Scriptures; and had much pleasure in distributing a number of valuable tracts also, which were gladly accepted. But no more news. I had a good deal of heavy work during my sojourn in Buchan; but I enjoyed my services exceedingly.

REPORT BY THE REV. JOHN S. M'PHAIL.

KILMUIR, SKYE, September 16, 1878.

In fulfilment of the Highland Committee's appointment, I went to Wick at the commencement of the fishing-season, and preached to the Highlanders there, until I was relieved by Mr. M'Arthur, Barvas, on the second Sabbath of August.

Though, owing to the herring-fishing being more successfully prosecuted at other stations, there has not been in recent years such a gathering of fishermen in Wick as formerly, still the number who assemble there is great. We had a congregation of some three thousand, chiefly able-bodied men, with a small sprinkling of females; and this was truly an interesting field in which to sow the good seed of the kingdom. It made one feel somewhat proud of his countrymen, to see them so orderly and attentive on Sabbath, and so well behaved during the week. I saw nothing in their conduct to complain of during my stay there. Among them were several worthy men, from different parts of the west coast, who took part in the prayer-meetings conducted on Saturday and Sabbath evenings, and it was interesting and profitable to listen to their exercises. Besides the fishermen, there were other Highlanders settled in Wick and its neighbourhood who attended the Sabbath services, and appeared to appreciate them greatly. When in Wick some years ago, we had to worship out of doors, and this at times proved very uncomfortable. Now, however, there is a good church, with accommodation for about three thousand worshippers. I cannot but express my own gratitude as a Highlander to the friends who so kindly interested themselves in my countrymen, and who secured, at a cost of £1300, the comfortable houses which they now occupy. There was a debt of £500 still resting on the church at the time

of my visit. I trust the fishermen themselves, as well as those interested in them, will quickly relieve the gentlemen referred to from the burden which, for the time, they so generously took upon themselves. I may say that I was more impressed this year than ever before with the importance of that branch of the Committee's operations—sending deputies to the various fishing-centres, where our Highlanders congregate during the summer months; and I feel sure this will be found at last to be not the least fruitful part of the Committee's work.

#### LADIES' ASSOCIATION FOR THE RELIGIOUS IMPROVEMENT OF THE REMOTE HIGHLANDS AND ISLANDS.

THE twenty-seventh Report of this admirable Society, issued about the beginning of this year, shows what a great amount of excellent work is still being done by its means, notwithstanding the operation of the recent Education Act. In many interesting regions of the Highlands, and in most of the larger islands, the schools of the Association are as much needed and are doing as much good as ever. No less than forty-seven schools are at present kept up, and furnish the means of a sound religious education in remote localities that are quite beyond the districts occupied by the public schools. In the course of time the school boards may probably carry the means of education into not a few places that are at present dependent entirely upon what the Highlanders call the "Ladies' Schools;" but for years to come the Association will have much important work to do in the Hebrides and the far west of the mainland. That service, thus generously rendered, will doubtless be properly acknowledged and assisted by Highland school boards and proprietors, who reap so much benefit from the Christian labours of the Association.

In the meantime the friends of the Association in Scotland and England will need to sustain and even increase their efforts on behalf of a cause which commends itself so strongly to all friends of the Highlands. In favour of this Society the most powerful arguments can be urged. By its means thousands of poor Highland children in sequestered localities receive an excellent education. Besides the forty-seven ordinary schools it carries on, it has on its list thirty-four sewing-schools, by means of which a great number of girls are instructed in various useful branches of domestic industry. Most of the teachers it employs are young men, natives of the Highlands, who look forward to studying for the ministry, and who, but for their employment in the schools, would find it difficult, if not impossible, to prosecute their studies. This, in a Free Church point of view, is a most important feature of the work done by the Association. It is estimated that

at present no less than fifty-five ministers of the gospel, now doing excellent work at home or abroad, have owed their advancement in life mainly to the "Ladies' Schools." But for these schools the Free Church would probably fail to get a proper supply of Gaelic-speaking ministers. It must also be mentioned that, in connection with not a few schools, libraries, composed of books in Gaelic as well as in English, have been instituted with decided success. The Rev. D. Maclean of Carinish, North Uist, who many years ago founded an excellent library at Kinlochewe, has done good service in this department of the work, having, with the assistance of Mrs. Innes of Edinburgh, lately established six lending libraries in the district where he at present labours. It is obvious that the various agencies instituted by the Association must appeal powerfully to the Christian and patriotic feeling of every member of the Free Church, and indeed of every friend of the Scottish Highlands.

The Report of the Association for the last year is full of highly interesting details, relating chiefly to the condition and good fruits of the various schools. All the schools, with few exceptions, are visited annually by ministers of the Free Church, or other friends of the cause. Most of this work of inspec-

tion is done gratuitously, or very economically. Indeed, economy is one of the distinguishing features of this Association. We do not know of any society whatever that does so much good with such a moderate expenditure. The income last year was £1668, and the expenditure £1684; but a balance on the right side of the account on the previous year more than met the deficit. We hope that the income during the current year will be considerably increased. No money given for educational and charitable purposes can possibly be better spent than what is contributed to the funds of this Association. It must further be mentioned that not only contributions in money, but donations of cloth, new or old, articles of clothing, books, periodicals, and all educational appliances, are thankfully received by the office-bearers, and other friends closely associated with them in this labour of love. Mrs. Mary Maitland, 9 Walker Street, Edinburgh, and Mrs. Margaret Wood, 4 Oxford Terrace, Edinburgh, Treasurers, and Miss Barbara Abercrombie, 7 Doune Terrace, Edinburgh, Secretary, will receive and acknowledge contributions of every description. Mrs. Innes, 22 Stafford Street, Edinburgh, takes charge of the library department, and is ready to receive gifts of books and periodicals.

## WORK FOR WOMEN.

IN CONNECTION WITH "THE LADIES' SOCIETY FOR FEMALE EDUCATION IN INDIA AND AFRICA."

BY MRS. MURRAY MITCHELL.

### NAGPORE.

THE ladies of Aberdeen have showed a noble example in themselves supporting a Zenana lady-teacher for India. They selected an agent, equipped her, and, in connection with the parent Society, sent her forth in the end of last year to work with Mrs. Cooper of Nagpore. This is Miss Mackay, whose letter follows, and who promises to be one of our most zealous and successful workers. It is wonderful that in so short a time she should have made so much progress with the language, the study of which, she says, "she likes exceedingly." She says, "The women are greatly pleased when I try to speak it, and we laugh heartily together over my mistakes." This is *Marathi*, which is the principal language of that part of India.

Miss Mackay writes as follows:—

"Now that I have got into regular work at Nagpore, I think you will like to hear some particulars regarding it; I will therefore give you an account of my various morning visits to the city.

"On Monday I have a long distance to go, to a place called Eitwarré, where six or seven women assemble and receive instruction in hymn-singing, Bible truth, reading, and work. I draw very much

to some of these women; they have nice, sensible faces.....I have promised some token of approbation to those who are regular, and who come at the proper time—namely, six A.M.....This meeting is held in the open air, in the courtyard of a small mud-built house tenanted by the representatives of three generations.....We then proceed to another house at some distance off. We means one of Mrs. Cooper's girls and myself. Anundi, the Bible-woman, accompanies Miss Berrie's substitute, Miss Duncan. The mistress of this house is Sonabai; she makes her living by embroidering sarrees, and is a most diligent learner.....She enjoys the hymns very much, and begins to join in them. She listens to the reading with great interest, and is most persevering in trying to master the art for herself. We are joined by quite a number in this house, two nice boys amongst the rest, who were utilized one day as teachers when we were overpowered by numbers. I thought at the time what a gratifying sight the whole scene would be to our friends at home. There I sat, with Sonabai, hearing her lesson; Joanna, my assistant, had two or three round her; and these dear intelligent boys, who are pupils of Mark, a native Christian, had one or

two each. There was quite a schoolroom hum in the little place! In addition to the learners, we usually have several spectators, whose relatives don't wish them to learn. Last day I was at Sonabai's, she invited me into an inner room, saying she had prepared something for me to eat. She presented me with a quantity of sweetmeats on a plantain-leaf. My friend Joanna partook of these along with me; but as our powers of consumption were limited, there was nothing for it but to propose carrying home what remained to the orphans: no one there could eat that which had been defiled by our touch. We had to pour away the water we had been drinking, and carefully put out of the way our pliable platter, that no one might chance to come in contact with it, and so be defiled. Another woman of the company invited us to her house to see some grand display in connection with the festival. There was a sort of pyramidal erection at one end of the room, on which were mounted tiers of curiosities, from toy peacocks with upright tails to large dolls representing grandly got-up Indian ladies. Right in the middle was an object, however, on which I could not look with favour. It was unmistakably an idol. Joanna told me it was the god Gunputti. I told them that was the only thing I didn't like. But how pleased I was when my eye fell on a sweet English picture, that had found its way into the strange medley, representing a child kneeling at its bedside, engaged in prayer. Its mother sat near; and on the wall of the room was a framed copy of the Lord's Prayer, in English! I joyfully explained the meaning of this picture to the little crowd standing round, and I got Joanna to repeat the prayer in Marathi.....

"On Tuesdays we visit two rather superior houses. While seated one morning, waiting for the mistress of the house, we sang 'There is a Happy

Land.' One of those present was a poor woman selling oil.....She listened with great interest, poor thing, and said she had never before heard that there was a 'Happy Land.' She readily agreed to join our meetings.

"On Wednesday we have a delightful gathering of women, with some children, and occasionally a sprinkling of the male sex, in a large room on the ground-floor of a rather out-of-the-way house. I have found myself here surrounded by upwards of twenty as I sat reading aloud from the 'Peep of Day.' Thorough acquiescence with the truths there taught is often expressed; and there is a decided sense of gratitude for the benefits bestowed on them by our visits. They contrast the haughty bearing of those of superior caste and social position amongst themselves with that of the English 'Mem Sahib.' Of course I explain to them that the religion of Jesus Christ teaches us to care for all around us, and quote the beautiful words descriptive of the Saviour of sinners, who, 'though he was rich, yet for our sakes became poor, that we through his poverty might become rich.' Mrs. Dalziel used to visit in this house. I have seen some work she taught the women to do.

"The Bible-woman has secured another opening for me, in connection with which I have great pleasure. It is the house of a respectable widow; and as her household is a homely one, numbers take the liberty of joining us. One widow comes whose husband was instructed by the late revered Mr. Hialop."

I am sorry to stop, but our space is filled. I hope, however, to continue Miss Mackay's interesting details in our next "page."

I much regret having to announce that the Zenana Bazaar is unavoidably postponed for a few months.

## THE CONTINENT.

### FERNEY A CENTRE OF EVANGELIZATION.

BY PROFESSOR W. G. BLAIR, D.D.

SEVERAL friends to whom I have spoken of the remarkable work of evangelization radiating from Ferney, near Geneva, where a century ago Voltaire resided for nearly twenty years, have urged me to send a few lines on the subject to the *Free Church Record*; and I gladly do so, though I have written a fuller account of it for another journal. Ever since the settlement of M. Pasquet as pastor of the French Reformed Church at Ferney, about eighteen years ago, a living influence has been at work in that village, and, like the leaven in the three measures of meal, the influence has been spreading round and round. Voltaire was a restless being,

and after living in France, England, and Prussia, in his old age he pitched his tent in Switzerland. Not caring to remain there, however, he purchased a piece of land at Ferney, a corner of French territory that comes within four miles of the city of Geneva. There he built a handsome chateau, which exists to this day much as he left it, and undoubtedly he did a great deal for the temporal benefit of the village and neighbourhood. It was remarkable as singular that a man so utterly unlike Calvin should come after the reformer in the intellectual throne of Geneva. What Voltaire's idea of his influence was may be gathered from his profane boast that whereas it took twelve men to found Christianity, he would show the world that one

man was enough to destroy it. There have been great celebrations this year of the centenary of the death of Voltaire and Rousseau (both died in 1778)—that of the former at Paris, and that of the other at Geneva; but the course of things in general, and at Ferney in particular, during the century that has passed since then, abundantly shows that Voltaire's boast was as groundless as it was flip-pant, and that the superstition, as he called it, of which he thought he had made an end, is ever renewing its youth, and giving fresh evidence of its being the power of God.

It may be well to recall the fact that in the Pays de Gex, in which Ferney is situated, there were not a few flourishing Protestant churches in former days, but that the Protestant cause was literally stamped out by the dragonnades and the revocation of the Edict of Nantes. In Ferney there was no Protestant church till some fifty years ago; for indeed the village was almost wholly the creation of Voltaire. Now there is a vigorous Protestant congregation at Ferney, and through the indomitable zeal and indefatigable energy of M. Pasquet, eight other evangelical stations, comprising each a church and school, have been founded in the surrounding country, and supplied with teachers and pastors or evangelists, colporteurs, Bible-women, libraries, and other usual agencies for spreading the truth. Not only so, but at Ferney itself two Protestant *asiles* or homes for Protestant orphan children have been founded, and suitable buildings erected, with workshops, farm-lands, orchards, &c., attached, and seventy children, snatched from destitution or from influences morally pernicious, are enjoying the benefits of evangelical training.

It would be interesting to furnish illustrations of the progress of the work from the "Fly-Leaves" which M. Pasquet occasionally showers among his friends, full of details of his campaigns. This, however, we cannot do here. There is evidently a spirit of anxiety among the people, and much eagerness to hear what Protestants have to say. The old roots of Protestantism, that have seemed to lie dead in the soil for generations, appear to be showing a measure of vitality, and green shoots spring up from time to time from these roots in a dry ground. M. Pasquet moves through these stations as much as his many engagements will permit, and occasionally gets able friends to make the tour. Recently, for example, the eminent Professor Rousseau St. Hilaire went round the stations addressing crowded meetings; and I understand that M. Pasquet's friend, M. Reveillaud, whose recent conversion has so thrilled many Christian hearts, is expected about this time. M. Pasquet is one of those wonderfully active and earnest evangelists who are equal to some twelve common men, and his remarkable organizing power enables him to

give permanence to many a movement that might otherwise pass away like a ripple on a pool of water. It would need his own tongue to tell something of the difficulties and toils which he is continually encountering in this great work, while his face would bear witness to the Christian fervour, cheerfulness, and love which he brings to bear on his noble enterprise. With a stipend for himself of the most moderate amount, he has to raise £3000 a year for the expense of his work, to say nothing of extra building expenses. This is no slight labour, and I was sorry to find that he was weighted with an old deficiency of a few hundred pounds, of which he seems unable by any means to get rid.

I do not know any better service that could be rendered to the cause of the gospel on the Continent than the removal of this burden from the shoulders of one who is ever ready for "fresh woods and pastures new." In September, in this *Record*, I adverted to a similar difficulty pressing on M. Anet of Brussels and the Missionary Church of Belgium. I may make application to a few personal friends for a little help to both; but if other Christian brethren should feel moved to bear a hand, their contributions will be most welcome, whether sent to myself or to the Treasurer of the Free Church.

#### NOTES BY THE INTERIM-SECRETARY.

##### PARIS SERVICES.

THE Exhibition remains open till the middle or end of this month. But it was not thought necessary to continue the supply of Free and United Presbyterian ministers beyond the middle of last month. We have every reason to believe that the ministrations of these brethren and of Mr. Paterson, the stated minister of the congregation, were greatly appreciated by a succession of visitors from this country, and that they were productive of much good. The only matter for regret has been, that the place of worship, while most centrally situated, was, in size, not equal to the requirements of the occasion. The Committee feel much indebted to Mr. Paterson for the cordiality with which he accepted the co-operation of other brethren, and for the Christian courtesy with which he has wrought with them throughout, and they have recorded on their minutes their sense of obligation to him. The brethren kept other objects also in view. Dr. Cairns, who broke ground in May, evinced the deepest interest in Mr. M'All's and Miss de Brœn's work. And all who followed him continued to lend a helping hand to these most interesting missions.

##### SUMMER STATIONS.

*Interlaken*.—A visitor in August, one of our ministers, sends us the following notes:—

"It is perhaps not often that a tourist in Switzerland can look back on the Sabbaths as among the highest enjoyments of a summer ramble there. Yet so it was, to a great extent, this year in the month of August at Interlaken, where we spent our Sabbaths, after far and wide roaming during the week. We believe we were not singular in this feeling. More than one minister—Episcopal as well as non-Episcopal—made for Interlaken on the Saturday, so as to enjoy the Sabbath services in the old monastery. Since recent alterations, the Free Church of Scotland has the satisfaction of possessing there as neat and suitable a place of worship as could be desired.

"From almost every possible path and highway, from the centre of the town, finger-posts direct the tourist to the 'Presbyterian service;' and, at the entrance to the square, a sufficiently large board indicates the way to the church. Entering the square, and looking to the left, you find, in large plain letters, over the corridor, 'FREE CHURCH OF SCOTLAND.' Going forward, you reach, under the corridor, the old vestry of the monastery, and here you enter the Free church, with its pulpit in the apse at the far end. As generally seated, the church contains about 100; but the seats being movable, 120, or more, can be seated without overcrowding; while the acoustic properties are such, that the vestry and library of the church can be seated for an audience of 30 more, where, as we proved on three successive Sabbaths, every word of the preacher can be heard. Mr. Bischofberger has, in the recent alterations and painting, shown not merely his wonted interest in our Church, but a remarkable degree of good taste and perception of what is suitable to our ideas of ecclesiastical arrangement and adornment.

"Mr. Whyte, of Free St. George's, Edinburgh, was the preacher in the month of August. The third Sabbath was our high day, the sacrament of the Lord's Supper being dispensed in the forenoon. There was a very large audience; and Mr. Whyte preached one of his finest sermons. There was a manifest sense among us of enjoying a high privilege in the services of the day. Fully fifty took their places at the table. Dr. Dods, Mr. Macphail, Glasgow, and Mr. Stalker, Kirkcaldy, officiated as elders. In the afternoon, Dr. Dods preached a most telling and searching sermon to a very large and attentive audience. The day was one to be remembered among communion Sabbaths; and from the expressed feeling of many, from all parts of the world, the Free church of Interlaken will be a memory of gratitude and help received.

"On the last Sabbath, the attendance was not so large as on the two previous Sabbaths, though there was a larger number of ministers present than on any of the preceding. Two American bishops were

in the pulpit of the adjoining church, and this attracted several. The attendance was, however, as large as the church could comfortably accommodate without extra seats, and we seemed to feel a special solemnity and interest in the closing services. Many faces we were becoming quite familiar with as having been present on all occasions.

"We would only add, what we feel sure many will cordially assent to, that we owe much, as a Church, to the kindness and devotion of Mr. Bischofberger."

Mr. Cameron of St. John's, Glasgow, who officiated in September, reports thus:—

"The season in Switzerland has been wet and discouraging to tourists. The month of September is late enough even when the weather is fine, and I did not expect a large congregation at our service. The first two Sabbaths I was disappointed; the attendance was remarkably good; and, indeed, all the four Sabbaths, the numbers surpassed my expectations. On the third Sabbath, at the close of the forenoon service, the sacrament of the Lord's Supper was dispensed. A considerable number remained and communicated. The service was peculiarly interesting and sacred, and I hope and believe was not without good fruit. Every Sabbath day there were some new faces from Scotland, and several clergymen of our own and other Churches formed part of the audience.

"To myself the work has been at once enjoyable and profitable; and I wish to add my testimony to that of others, as to the importance of the work the Continental Committee has in hand in connection with such stations."

*Lucerne.*—Mr. Kelman reports that the attendance, from the 11th August till the 15th September (close of the season), when he officiated, was particularly good—frequently up to 120, once to 150, and even on the last Sabbath, above 40. He was much impressed with the attention and interest of the audiences, and with the many expressions, tendered to him each Sabbath, of obligation to our Church for making such a provision for weary travellers, often hungered from lack of food at the halting-place on the Lord's-day. He was struck, as all the brethren have been who have served at such stations, with the various nationalities who attend, and with the number of ministers of all denominations. Mr. Kelman would hail a network of such stations over the Continent.

*Stettin.*—Mr. Brown of Kirkintilloch, who had thrown himself with interest into the work here, was struck down early in September with typhoid fever, from which, tended in one of those admirable institutions modelled after Pastor Fliedner's, he was mercifully restored, and was able to return

home at the end of the month. Of his brief service he sends us this report:—

"Although the season was not so good as some former ones, so far as the fishing-trade was concerned, we had very encouraging meetings. The attendance on the first Sabbath was larger than in any previous year, the audience consisting of a few seamen (some from the north of Scotland, others from Leith, Hull, and London); several ladies, who have schools, or attending schools; and some business men, who have trade connections with Scotland, and who understand English. From what I saw of the work, both on Sabbaths and week-days (among the sailors in the harbour), the Committee should be encouraged to continue the services. I preached in Hamburg on the 11th August for Mr. Edwards; and also in the evening, in the Sailors' Institute, to an audience consisting almost exclusively of sailors. There were about sixty present; and whether we thought of the heartiness of the singing, or the devout attention paid to the preaching, or the warm and grateful manner in which, after the service, the men spoke of what was being done for them, we could not but feel that it was an honour to the Free Church to help the Christian friends in Hamburg who, with Mr. Hitchins as their able and devoted agent, are seeking the temporal and spiritual good of our sailors."

## WINTER STATIONS.

The Committee have made some further appointments, and the supply stands as follows:—

<i>Montreux</i> .....	{ Mr. Wright, Musselburgh.
	{ Mr. Macpherson, Larbert.
<i>Mentone</i> .....	{ Mr. Craig, Sprouston.
	{ Mr. Gailey, Annan.
<i>Cannes</i> .....	{ Mr. Watson, Larga.
	{ Mr. Walker, Millport.
<i>Rome</i> .....	{ Dr. Murray Mitchell.
	{ Mr. Laughton, Greenock.

## FRENCH SERVICE IN EDINBURGH.

This service—to be conducted for six months by two advanced students of theology, one from Switzerland (Neuchâtel), the other from France—was begun on Sabbath evening, the 20th ult., in the hall, 117 George Street. It is held under the direction of the Continental Committee. It will be a favour if friends will make the service known as widely as possible among the French residents in the city.

[*Erratum*.—It was not the "Princess" Imperial of Germany, but the "Prince," who, in conversation with a friend, manifested a deep interest in the mission to the *ouvriers* of Paris, and to whom, also, the reports of the work were sent.]

## THE COLONIAL FIELD.

## CYPRUS.

(*Mr. Macphail to the Interim-Secretary.*)

DALI, September 19, 1878.

EXACTLY two months have passed since I left Malta, and bade farewell to friends there; not without feelings of regret, for I shall ever carry with me sunny memories of happy days spent there. A week before the 18th July I had been on duty at Gozo, with the detachment of the "Black Watch" stationed there, expecting to pass the summer in the quiet little island. It was two days after the tidings had come to Valetta that I heard from Mr. Wisely the startling news that the two Highland regiments were under orders to proceed in a week to Cyprus, our new possession. As there were about 1300 Presbyterians in the two regiments, Mr. Wisely thought it right that some one should accompany them, and asked if I were willing to go to minister to them. As my services were no longer required in Malta, and not knowing if any provision were made for the spiritual wants of our men at home, it seemed plainly my duty to go. Thanks to the energy and promptitude of Mr. Wisely, to whom all praise is due, all was arranged, and after a very hurried preparation I was ready to

embark on H.M.S. *Tamar*, along with the 71st, on Thursday, the 18th July.

We had a pleasant voyage, the weather being all that one could have wished. Being one Sabbath on the way, I had a service on deck in the morning, about five hundred being present. On the following Tuesday we came in sight of Cyprus; and that same morning committed to the deep the body of a private of the 101st, who had died the day before. It was a most solemn and impressive sight. The news that we got when we arrived at Larnaca was not calculated to give us a favourable impression of our new residence: it was that a sergeant of the 42nd had died from sunstroke while marching to the spot chosen for our encampment at Chiflik. On the following day we marched to the camp, and that same evening another death from sunstroke took place, so that the first duty I had to perform was to conduct the funeral service.

On the next Sabbath I conducted two services, one for the 42nd, and another for the 71st. It gave me much pleasure to be the first to preach the gospel of Christ to my fellow-countrymen in this island, the scene of the first missionary labours of Paul and Barnabas. The Presbyterian services were the only ones held in camp that day, so that



It may be right to mention that there is some probability of the Highland Committee offering a premium on whatever Grammar-school or University Bursaries may be gained by young men who desire to study for the ministry in the Highlands and Islands. Were an arrangement of that nature adopted by next Assembly, the Bursaries under this scheme, when gained by such young men, might be worth, with the addition of the premium, not less than £24 instead of £18.

The next Competition will be held (*D.V.*) on the first Wednesday of August 1879. The subjects of examination will be the following, namely:—1. GAELIC—Translation of Gaelic into English, and of English into Gaelic. 2. BIBLE—Judges, James, and Shorter Catechism. 3. ENGLISH—Grammar, Geography, and Scottish History. 4. MATHEMATICS—Euclid, Book I., and Arithmetic. 5. LATIN—Grammar. 6. LATIN—Translation of Latin into English, and of English into Latin. 7. GREEK—Grammar.

Intending competitors must send their names and addresses to the Secretary before the 1st of July.

J. CALDER MACPHAIL, Secretary.

PILGRIM MANSE, EDINBURGH, October 1878.

#### ECCLIASTICAL REGISTER.

[The Register is under the care of Mr. JOSIAH SINCLAIR, Secretary of the Probationers' Committee, to whom, therefore, it is requested that all intimations of *Calls*, *Ordinations*, &c., shall be addressed, at the Offices of the Free Church, Edinburgh. Ministers and others applying for pulpit supply are respectfully reminded that it is absolutely necessary to have early notice, so as to give sufficient time to make the required arrangements; unless, therefore, application be received not later in the week than Thursday, no guarantee can be given of supply for the following Sabbath.]

*License*.—By the Presbytery of Edinburgh, on October 30, Mr. Robert Turnbull.

*Calls*.—Rev. David Kennedy, Glasgow, to Whithorn, as colleague and successor to Rev. F. F. Anderson; Rev. William Patrick, M.A., B.D., to St. David's, Kirkintilloch; Rev. John Macpherson, M.A., to Findhorn, as colleague and successor to Rev. James F. Macara, on November 7; Rev. James Pantou, to Skene, Aberdeenshire, as colleague and successor to Rev. J. M. Mackintosh, M.A.—Rev. James Geddies, B.A., Banff, has declined the call to Aberdeen.

*Ordination*.—Rev. Robert Munro, M.A., B.D., at Old Kilpatrick, on November 28.

*Inductions*.—Rev. Alexander Paterson, late of Dunblane, to Bainsford, near Falkirk, on October 22; Rev. James Wallace, late of East Church, Alloa, to East Church, Partick, on October 31.

*Death*.—Rev. James Morrison, Eskdalemuir (late Reformed Presbyterian), on October 23.

#### YOUNG MEN GOING TO LARGE CITIES.

We annex a note of the Secretaries of Young Men's Societies who are willing to assist young men coming from the country in obtaining respectable lodgings and congenial friends, and to introduce them to congregations and societies. We cordially recommend this to the attention of ministers, elders, and others interested in the welfare of young men.

Those desiring lodgings should address a letter, at least one week in advance, to any of the undernamed, stating the locality, kind of lodgings, what rate, and when required.

ABERDEEN.....Mr. SHERIFFS, 198 Union Street.  
DUNDEE.....{ Mr. JOHN W. SHEPHERD, 8 Prospect  
Place.  
EDINBURGH.....Mr. JOHN MACNIVEN, 138 Princes Street.  
GLASGOW.....Mr. W. A. CAMPBELL, 29 Ingram Street.  
LONDON.....{ Mr. J. H. DUNCAN, 5 Copthall Build-  
ings, E.C.  
MANCHESTER.....{ Mr. A. A. GILLIES, York Chambers,  
27 Brazenose Street.

#### YOUNG WOMEN.

MINISTERS and others interested in young women leaving their districts, and coming to houses of business in EDINBURGH, are invited to give them letters of introduction to the Honorary Secretary of the Young Women's Christian Association, 44 Moray Place, who will have pleasure in introducing them to the members of the Association. Entire or partial board may be had at the Institute, 19 Young Street; also lodging for a limited number. Assistance is given to find lodgings or employment by the House Superintendent.

Young women coming to GLASGOW are cordially invited to the rooms of the Young Women's Christian Association, 59 Union Street. Those requiring employment are assisted in seeking it; and comfortable lodging may be had in the boarding-house adjoining the rooms. Friends interested in young women coming to Glasgow are requested to communicate with Miss BONAR, Honorary Secretary, 59 Union Street, Glasgow.

#### SUSTENTATION FUND.

State of the Fund at 15th November 1878.

Total for 6 Months to 15th November 1878.....	£72,772	2	10
Do. Do. 15th November 1877.....	77,140	8	3
Decrease.....	£4,368	5	5
Associations, 1878.....	£71,401	17	1
Do. 1877.....	71,753	11	3
Decrease.....	£350	14	2
Donations and Legacies, 1878..	£1,370	5	9
Do. Do. 1877..	5,387	17	0
Decrease.....	£4,017	11	3
Total decrease, as above.....	£4,368	5	5

#### LADIES' SOCIETY FOR FEMALE EDUCATION IN INDIA AND SOUTH AFRICA.

Contributions from 1st to 31st October 1878.

NOTE.—The Juvenile Offerings are, or will be, acknowledged in the *Children's Record*.

Associations, Congregations, and Collections.	Dalkeith.....	Dunblane.....	Forgan.....	Forres.....	Kelg and Tough.....	Perth.....	St. Leonard's.....	Donations.	Misses Gray, for Mrs. Masda, Puna.....	Miss M. G. Anderson's Bible Class, for Senegal.....	Per Mrs. Murray Mitchell.....	For Senegal Work.
Arbriot.....	£1	3	8									Per Mrs. Murray Mitchell:—
Ardsier.....	0	9	7									Proceeds of Drawing-room
Ayr Free Church.....	0	19	9									Sale, for Madras.....
Boydrie.....	1	0	9									S. Smith, Esq., Liverpool.....
												John Rev. Esq., do.....
												John Roxburgh, do.....

JOHN PRINGLE, Treasurer.

Communications for Dr. JOHN PRINGLE, Treasurer, or Mr. ANDREW WYLLIE, Secretary, to be addressed to the Free Church Offices, Edinburgh.

countenance and aid from Presbyterians in Scotland. The Rev. Thomas Stevenson, 8 Glengyle Terrace, Edinburgh, is the accredited agent in this country for the mission.

## BERMUDA.

Mr. Thorburn arrived on 8th August, and received a most cordial welcome from his congregation. Mr. Layton, who did duty for him in his absence, returns to Nova Scotia. Mr. Thorburn has communicated to the Committee information of an encouraging kind as to the revival of an old station, which dates from about the Disruption, but which, from adverse circumstances, was closed in 1864,—namely, Antigua (St. John's Church). There is a church and manse. The Committee have the case under consideration.

## TRINIDAD.

Mr. Walker writes as follows to the Interim-Secretary:—

"Mr. Falconer, our clerk, received your letter of the 19th of June, in which, in reply to the communication from the Presbytery, you stated the resolution of the Committee to continue the grant of £50 for another year, and also to give, for any amount up to £25 that the congregation might raise beyond the £200 I at present receive from them, an equal sum. We have not had a meeting of Presbytery since, but I am sure that, when they meet, they will express their sense of the liberality and the promptitude which the Committee have manifested in this matter. I mentioned the matter to our Session, and they resolved to do what they could.

"Since I wrote last we have had our annual missionary meeting, at which a collection was raised of, I think, £7 or £8, and this sum it was resolved to send to your Committee. It may seem strange that when we are asking for more money, we should resolve on sending some. But it has been customary to do so, although it was neglected last year; and I hope it will show that we are not insensible to the kindness of the Committee to the congregation. This meeting is usually the great event of the year, and on this occasion it was well attended, as usual."

## ODDESSA.

Mr. Clark, writing on the 16th September, refers thus to the Seamen's Institute:—

"Our Seamen's Institute and Home Committee met this evening at the Consulate-General, to consider a resolution which we have had before us for some time—namely, to invite an agent and his wife from England to take charge of the establishment. Our funds, I am glad to say, collected in the harbour, and subscribed by the British here, have enabled us to clear off the debt on the building,

except a hundred pounds, which, however, may be paid gradually, as we can conveniently do it. The position, accordingly, warrants us to take the important step towards completing our plan, by having a zealous and qualified Christian person and his wife to reside on the premises. The agent needs to be able to give a Scriptural address, and have a special fitness for going among seamen. Such a man, I am most thankful to say, we have in view—a fore-castle man, who visited the port some three months ago; but I will give all the details as soon as he has come out and begun work."

## SOUTH AFRICA.

*Pietermaritzburg, St. John's Church.*—Mr. Smith, minister of this church, sends us the following appeal, which we cordially commend to the liberal members of the Church:—

"The congregation of St. John's Presbyterian Church at Pietermaritzburg, Natal, is under the necessity of building a new place of worship, to meet its present and prospective needs. To aid in this undertaking, the contributions of Christian friends are earnestly and respectfully solicited. The circumstances of the case are briefly as follows:—The congregation was established rather more than eight years ago by the Presbytery of Natal. After worshipping for a time in a 'hired house,' a building was erected at a cost of upwards of £1000, and was subsequently entirely cleared of debt by purely colonial effort. That building has now become insufficient; hence the present effort and appeal. The site and materials of the existing building are to be utilized in the new one. The congregation has already subscribed nearly £600, and as the building progresses, may be expected to augment that sum slightly. According to present estimate, after all deductions are made, the deficiency will certainly amount to not less than £800; and it is to diminish that sum that contributions are now solicited. The congregation numbers one hundred and seventy members, not a few of whom reside in the country districts around Pietermaritzburg. As will be seen from the above statement, the people are willing and are striving to help themselves in their present undertaking, and therefore the more confidently appeal to others for their generous aid at a time of peculiar interest and need in the history of the congregation.

"Contributions in aid of the above object will be gratefully received, and may be sent to the Rev. J. Smith, minister of the congregation, whose present address is No. 2 Rubialaw Place, Aberdeen, or to the Rev. J. G. Mackintosh, Free Church Offices, the Mound, Edinburgh."

*Kimberley Diamond Fields.*—Gratifying news has been received regarding the opening Sabbaths

of the ministry of the Rev. David Brown, which augurs well for the future. The congregations were very large, and the interest very considerable.

#### VICTORIA.

*Erskine Church, Carlton, Melbourne.*—Mr. Yule, late of Rutherford Church, Aberdeen, who, as is known, accepted the call to this congregation, sails with his family during this month. The Committee welcome this accession to the ranks of Australian Presbyterianism, and, in the light of the existing circumstances of the congregation, have made a grant of £100 towards the expenses of his journey to Victoria.

*Warrnambool.*—The death of Mr. Anderson, minister of this church, is a loss much felt by the Victorian Church. Dr. Cairns writes in the *Southern Cross* in enthusiastic terms of his character, attainments, and ministry.

#### NEW SOUTH WALES.

The death of so notable a Presbyterian minister as Dr. John Lang deserves to be recorded. He died at Sydney on 9th August last. Born at Greenock in 1799, and ordained a minister of the Church of Scotland in 1822, he began his ministry in New South Wales in 1823. For fifty years he had filled a large place in the history of the colony; mingling not only in its ecclesiastical, but prominently also in its social and political affairs. He gained a name for himself, moreover, as a historian of the colony. On his funeral day, Sydney showed, in the most unmistakable manner, its sense of the undoubted services, in a variety of ways, he had rendered the country, despite some defects and eccentricities of character and conduct.

#### NEW ZEALAND.

*Otago, Dunedin.*—Dr. Stuart writes as follows to the Interim-Secretary:—

"Thanks for your letter and efforts to commend Otago. I wonder the younger ministers do not covet this country as a field of labour. I am sure there is no other Church which has such resources. We are able to give pound for pound for every manse up to £400. In other words, we give a grant-in-aid to mansees to the amount of £400, and to churches (wooden), £2 a sitting, up to half cost, and £3 a sitting, when built of stone and brick, up to half cost. Congregations get a grant of £50 every five years for keeping mansees in repair. Our Sustentation Fund is not what we should like it; still, it runs about £220 for the year. This half-year a dividend of £100 was declared. A larger could have been given; but the Committee, for prudential reasons, fixed on the figure of £100. This is, of course, our winter half-year.

"At present we sadly need ministers. Mr. Drake of Cromwell has resigned from age. Mr. Thomson of Winton has also resigned through infirmity. Mr. Gow of St. Andrew's Church, Dunedin, goes to the North Island. Kaikorai is still vacant; also Alexandra. Mr. Cameron, who arrived last January, is under call to Riverton; and Mr. Ewen is being settled this day in the new charge of the Limestone Plains.

"I am sorry to report that Mr. Stobo of Invercargil, one of our ablest ministers, has been obliged to ask leave of absence for six months. He must take absolute rest. His congregation has met the difficulty in a noble spirit."

The Committee had much satisfaction in making a most suitable appointment in October, thus so far meeting Dr. Stuart's appeal. We refer to Mr. R. M. Sutherland, licensed by the Presbytery of Edinburgh in September, who has been an earnest and successful student, and promises to be a vigorous and acceptable preacher. He had chosen Canterbury for his field of labour, but on learning the pressing needs of Otago, he at once agreed to be sent there. He sails from Glasgow this month.

*Riverton, Southland.*—Mr. James Cameron writes as follows to the Convener:—

"I am very thankful to be able to write to you that my health is completely restored. I gained vastly on the passage out, and vastly more after I landed. The consideration that I had work to do makes my recovery all the more satisfactory.

"I had to supply the pulpit of a church near Dunedin, and, at the same time, prepare for license. I was licensed by the Presbytery of Dunedin on March 6th.

"I continued at the place where I went to first until a month ago, when I came down here. The services here I found to be heavy, three on Sabbath, two being in the town and one in the country, at the distance of eight miles the one week and seven the next. Since my settlement, however, one of the town services has been discontinued.

"I think I shall be very happy here in the Lord's work. I like both the place and the people.

"I have not presumed to write anything as to my opinion of a minister's work here. I have been only a few months in the colony, while there are many that have been for a number of years. It must be left to *them* to speak with authority. I can, however, with fervent thankfulness, speak of two things. As a forlorn stranger, cast upon an unknown shore, I must bear earnest testimony to the warm welcome I received. The second thing that strikes me is, the intelligent attention with which the people listen to the gospel."

*Canterbury.*—From a Canterbury correspondent

of the *Dunedin Evangelist* we quote the following:—

"The Presbyterian Church in Canterbury is of necessity comparatively weak, the proportion of Presbyterians to the general population being about 17 per cent. There may be 16,000 adherents in all. If these 16,000 were close together, the Church, though small, would be compact and easily wrought. As it is, they are scattered among a population of about 100,000, and over the whole extent of Canterbury. It follows that the charges are generally very wide, and the congregations small. I reckon that on an average, considering the scattered nature of the population, a minister is required for every 100 families, and cannot get the people grouped into fewer than three or four centres—oftener more than fewer. Thus few country congregations are larger than say 100 in each place of worship; in fact, they are often not so large. To have a sufficient number of ministers for our people in Canterbury, we should require at least 26, instead of which we have only 14 and a student; and this is a great advance on what was the state of things a few years ago. You will naturally ask how our small and scattered congregations support the ministry. I believe they do so, on the whole, better than any other part of New Zealand, *Otago included!* None of our ministers has less than £250. Five of them have stipends ranging from £400 to £700; two of them have from £300 to £350; three of them have from £255 to £275. That is, the majority are over £250 a year; and the tendency is not down, but the other way. In nearly every case, also, there is a manse and glebe, or an equivalent. I think I may say, then, that our Church in Canterbury aims at making her ministers comfortable. One thing more in the statistical line. Canterbury, as every one knows, is a vast plain, with the exception of Banks's Peninsula. It is everywhere intersected with splendid roads. The physical work of the country charges is therefore not by any means very great.

"I have shown then, I think, pretty clearly that our Church is not nearly so strong as it ought to be; that it offers superior inducements to ministers to give themselves for its service; and that it is in instant and great want of several good men."

*Kaiapoi*.—Mr. M'Gregor writes thus to the Interim-Secretary:—

"Mr. Hauxwell and Mr. Roderick M'Kenzie arrived on 9th June. The former has been appointed to Malvern, and the latter to labour with me. They were long looked for, and, on arrival, immediately began their labours, and met with a kind reception from the people. The Presbytery

were expecting to have heard before now that you had made the other appointments of another minister and two students. We are anxious to have them at once. Send us those ordered, otherwise we shall have to let go some of the places where monthly or fortnightly services have hitherto been held. These services are an extra task upon our ministers, in addition to their otherwise arduous duties; and they will not be able much longer to continue them, and the fields will be given up to other denominations if men come not to our aid at once. These services are the mere recognition of our intention to provide them with regular Sabbath services; so that we keep these fields open on the good faith of your Committee sending us immediate assistance. If you were present, or any of your Committee, and realized our position, I am certain you would not leave a stone unturned until you had sent us aid. We are very glad to get students. Townships are springing up here and there very quickly just now, where land is being taken up. We cannot do anything for these new places. Other denominations are finding labourers from home to these fields. We cannot get labourers for our old townships, not to speak of looking after the new. Frequently in these country places, where land is being taken up, the greater number of the inhabitants are Presbyterian. They look to us for supply month after month; we fail to give them the least encouragement. Then they join with any denomination in supporting a Wesleyan or Episcopalian minister."

#### AUCKLAND.

Mr. Bruce, writing on 20th August, reports the arrival of Mr. Macallum, late of Shandon, in June. From other sources we learn that he had been ministering in St. David's Church, Newton—a large and flourishing suburb of Auckland, where there has been a Presbyterian congregation for some years—with the probability of being settled as its pastor. Mr. Bruce adds the following information:—"Mr. Hauxwell has proved himself to be a very acceptable preacher, and is likely to be soon settled in some permanent charge. Messrs. Munro and M'Kenzie have both had spheres appointed them, and give promise of good service. Mr. Craigie will be a welcome addition to our force. Messrs. Stowell, M'Dermid, and Cameron will all find appointments immediately on arrival. These latter we are expecting to arrive in about a fortnight."

Tidings have reached us of the arrival, about 23rd September, of the vessel in which these three brethren sailed.

THE *Jewish Chronicle* states that hundreds of Jews are leaving Palestine for Russia and other countries, and that the streets of Odessa are full of "Jews from the land of Israel."

## WAYSIDE THOUGHTS AND GLEANINGS.

## INDIAN FAKIRS.

THE Fakirs are a mendicant order, and are always poor. They are very similar to the Dervishes of Persia and Turkey. The very conditions of the order render it necessary that they should be poor, and it would be a great scandal for any one of them to possess property of any kind. It is an old order, and the causes that brought this strange order into existence are hid in the dim ages of the past. They live a life of wonderful self-denial, perhaps unparalleled in the history of any other order. If they wear any clothing, it must be only rags. They suffer from the heat and from the cold. They go hungry, and suffer every privation. They profess to be prophets, and there is thrown around them an air of mystery. They retire into the deep recesses of the mountains, and live in caves, and there, they say, hold intercourse with the gods, and pretend to solve all mysteries. They never labour or take the least thought for the morrow, but beg whatever they need. The people regard them with awe, and really fear them, and freely give them all they need. They are no small tax upon the people, for there is over a million of them in India, and not one of them ever produces a penny. They are sure to find their way to all the places where pilgrims meet, and there practise the most degrading abasement. We remained for several days, and saw some coming into the camping-ground, measuring their length on the ground. One came a long journey on his knees, another on his hands and feet like a dog. One deluded wretch came rolling over and over in the dirt, as you would roll a log. They never put pebbles in their shoes, for they never wear any. One of these devotees has not risen from his knees in twelve years, and will never rise again, for the bones and muscles of his limbs have become rigid. We saw another who had held his hand over his head for eight years, and will until the day of his death. A man seemed proud to show his clenched hands, through which his fingernails had grown several inches long. He said it had taken fourteen years. We asked him if it was not very painful. He said yes, but he added, "I endure it all for the sake of God." Two men lay nearly naked in the burning sun, with their heads buried in the sand. I saw an old, withered man sitting under a table with a tub of water over him with a leak in it, so that the water kept dripping down on the top of his head. He had no clothes on except a rag around his loins. His hair was long and matted, and he was covered with dirt. The water came drop after drop on the top of the head of the old devotee, and trickled down his dirty body. He had been there during the night, and

was to remain the whole day without food. At mid-day it was burning hot, and at midnight nearly freezing cold. He shivered and his flesh quivered, and apparently he suffered great agony; but there sat the old Fakir, and shivered through the long hours of the night, "all for the sake of God." This scene was said to typify the letting down of these sacred rivers from heaven. These deluded men are continually practising these absurd penances. They never shave their face or cut their hair, or wash, but they cover their head with ashes. Their hair often becomes several feet long, which they wind around their head.

## MR. RUSKIN'S BIBLE LESSONS.

How much I owe to my mother for having so exercised me in the Scriptures as to make me grasp them, and, above all, taught me to reverence them as transcending all thought, and adorning all conduct! This she effected, not by her own sayings or personal authority, but simply by compelling me to read the Book thoroughly for myself.

As soon as I was able to read with fluency, she began a course of Bible work with me, which never ceased till I went to Oxford. She read alternate verses with me, watching at first every intonation of my voice, and correcting the false ones, till she made me understand the verse. It might be beyond me altogether; that she did not care about, but she made sure that as soon as I got hold of it at all, I should get hold of it by the right end.

In this way she began with the first verse of Genesis, and went straight through to the last verse of the Apocalypse—hard names, numbers, Levitical law, and all; and began again at Genesis next day. If a name were hard, the better the exercise in pronunciation; if a chapter were tiresome, the better the lesson in patience; if distasteful, the better the lesson in faith that there was some use in its being so outspoken.

After our chapters (from two to three a day, according to their length, the first thing after breakfast, and no interruption from servants allowed—none from any visitors, who either joined in the reading or had to stay upstairs—and none from any visitings or excursions, except real travelling) I had to learn a few verses by heart, or repeat, to make sure I had not lost something of what was already known; and with the chapters above enumerated I had to learn the whole body of the fine old Scottish Paraphrases, which are good, melodious, and forceful verse, and to which, together with the Bible itself, I owe the first cultivation of my ear in sound.

It is strange that, of all the pieces of the Bible which my mother thus taught me, that which cost me most to learn, and which was, to my child's mind, chiefly repulsive—the One Hundred and Nineteenth Psalm—has now become of all the most precious to me in its overflowing and glorious passion of love for the law of God.

## MISCELLANEA.

### ECCLIASTICAL REGISTER.

[The Register is under the care of Mr. JOSIAH SINCLAIR, Secretary of the Probationers' Committee, to whom, therefore, it is requested that all intimations of *Calls*, *Ordinations*, &c., shall be addressed, at the Offices of the Free Church, Edinburgh. Ministers and others applying for pulpit supply are respectfully reminded that it is absolutely necessary to have early notice, so as to give sufficient time to make the required arrangements; unless, therefore, application be received not later in the week than Thursday, no guarantee can be given of supply for the following Sabbath.]

**Elections.**—Rev. Thomas Adamson, M.A., B.D., Prestontkirk, to Langholm, on September 16; Rev. John Miller, Newton-on-Ayr, to Trinity Church, Aberdeen; Rev. Robert Munro, M.A., B.D., to Old Kilpatrick, on September 19; Rev. James Hendry, M.A., Aberdeen, as colleague and successor to Rev. Alexander MacWatt, Rothes; Rev. William Agnew, to Gallatown.

**Calls.**—Rev. John Chalmers, M.A., Stirling, to Bon Accord Church, Aberdeen; Rev. Alexander Yule, M.A., Rutherford Church, Aberdeen, to Erskine Church, Melbourne.

**Ordinations.**—Rev. Peter M'Ivor, at Morven, Mull, on August 15; Rev. Hugh Fraser, Perth, at St. Monance, Fife, on September 19; Rev. James Forrest, Glasgow, at Harthill, on September 26; Rev. John Douglas, M.A., in M'Cheyne Church, Dundee, as missionary to Nagpore.

**Inductions.**—Rev. Hugh Macmillan, LL.D., late of St. Peter's, Glasgow, at West Church, Greenock; Rev. John Paterson, M.A., late of Old Meldrum, at South Church, Paisley, on September 26; Rev. James Laing, M.A., late of Bermondsey, as colleague and successor to Rev. W. K. Hamilton, Stonehouse, on September 26; Rev. John M'Leod, M.D., at Tyree, on September 26.

**Death.**—Rev. D. Campbell, Ballater, on September 22.

The Rev. Daniel McNeill, Orkney, has just qualified himself in Glasgow as a medical practitioner.

### YOUNG MEN GOING TO LARGE CITIES.

We annex a note of the Secretaries of Young Men's Societies who are willing to assist young men coming from the country in obtaining respectable lodgings and congenial friends, and to introduce them to congregations and societies. We cordially recommend this to the attention of ministers, elders, and others interested in the welfare of young men.

Those desiring lodgings should address a letter, at least one week in advance, to any of the undernamed, stating the locality, kind of lodgings, what rate, and when required.

ABERDEEN.....Mr. SHERIFFS, 198 Union Street.  
DUNDEE.....{ Mr. JOHN W. SHEPHERD, 8 Prospect Place.  
EDINBURGH.....Mr. JOHN MACNIVEN, 138 Princes Street.  
GLASGOW.....Mr. W. A. CAMPBELL, 29 Ingram Street.  
LONDON.....{ Mr. J. H. DUNCAN, 5 Copthall Buildings, E.C.  
MANCHESTER.....{ Mr. A. A. GILLIES, York Chambers, 27 Brazenose Street.

### YOUNG WOMEN.

MINISTERS and others interested in young women leaving their districts, and coming to houses of business in EDINBURGH, are invited to give them letters of introduction to the Honorary Secretary of the Young Women's Christian Association, 44 Moray Place, who will have pleasure in introducing them to the members of the Association. Entire or partial board may be had at the Institute, 19 Young Street; also lodging for a limited number. Assistance is given to find lodgings or employment by the House Superintendent.

Young women coming to GLASGOW are cordially invited to the rooms of the Young Women's Christian Association, 59 Union Street. Those requiring employment are assisted in seeking it; and comfortable lodging may be had in the boarding-house adjoining the rooms. Friends interested in young women coming to Glasgow are requested to communicate with Miss BONAR, Honorary Secretary, 59 Union Street, Glasgow.

### SUSTENTATION FUND.

State of the Fund at 15th October 1878.

Total for 5 Months to 15th October 1878.....	£54,979	4	10
Do. Do. 15th October 1877.....	57,909	4	8
Decrease.....	£2,929	19	10
Associations, 1878.....	£54,216	15	5
Do. 1877.....	54,296	1	9
Decrease.....		279	6 4
Donations and Legacies, 1878..	£762	9	5
Do. Do. 1877..	3,613	2	11
Decrease.....	£2,850	13	6
Total decrease, as above.....	£2,929	19	10

## LADIES' SOCIETY FOR FEMALE EDUCATION IN INDIA AND SOUTH AFRICA.

Contributions from 1st August to 30th September 1878.

NOTE.—The Juvenile Offerings are, or will be, acknowledged in the Children's Record.

Associations, Congregations, and Collections.	Ship Association, for Pans (Mrs. Small)	Ladhope — Minister's Adult Bible Class	Mr. and Mrs. Broadrick, per Mrs. Murray Mitchell, for do
Cults.....£4 11 8	£3 0 0	£0 5 0	£2 2 0
Dollar.....1 3 0	St. Stephen's Work Party, for Male Women of Pans 10 0 0	£6 17 0	John Brown, Esq., Manulize 2 0 0
Dunee.....0 18 0	Miss Sandilands' Work Party, for do.....2 0 0	£2 4 0	A Member of Free Church, per Rev. N. Livingston, for Senanas.....1 0 0
Edinburgh—	Forres and Tough Work Society (half for Senanas).....1 0 0		Trust of late Mrs. Reid, Alres.....0 5 0
Per Mrs. Cleghorn.....1 0 0			
St. Stephen's Young Men's Sabbath Morning Fellow.....			

JOHN PRINGLE, Treasurer.

Communications for Dr. JOHN PRINGLE, Treasurer, or Mr. ANDREW WYLLIE, Secretary, to be addressed to the Free Church Offices, Edinburgh.

## Contributions Received by the Treasurer of the Free Church,

From 16th September to 15th October 1878.

I.—Sustentation.	II.—Home Mission.	Glasgow—Anderson. £3 19 11	Dunnet.....£1 12 0	Perth — Territorial, for do.....£15 0 0
Trustees of late Mr. and Mrs. Dew, Edin. £100 0 0	Prestonpess.....£0 11 0	Dennistoun.....1 12 0	Fort William.....3 0 0	A Member of F. C., Stair, for Senanas.....1 0 0
The late Mrs. Stewart Brown.....50 0 0	Robertson.....0 2 0	Candlish.....4 2 7	Lochs.....0 16 0	Dundas — M'Cheyne, for Evangelists.....2 0 0
	Edinburgh.....0 2 3	Sancti.....0 7 0	Stair.....1 0 0	
	Darvel.....1 0 0	Dunfermline—North 1 1 6	Glasgow, for Ministers.....5 0 0	
	Greenock—Martine.....4 1 0	Mains.....3 0 0	Portobello, for do.....12 10 0	
		Althabarra.....0 10 0		

Home Mission—continued.		
F. R. D.....	\$0	15 0
Do., for Evangeliza- tion.....	0	5 0
Collected at Fraser- burgh during Fish- ing.....	9	2 0

## MINKS' MISSION.

Miss Mary Scott (last instalment) ..... 1 0 0

### III.—Aged and Infirm Ministers.

Miss Colquhoun .... 0 10 0

#### IV.—Pre-Disruption Ministers.

Greenock—Martyrs'.. 0 11 7

### V.—Highlands.

Penpont—West .....	0	13	0
Renton—Gaelic .....	3	0	0
Glasgow—Augustine. . .	2	5	6
Govan .....	1	4	6
A Member of F. C., Stair .....	2	0	0
Fishermen at Ard- glass .....	17	16	11
Do. at Peterhead ....	25	16	2
Do. at Rosehearty....	3	7	6
F. R. D. ....	0	15	0
Kilmarnock Railway Labourers .....	1	10	0

## VI.—Foreign.

An Old Friend, for			
for Dr. Dyer's Tent	\$10	0	0
Collected at			
per Dr. M. Mitchell	14	0	0
Collected at Oban, per			
Dr. M. Mitchell...	7	6	1
A Member of F. C.,			
Stair	3	0	0
Friend, for do.....			
for Dr. Dyer's Tent	1	5	6
Dundee - Hilltown,			
for do.....	2	10	6
Dalmey (additional),			
for do.....	1	0	0
A Friend, for do.....	1	0	0
Miss Dennison			
do.....	0	10	0
A Friend, for do.....	0	2	6
H., for Child at Loo-			
dale	3	0	0
F. B. D.			
John Brown, do. Esq.	3	0	0
for Dr. Small, Piquet	3	0	0

## LIVIKONTONIA

R. M'Arthur, Esq....	0	5	0
A Member of F. C., Stair.....	1	0	0
Mrs. Williamson ....	1	0	0
Mrs. M'Kenzie .....	1	0	0
M. L. C.....	0	15	0
A Member of West- port F. C. Edin- burgh.....	0	10	0
Mr. D. Greig.....	0	10	0
Mrs. Home.....	2	0	0
Mr. J. Sinclair, for Catechist (3rd sum)	20	0	0

**Foreign—continued.**

REV. M. SREENADRI.		
Mrs. Alexander, Ir-		
vine, for Orphans...	£1	0 0
Miss Carnegie, for		
do.....	10	0 0
John Malrose, Esq.,		
for do.....	10	0 0
A. Kirkpatrick, Esq.,		
for do.....	5	0 0
Edinburgh — Barclay		
Young Men's Assoc-		
iation (quarter for		
Catechist).....	10	0 0

## NEW HEBRIDES.

A Member of F. C.,	
Stair.....	1 0 0

## VII.—Colonies.

Edinburgh—		
Pleasance .....	0	18 7
Innerwick .....	0	10 0
Hawick .....	4	6 0
Eskdalemuir .....	0	12 9
Darvel .....	1	0 0
Larkhall .....	0	10 0
Glasgow—Dennistoun	1	0 0
Gt. Western Road.	10	0 0
Renfield (addl.) .....	1	0 0
St. John's .....	5	18 0
West .....	2	10 0
Kilmory, Arran .....	1	0 0
Kilchoman .....	0	17 0
Ardnamurchan .....	1	0 0
Main .....	3	10 0
Aberdeen—		
Old Aberdeen .....	1	4 0
Inch .....	0	13 6

## Colonies—continued

Auchtermoss .....	£1 4 8
Daviot .....	1 7 6
Kilmuir-Easter .....	1 7 0
Altnaharra .....	0 10 0
Olrig .....	1 10 0
Fort-William .....	2 10 0
Ranay .....	1 5 0
Harria .....	0 5 0
Lochs .....	0 12 0
Unst .....	1 0 6
A Member of F. C., Stair .....	1 0 0
F. R. D. ....	0 13 0

## VIII.—Continent.

A Member of V. C.	
Stair	1 0 0
Miss Mary Scott, for	
Belgium	1 0 0
F. R. D. for Spain	
and Rome	0 15 0
E. C. for Naples	
Baron's Mission	3 0 0
Do., for Mr. M'Allan's	
Work in Paris	3 0 0
Do., for Mr. Heriot's	
Work in Paris	2 0 0
Interlaken	8 0 0
Do.	19 5 0
Do.	13 4 0
"Jacob's Vow,"	1 0 0
Two Ladies, Bridge of	
Allan, for Naples	
Harbour Mission,	0 15 0
"Jacob's Vow," for	
do.	0 15 0
Do., for Mr. M'Allan's	0 15 0

## Continued—continued

Do., for Printing  
French Fronts..... 20 20  
Collected by Miss F.  
Laing, for M. Dar-  
dier..... 3 0

## IX.—Jews.

A Member of F. C.,	
Stair.....	2 0
F. R. D.....	0 15
Women's Association,	
SmooGrow .....	1 0
"Jacob's Vow".....	1 0

### X.—College.

Greenock—Martyrs'. 0 B

## **XI—Building Fund**

GEORGE KATYERSON.

A Member of F. C.	
Stair .....	3 0
Jas. Melvin, Esq. ....	100 0
John Cowan, Esq. ....	
Diddvay .....	100 0
A. Pearson, Esq. (1st instalment) .....	20 0
Edinburgh—St. George & J. C. Lorimer, Esq. (1st half) .....	20 0
Mrs. Captain Guthrie (1st instalment) .....	5 0
An Unknown Friend, per Dr. Adam .....	4 0
J. Grievie, Esq., M.D., per Dr. Adam .....	5 0

### CONGREGATIONAL CONTRIBUTIONS.

	Sanctification Fund.	Education Fund.	Church and Manse Building Fund.	Foreign Missions Fund.		Sanctification Fund.	Education Fund.	Church and Manse Building Fund.	Foreign Missions Fund.		Sanctification Fund.	Education Fund.	Church and Manse Building Fund.	Foreign Missions Fund.
<b>Edinburgh.</b>	<i>s. d.</i>	<i>s. d.</i>	<i>s. d.</i>	<i>s. d.</i>		<i>s. d.</i>	<i>s. d.</i>	<i>s. d.</i>	<i>s. d.</i>		<i>s. d.</i>	<i>s. d.</i>	<i>s. d.</i>	<i>s. d.</i>
Colinton & Currie.	10 6 10	..	..	..	Uphall	7 0 6	..	1 0 0	..	Gordon	6 0 0	..	..	..
Corstorphine	7 13 4	..	2 0 0	..	West Calder	3 1 2	..	..	..	Kelso	16 13 1	..	2 17 0	12 11 0
Cramond	6 11 4	..	2 4 0	..	Whitburn	..	..	..	..	Makerston	..	..	..	..
<b>Edinburgh—</b>					<i>Abercrombie</i>	5 17 6	..	0 5 0	..	Mearns	..	..	..	..
Canary	183 13 1	..	6 0 0	67 18 3	<i>Adams</i>	6 10 0	..	..	..	Northam	..	..	..	..
Bancroft	31 3 8	..	3 0 0	13 9 6	<i>Bicknell</i>	..	..	..	..	Sproun	..	2 0 0	2 9 0	..
Cowgate	8 18 1	..	..	..	<i>Blackburn</i>	..	..	..	..	Westrauer	..	..	0 13 11	..
Cowgate Head	5 7 0	0 10 0	..	1 13 0	<i>Muirson</i>	2 8 3	..	..	..	Yetholm	..	..	..	..
Dalry	8 8 9	..	3 3 0	..										
Dean	12 4 4	..	..	4 11 5	<b>Biggar and Peebles.</b>									
Fountainbridge	6 13 8	..	..	..	Broughton	3 13 10	..	1 0 0	..	<b>Jedburgh.</b>				
Grange	57 10 6	1 12 6	..	30 19 6	Culter	..	1 10 0	1 0 0	..	Acron	..	..	..	..
Greyfriars	19 1 11	2 5 0	..	..	Elleridgehill	6 0 0	..	0 17 6	..	Castleton	..	..	..	..
High	77 1 6	..	5 0 0	..	Inneslithen	28 17 3	..	2 15 0	0 7 7	Cradling	..	..	..	..
Holyrood	9 11 5	..	..	..	Kirkcaldy	..	..	..	..	Denholm	..	..	..	..
Knock	7 16 6	..	0 11 0	..	Peables	17 4 10	..	8 0 0	3 13 6	Hawick	31 10 8	3 3 0	2 6 0	..
L. Glemorchy's	30 12 0	..	5 16 0	..	Skirling	4 7 1	..	0 8 0	..	Do. St. Andrew's Do. Territorial	..	..	..	..
Martyrs	16 4 10	..	1 10 0	..						Jedburgh	..	..	0 18 2	..
Mayfield	70 5 6	..	5 0 0	..						Wolke	..	..	..	..
M'Grie	9 18 4	..	0 10 0	..										
Moray	11 8 10	..	0 10 0	..	<b>Dalkeith.</b>									
Newington	34 0 6	4 7 6	2 6 0	..	Carlops	4 14 0	..	..	..					
New North	97 4 6	..	1 10 0	19 1 11	Cockenzie	14 6 7	..	..	..	<b>Selkirk.</b>				
Oldrig	63 3 5	..	..	..	Coleburn	12 12 2	..	1 0 0	..	Ashkirk	1 1 8	..	1 5 0	..
Pleasance	13 13 6	..	0 18 9	0 10 0	Dalkeith	15 0 0	5 13 0	6 0 0	..	Bowden	3 5 8	..	4 11 6	1 1 1
Roseburn	27 18 11	..	..	..	Loxhead	3 18 6	..	..	..	Caithness	48 6 6	..	..	..
Roxburgh	14 14 6	..	..	5 16 3	Muskelburgh	13 0 4	..	..	..	Do. Jedhope	12 15 3	..	2 5 5	..
St. Andrew's	23 5 6	..	..	..	Ormskirk	36 2 9	0 10 0	..	14 7 1	Lander	5 1 0	..	..	..
St. Bernard's	32 16 7	..	1 10 0	..	Parish	8 19 5	..	0 13 7	..	Malrose	7 10 6	..	..	..
St. Columba's	12 18 11	..	..	..	Roslin	11 10 0	0 10 0	0 10 0	..	Selkirk	10 3 3	..	1 17 3	..
St. Cuthbert's	14 19 5	..	1 0 0	..	Stobhill	3 6 1	..	1 13 0	..	St. Bevel's	..	..	..	..
St. David's	33 16 10	..	1 10 0	..	Temple	..	..	..	..	St. Yarrow, &c.	5 0 0	..	0 12 0	..
St. George's	324 8 11	18 7 10	21 2 6	17 7 9						Yarrow, &c.	10 0 0	0 3 6	1 0 0	1
St. John's	7 1 4	..	2 0 0	7 1 6	<b>Haddington and Dunbar.</b>					Yarrow, &c.	10 0 0	..	..	..
St. Luke's	42 19 6	..	..	..	Cockburnspath	1 3 6	..	..	0 4 3	Yarrow, &c.	10 0 0	..	..	..
St. Mary's	35 9 8	0 1 0	6 1 0	..	Dirleton	20 4 4	0 2 0	5 10 0	5 13 6	Robertson	..	..	..	..
St. Paul's	28 14 6	..	3 8 8	12 17 3	Dunbar	..	0 17 6	1 7 8	..					
St. Stephen's	67 5 4	1 16 6	..	..	Garvald	..	..	..	..	<b>Lockerby.</b>				
Stockbridge	40 4 7	..	..	..	Haddington	..	..	..	..	Annan	9 8 3	..	2 10 0	0 7 7
Tolbooth	65 17 9	..	9 4 0	..	St. John's	32 7 6	..	5 0 0	..	Canonbie	4 13 7	..	1 19 7	..
Tron	7 18 5	..	..	..	Humble	..	0 10 0	0 10 0	0 8 0	Redfords	20 0 0	0 11 0	..	..
Viewforth	33 12 11	..	3 0 0	..	Inneswark	10 0 0	..	1 10 0	..	Salisbury	..	..	..	..
Westport	24 10 0	..	1 8 0	..	Johnston	4 3 4	..	1 0 0	3 4 6	Halfmont	..	..	..	..
Granton & Warride	43 8 2	..	..	..	Kenilworth	..	0 3 0	0 6 0	..	Johnstone	..	..	..	..
<b>Leith.</b>					Prestonkirk	9 15 5	..	2 3 0	4 1 1	Wamphray	..	..	..	..
North	63 17 9	0 17 0	6 0 0	17 0 5	Prestonpans	11 9 4	0 5 0	1 10 0	..	Kirkcaldy	5 4 5	..	0 12 6	..
South	6 18 0	..	..	..	Salton and Bolton	14 3 0	..	0 15 3	..	Kirkcaldy	..	..	..	..
South	6 18 0	..	..	..	Temont	..	..	0 15 3	..	Kirkcaldy	..	..	..	..
St. Andrew's	9 13 2	..	1 13 0	..	Yester	..	1 0 0	1 0 0	4 7 0	Langholm	..	..	..	..
St. Ninian's	6 4 11	..	..	..						Locknab	15 15 1	..	1 0 0	..
Trinity Church	..	..	..	..	<b>Dunse and Chirnside.</b>					Lockerby	13 13 0	..	0 14 0	..
Liberton	13 8 2	..	6 0 0	..	Allanton	0 19 6	0 10 0	..	6 4 2	Moffat	..	2 18 0	4 14 0	..
Morningside	55 6 6	0 2 6	4 10 0	25 5 6	Chirnside	..	..	..	..					
Newhaven	2 11 13	..	2 0 0	..	Dunse	13 8 7	..	2 3 6	..	<b>Dumfries.</b>				
Portobello	37 0 0	2 0 0	2 0 0	..	Eyemouth	6 18 9	..	..	..	Carsook	..	..	2 13 0	..
Ratho	30 14 6	..	8 15 0	..	Glenow	..	..	1 11 4	..	Dalbeattie	4 10 3	..	..	..
					Woodward	2 5 2	..	4 3 0	4 3 0	Dalton	..	..	0 6 0	..
					Langton	..	..	..	..	Dumfries	13 13 2	..	..	..
					Longformacus	19 19 0	..	..	..	Do. Mary's	42 8 8	..	..	..
					Mordington	..	1 5 0	..	..	Do. South	5 11 4	..	..	..
					Swinton	..	..	..	..	Dumfries	..	..	..	..
										Do. Mary's	..	..	..	..
										Do. South	..	..	..	..
										Dumfries	..	..	..	..
										Do. Mary's	..	..	..	..
										Do. South	..	..	..	..
										Dumfries	..	..	..	..
										Do. Mary's	..	..	..	..
										Do. South	..	..	..	..
										Dumfries	..	..	..	..
										Do. Mary's	..	..	..	..
										Do. South	..	..	..	..
										Dumfries	..	..	..	..
										Do. Mary's	..	..	..	..
										Do. South	..	..	..	..
										Dumfries	..	..	..	..
										Do. Mary's	..	..	..	..
										Do. South	..	..	..	..
										Dumfries	..	..	..	..
										Do. Mary's	..	..	..	..
										Do. South	..	..	..	..
										Dumfries	..	..	..	..
										Do. Mary's	..	..	..	..
										Do. South	..	..	..	..
										Dumfries	..	..	..	..
										Do. Mary's	..	..	..	..
										Do. South	..	..	..	..
										Dumfries	..	..	..	..
										Do. Mary's	..	..	..	..
										Do. South	..	..	..	..
										Dumfries	..	..	..	..
										Do. Mary's	..	..	..	..
										Do. South	..	..	..	..
										Dumfries	..	..	..	..
										Do. Mary's	..	..	..	..
										Do. South	..	..	..	..
										Dumfries	..	..	..	..
										Do. Mary's	..	..	..	..
										Do. South	..	..	..	..
										Dumfries	..	..	..	..
										Do. Mary's	..	..	..	..
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										Dumfries	..	..	..	..
										Do. Mary's	..	..	..	..
										Do. South	..	..	..	..
										Dumfries	..	..	..	..
										Do. Mary's	..	..	..	..
										Do. South	..	..	..	..
										Dumfries	..	..	..	..
										Do. Mary's	..	..	..	..
										Do. South	..	..	..	..
										Dumfries	..	..	..	..
										Do. Mary's	..	..	..	..
										Do. South	..	..	..	..
										Dumfries	..	..	..	..
										Do. Mary's	..	..	..	..
										Do. South	..	..	..	..
										Dumfries	..	..	..	..
										Do. Mary's	..	..	..	..
										Do. South	..	..	..	..
										Dumfries	..	..	..	..
										Do. Mary's	..	..	..	..
										Do. South	..	..	..	..
										Dumfries	..	..	..	..
										Do. Mary's	..	..	..	..
										Do. South	..	..	..	..
										Dumfries	..	..	..	..









	Sustentation Fund.	Education Fund.	Church and Manse Building Fund.	Foreign Missions Fund.		Sustentation Fund.	Education Fund.	Church and Manse Building Fund.	Foreign Missions Fund.		Sustentation Fund.	Education Fund.	Church and Manse Building Fund.	Foreign Missions Fund.
<b>terculter</b> .....	£ s. d.	£ s. d.	£ s. d.	£ s. d.	<b>Kirkmichael</b> .....	£ s. d.	£ s. d.	£ s. d.	£ s. d.	<b>Strathly</b> .....	£ s. d.	£ s. d.	£ s. d.	£ s. d.
<b>mae</b> .....	11 5 10	0 9 3	0 19 6	3 0 0	<b>Laggan</b> .....	4 2 1	..	0 15 0	..	<b>Halladale</b> .....	41 0 0	14 7	..	2 0 0
<b>ry</b> .....	13 1 0	..	1 0 0	0 10 0	<b>Aberlour.</b>	..	..	..	..	<b>Tongue</b> .....	15 0 0	..	..	..
<b>urrie Bush</b> .....	1 11 0	..	..	..	<b>Aberlour</b> .....	..	..	..	..	<b>Caithness.</b>	..	..	..	..
<b>Uncardine</b>	..	..	..	..	<b>Boharm</b> .....	..	..	..	..	<b>Berriedale</b> .....	3 19 3	..	1 12 6	..
<b>O'Neill</b>	..	..	..	..	<b>Inyavon</b> .....	..	..	..	..	<b>Bowar</b> .....	..	..	2 0 0	..
<b>Hay</b> .....	16 0 11	..	2 6 2	..	<b>Knockando</b> .....	4 9 3	..	0 4 3	..	<b>Braan</b> .....	17 8 6	..	1 7 6	..
<b>semyar</b> .....	11 1 6	1 2 6	5 0 0	1 7 8	<b>Mortlach</b> .....	6 14 5	..	1 13 7	..	<b>Canlabay</b> .....	15 3 6	..	..	..
<b>ay</b> .....	..	..	..	1 14 9	<b>Kothan</b> .....	..	..	..	..	<b>Dunnet</b> .....	2 9 8	..	1 10 11	..
<b>shle</b> .....	..	..	..	..	<b>Elgin.</b>	..	..	..	..	<b>Halkirk</b> .....	..	..	..	..
<b>sear</b> .....	9 0 0	..	0 15 0	0 17 6	<b>Alva</b> .....	15 7 2	..	1 14 0	..	<b>Kelms</b> .....	..	..	1 16 7	..
<b>ht</b> .....	..	..	0 15 0	..	<b>Burghhead</b> .....	..	2 0 0	1 16 6	..	<b>Leitherton</b> .....	5 9 0	..	2 0 0	..
<b>ardine O'Neill</b> .....	..	..	..	..	<b>Elgin</b> .....	11 16 9	..	..	..	<b>Lybster</b> .....	..	..	1 10 0	..
<b>aphanan</b> .....	..	..	..	..	<b>High</b> .....	16 17 4	..	2 10 6	6 9 0	<b>Olrig</b> .....	..	..	..	..
<b>dnar</b> .....	..	..	..	..	<b>South</b> .....	13 7 0	..	1 5 0	..	<b>Pultneytown</b> .....	10 1 4	1 0 0	1 5 0	3 0 8
<b>rand</b> .....	..	0 10 0	0 11 6	..	<b>Garmouth</b> .....	38 14 3	..	1 6 0	..	<b>Reay</b> .....	..	..	2 7 0	..
<b>Alford.</b>	..	..	..	..	<b>Hopman</b> .....	13 15 4	..	1 0 0	2 7 8	<b>Thurso</b> .....	38 15 3	..	..	..
<b>ford</b> .....	6 17 7	..	0 5 0	..	<b>Lochmounth</b> .....	4 1 9	1 4 0	2 0 0	..	<b>West</b> .....	15 0 0	..	..	3 3 11
<b>chindoir</b> .....	5 5 0	..	..	..	<b>Floucart</b> .....	9 14 5	..	..	..	<b>Watten</b> .....	..	1 0 0	2 12 0	..
<b>ig &amp; Tough</b> .....	4 8 4	..	..	3 8 0	<b>Urquhart</b> .....	..	..	..	..	<b>Westerdale</b> .....	..	..	1 12 6	..
<b>machmont</b> .....	3 11 0	..	..	..	<b>Forres.</b>	..	..	..	..	<b>Wick</b> .....	16 10 0	..	2 0 0	..
<b>schel-Cushnie</b> .....	10 0 0	..	..	..	<b>Dallas</b> .....	2 17 7	1 11 10	..	0 17 0	<b>Wick</b> .....	8 0 4	..	0 12 0	..
<b>wie</b> .....	6 9 0	..	..	..	<b>Dyke</b> .....	4 3 6	..	0 12 0	0 3 0	<b>Do. Gaelic</b> .....	..	..	..	..
<b>gribdon, &amp;c.</b> .....	..	..	..	..	<b>Edincliffe</b> .....	18 14 9	0 7 9	0 12 0	1 16 6	<b>Lochcarron.</b>	..	..	..	..
<b>Garioch.</b>	..	..	..	..	<b>Forres</b> .....	6 8 0	..	0 1 6	0 2 4	<b>Appleson</b> .....	..	..	..	..
<b>ardaf</b> .....	5 10 0	..	0 8 0	2 6 9	<b>Kedford</b> .....	18 0 0	..	0 14 0	3 5 0	<b>Coigach</b> .....	..	..	..	..
<b>lammond</b> .....	4 19 9	..	0 18 0	2 7 1	<b>Inverness.</b>	..	0 10 0	..	2 2 6	<b>Gairloch</b> .....	..	..	..	..
<b>rich</b> .....	7 1 7	0 5 0	0 18 0	4 5 5	<b>Dares &amp; Bona</b> .....	20 0 0	..	..	..	<b>Glenelg</b> .....	22 0 9	0 18 6	0 18 6	..
<b>sch</b> .....	8 9 2	..	0 18 0	4 5 5	<b>Inverness</b> .....	..	..	..	..	<b>Glenelg</b> .....	..	1 0 0	1 5 0	..
<b>varurie</b> .....	13 4 8	..	3 5 0	12 5 6	<b>East</b> .....	..	..	..	..	<b>Lochbroom</b> .....	..	3 0 0	4 25 6	..
<b>manay</b> .....	8 7 9	..	1 4 0	..	<b>High</b> .....	31 0 6	..	10 18 7	..	<b>Lochcarron</b> .....	..	..	..	..
<b>slor</b> .....	6 8 7	..	0 15 0	1 8 10	<b>North</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>slie &amp; Fremay</b> .....	5 1 1	..	0 5 0	..	<b>Queen Street</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>ne</b> .....	13 10 0	..	..	..	<b>West</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>yna</b> .....	..	..	..	..	<b>Kilbrity</b> .....	36 7 0	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>Ellon.</b>	..	..	..	..	<b>Kirkhill</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>iden</b> .....	8 19 10	..	1 5 0	..	<b>Moy</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>on</b> .....	4 0 0	0 3 0	0 7 0	..	<b>Petty</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>veran</b> .....	4 0 0	0 15 0	1 0 0	..	<b>Stratherrick</b> .....	..	2 1 7	..	..	<b>Plockton</b> .....	..	..	..	..
<b>thlic</b> .....	5 11 3	..	0 7 0	..	<b>Strathglass, &amp;c.</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>w Machar</b> .....	12 15 5	0 12 0	0 16 0	2 1 3	<b>Nairn.</b>	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>Meldrum</b> .....	12 10 2	..	3 0 0	..	<b>Ardclach</b> .....	13 0 9	1 0 0	1 0 0	1 1 6	<b>Plockton</b> .....	..	..	..	..
<b>ins</b> .....	25 0 0	..	0 2 6	..	<b>Ardclach</b> .....	9 0 0	..	1 13 0	2 0 0	<b>Plockton</b> .....	..	..	..	..
<b>ny</b> .....	..	..	1 2 0	..	<b>Ardclach</b> .....	25 9 0	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>Deer.</b>	..	..	..	..	<b>Ardclach</b> .....	19 5 2	..	4 16 8	..	<b>Plockton</b> .....	..	..	..	..
<b>la</b> .....	10 3 0	..	1 5 7	4 19 0	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>burgh</b> .....	..	..	..	..	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>side</b> .....	..	..	..	..	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>w Aberdour</b> .....	..	..	2 3 0	..	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>w Pitligo</b> .....	5 9 9	..	0 8 0	..	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>Deer</b> .....	6 14 9	..	0 10 0	..	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>erhead</b> .....	7 18 6	..	0 8 0	..	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>eritorial</b> .....	9 19 7	..	0 8 0	..	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>elgo</b> .....	14 6 6	..	1 2 6	..	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>hen</b> .....	20 3 0	..	1 0 0	..	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>chen</b> .....	9 16 3	..	1 0 0	..	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>Fergus</b> .....	6 7 4	..	0 11 0	2 8 8	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>Turriff.</b>	..	..	..	..	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>hleries</b> .....	11 17 2	..	1 4 2	..	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>inblade</b> .....	10 7 10	..	1 0 0	..	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>glen</b> .....	5 0 0	..	0 12 5	..	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>se</b> .....	2 14 8	..	1 14 0	..	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>se</b> .....	9 9 6	..	0 21 6	2 6 0	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>orle</b> .....	..	..	..	..	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>dun</b> .....	10 16 2	..	4 9 2	..	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>quibiter</b> .....	4 12 0	..	0 8 0	1 8 4	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>giff</b> .....	18 8 4	1 17 0	2 9 0	4 12 6	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>tyA</b> .....	..	..	..	..	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>Fordyce.</b>	..	..	..	..	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>d</b> .....	10 0 1	..	5 14 0	8 7 2	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>ndie</b> .....	5 2 11	..	1 14 0	4 1 6	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>kie</b> .....	23 7 7	..	0 15 0	..	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>kard</b> .....	10 0 0	..	0 15 0	..	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>tye</b> .....	6 0 0	0 0 6	1 7 7	..	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>tye</b> .....	6 4 4	..	1 9 5	..	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>quhill &amp; Ord.</b> .....	8 7 7	..	1 0 0	2 18 6	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>knockie</b> .....	..	..	..	..	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>gag</b> .....	11 17 1	..	0 15 0	..	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>athbogie.</b>	..	..	..	..	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>la</b> .....	4 9 9	..	3 0 0	..	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>aphnie</b> .....	2 10 8	..	..	2 11	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>ate</b> .....	5 3 7	0 10 0	1 8 11	1 5 1	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>ly</b> .....	5 7 9	..	0 10 0	1 6 0	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>ay</b> .....	2 2 6	..	0 17 6	..	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>ay</b> .....	5 2 8	0 7 0	0 10 0	..	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>ay</b> .....	17 3 10	..	5 0 0	5 9 1	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>ay</b> .....	8 8 9	..	3 2 2	..	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>Marnoch</b> .....	10 17 6	..	1 0 0	2 17 4	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>henay</b> .....	9 8 10	1 0 0	1 0 0	..	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>ernethy.</b>	..	..	..	..	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>ernethy</b> .....	17 12 10	..	..	1 12 6	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>edale</b> .....	5 0 0	..	3 18 9	..	<b>Ardclach</b> .....	..	..	..	..	<b>Plockton</b> .....	..	..	..	..
<b>hill</b> .....	..	..	0 18 0	..	<b>Ardclach</b> .....	..								



